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THE

CHARACTER

OF

THE RUSSIANS,

AND

A DETAILED HISTORY

OF

MOSCOW.

ILLUSTRATED WITH NUMEROUS ENGRAVINGS.

WITH

A DISSERTATION ON THE RUSSIAN LANGUAGE;

AND

AN APPENDIX,

CONTAINING

TABLES, POLITICAL, STATISTICAL, AND HISTORICAL;
AN ACCOUNT OF THE IMPERIAL AGRICULTURAL SOCIETY OF MOSCOW; A CATALOGUE OF PLANTS FOUND IN AND NEAR MOSCOW; AN ESSAY ON THE ORIGIN AND PROGRESS OF ARCHITECTURE IN RUSSIA, &c. &c.

By ROBERT LYALL, M.D.

MEMBER OF THE IMPERIAL SOCIETIES OF AGRICULTURE AND NATURAL HISTORY, AND OF THE PHYSICO-MEDICAL SOCIETY AT MOSCOW; AND OF SEVERAL SOCIETIES IN GREAT BRITAIN.

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TO

HIS IMPERIAL MAJESTY,

ALEXANDER,

AUTOCRAT OF ALL THE RUSSIAS,

&c. &c. &c.

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SIRE,

I APPROACH Your Majesty with the language of truth and independence, not that of flattery and of vain applause, and desire to lay this volume at Your feet.

A work which professedly treats of the character of Your people, and of the ancient metropolis of Your dominions; a work which, while it seeks to defend Your nation against misrepresentation and calumny,

ventures, with boldness and sincerity, to unveil its imperfections and its errors, could be only dedicated, with propriety, to Your Majesty. Deign then to receive it, as the homage of an individual who has twice found an asylum from misfortunes, and passed some of the best years of his life, in Your empire, who is honestly engaged in the pursuit of truth and knowledge, and who has witnessed the illustrious acts of Your reign with delight and reverence.

That Your Majesty may long live to sway the sceptre of Russia, and be the glory of Your nation, is the sincere wish of

Your Majesty's

Most humble and most devoted Servant,

ROBERT LYALL

LONDON, *November* 20. 1823.

PREFACE.

Some years ago, I conceived the plan of publishing a work, to be entitled *Researches in Russia*, determined to be guided by the opinion of the public with regard to its extent. In prosecution of this idea, the manuscript of the first volume, containing the History of Moscow, with remarks on the character of the Russians, the state of their civil administration, and religion, &c. was sent to London three years ago. But I was advised to complete some articles in that manuscript, and to make it a distinct work. It was also thought advisable to throw out the division into chapters, so as to avoid unnecessarily increasing the size of the volume, as a compendious Table of the leading contents, and a copious Index, seemed to render them altogether unnecessary. The work, after some delays, was then put to press, and above half of it was printed off* before my arrival, three months ago, in London. Though I had spoken my mind with perfect freedom while in Russia, on different subjects, political, civil, and religious, yet it immediately occurred to me, that the work admitted of great improvement, at a time when every fresh developement of the ambitious and aggrandizing schemes of Russia is, or ought to be, watched with jealousy and apprehension by all the cabinets of Europe †, and when an anxiety is naturally felt to know the true

* Up to p. 368. of the History of Moscow.

† The character of the Russians, from p. i. to p. xiv., the state of civil administration, from p. cxli. to p. cxlv., the character of the merchants, from p. 284. to p. 296., and

character of the natives. The second part of the work was, therefore, greatly augmented; and under its new appearance, I judged it best to let it take precedence of the other, on account of its general application to the Russians.

This volume now consists of two distinct parts; the 1st, entitled, The Character of the Russians; and the 2d, The History of Moscow.

Two very opposite opinions may be formed with respect to the character which I have given of the Russians: the one that I may always have evinced a disposition to palliate their imperfections and their vices, and to relieve the gloomy ground-work of the picture by some redeeming light; the other, that the frequent severity of my remarks is inconsistent with general charity and Christian feelings. My answer to both of these anticipated accusations is the same; viz. that I have formed my opinions from facts, and stated the convictions of my heart with impartiality. If any bias be discovered, may it rather be on the side of benevolence than on that of malice. Perhaps I may also be charged with abrupt transitions: but as, I believe, they are only made in pursuit of truth, they will, I trust, be not only excused, but applauded; and the reader is entreated not to form his judgment, until he has perused the whole of the volume.

The political ideas which this work contains may appear violently hostile to Russia, but in reality they are not so. They flow from the most humane motives; the desire to promote the well-being of

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almost all that relates to religion, were to have been published while I resided in Russia. It may not be uninteresting to the reader to be informed, that I made no secret of my opinions, nor of the contents of my MS. works while in Russia; but at length I got timely notice that my papers might be seized, in consequence of a report having been raised that I was about to quit Russia on account of the severe observations that my volume contained, and which was said to be already published in London. By an excellent opportunity I dispatched what I esteemed my dangerous papers; and afraid of a visit from the police, I made all haste with my family to Britain. I had little fear, under the reign of Alexander, but from the result of false representations.

millions of my fellow-mortals, and the glory of the Emperor Alexander. The greatest boon a sovereign could grant his vassal nation, would be liberty; and notwithstanding the interested and vehement opposition to His Imperial Majesty's benevolent views, from the nobles, it is to be hoped, that, under His mild and generous auspices, some of the chains of slavery will be broken, and the ground-work laid for the future melioration, and the general emancipation, of the boors of Russia. As an admirer of many parts of the personal and the public character of Alexander, in common with many others, I have beheld with regret the disposition of His Imperial Majesty, and of His august Allies, towards the suppression and the total subversion of Continental freedom. May His future views be especially directed to the state of Russia, and to the fulfilment of His great and sublime plans for the advancement of literature and knowledge, and the cultivation of virtue and religion, so as to pave the way for the liberty and elevation of generations yet unborn! It is not by conquest, and by extending dominions already too great, that the rapid civilization of Russia is to be accomplished; but by the concentration of the means which she already possesses, when their operation shall be directed to a more limited theatre.*

The History of Moscow is full of details illustrative of the character of the Russians, and also of the general history of the empire. The account of the conflagration of the city in 1812, an account which has been quadrupled since my arrival in London, I hope will be found interesting.

* This paragraph, in the second person plural, formed part of the original printed dedication; but on due consideration, as it appeared somewhat indecorous, it was suppressed. Whatever be our ideas with respect to forms of government, it appears to me that due respect ought to be paid to heads already crowned. Those who know of the benevolence of Alexander, when but Grand Duke, in having bestowed a pension upon the family, by one of whom I have a numerous offspring, may think me very ungrateful in speaking so freely of Russia and its natives. But the gratitude I owe His Imperial Majesty on that score, though most sincerely felt within my own breast, is private,—the work I have composed is public, and ought to be impartial.

Although the MS. of the account of Moscow got to London three years ago, still I annually sent additions of new matter, which were incorporated with the work; and a few fresh particulars are inserted in the Appendix, so that its history is brought up to the present time.

I shall here insert the original preface designed for the History of Moscow, (dated Moscow, September 1. 1820,) as it sufficiently explains most of my present views. The references at the bottoms of the pages have been added, and the style has been improved, since my return to England.

" Moscow, the imperial metropolis of Russia, has peculiar claims to excite the curiosity, and to arrest the attention. It is the ancient capital of an immense empire; a city, which, with incredible rapidity, has arisen, and is daily arising from the ashes and amidst the ruins of an awful and extensive conflagration, while preserving through all its changes the vestiges, nay, the characteristics of its antiquity. Interesting too, as the birth-place of one of the most distinguished characters in the annals of history *, and peculiarly so in our own times, as the barrier to that mighty ambition which had seemed as unchecked as unbounded; it was the *ne plus ultra* of the finest army the world ever saw, headed by that astonishing Chieftain whose success appeared as marvellous as his projects were gigantic, and whose fall — as contrasted with his elevation — throws every other example of human vicissitude into the shade. It is the central city of a mighty political European power, and of an almost unlimited Asiatic territory: one of the capitals of a nation whose inhabitants, a century ago, were despised for their barbarism, or disregarded for their remoteness, but form, by an extraordinary concurrence of events, an extensive empire, which has gradually increased her armies, her

* I allude to Peter the Great. See, however, description of the ancient palace of the Tsars, p. 176, 7.

fleets, her territories, her population, her cultivation of the arts and sciences, and of the literary spirit of her people, and her consequent political influence and power, so as to rank, in the beginning of the 19th century, among the most potent states of Europe, and to hold nations, once powerful and independent, in complete subjection to her will. As the occasional residence of the present sovereign, and other members of the imperial family of Russia, it has many claims to regard; for it cannot be forgotten that it was this family which gave the first and mightiest impulse to civilization, and prepared the developement of those powers of mind which have since continued exerting themselves in a thousand forms of restless activity, elevating the country which they honour, in the scale of intellectual reputation. In spite of numerous physical difficulties, that country, Russia, has already entered upon the great career of improvement; she has begun the march, in which she is obviously destined to move forwards with gigantic strides. Knowledge there will not creep on with a tardy tottering step, for Russia has come into contact with enlightened Europe to receive its wisdom; not with those minglings of doubt and error which mark the progress of enquiry, but with all the advantages of experience, and all the laborious deductions of philosophy. Russia will share the triumphs without having been a competitor in the course; and, while thought can hardly embrace the field over which her political power seems destined to exert itself, it is most satisfactory to note the humanizing, beneficent and ennobling influence of truth and virtue striking root, and which, it is hoped, will widely spread through her stupendous realms. How much the generous policy of Alexander has contributed, and may still contribute, to this end, — his anxiety for the happiness of his people — his attention to their intellectual and religious advancement, — and the state of Russia, will testify to futurity.

"Moscow, while it exhibits the Russian character in its purity, presents at the same time the interesting contrast of people gathered

from all the ends of the earth. It is one of the great central depôts between Russia, or rather Europe, and Asia; a vast emporium of European and Asiatic merchandise. In its enormous size, its uncommonly fine situation, the variety and grandeur of its views, the number and the magnitude of its princely edifices, the crowd of its churches, its fine monasteries, and the diversity of its architecture, it generally rivals, and sometimes excels, the most renowned cities of Europe; while it exhibits extraordinary capabilities of improvement and embellishment, by which it might be rendered, perhaps, the most magnificent and noblest city the world ever beheld: its environs, though not remarkable for their fertility, are singularly so for their variety and beauty. It is withal, the centre of a country, which, in spite of the unfavourableness of climate, and in some places, of agricultural imperfection of soil, has been called, of late, and justly called, the granary of Europe. It is the metropolis of a realm, where despotism itself, at times, seems to have administered to the happiness of its people; where, amidst the strongest attachment to their own particular creed, the sovereign and the peasant, equally proclaim liberty of opinion and the completest religious toleration.* It is here especially that the Bible, distributed extensively, but discreetly, may produce, as it is to be hoped it is producing, the happiest results on the character, and conduct, and intelligence of its numerous inhabitants.† Here reigns too an universal and a contented tranquillity, owing mainly to the admirable system of police, which protects the person of every individual, and enables him to live in security and peace.‡ It displays an all-powerful despotism, contrasted and controlled by the greatest mildness and forbearance on the part of the sovereign.§ Moscow is a city whose history is most intimately connected with the history of Russia, and, indeed, of Europe, and would appear fated to occupy no trifling place on the records of after times.

* Vide p. xii. † Vide p. clii. ‡ Vide p. 105. and p. cxlvi.
§ Vide pp. lix. cxiii. 544. and p. 580. (note), &c.

Striking and imposing under every point of view as is this great metropolis, — the manners, — the customs, — the religion of its inhabitants, — its local institutions, — its peculiar characteristics, are but too little known, for they have been hitherto but too imperfectly described.

" Moscow has long excited the admiration and astonishment of those who have visited it; and I hope this volume will revive in the minds of many, delightful associations and recollections, while treading anew over this capital. I trust, that in it will be found an accurate and circumstantial account of Moscow; and to the judgment of those whose opinions are built upon observation and examination, it is submitted. Let none condemn, without strong reasons for condemnation, a history composed on the spot, and corrected by the kind but gentle criticisms of the author's friends (partly natives), whose talents, long residence among, and knowledge of, the people, their language, manners, customs, and religion, peculiarly qualified to be good judges. The outline of the picture was not finished in a day, nor the colours laid on without mature deliberation; nor did the author venture to intrude upon the public, till he had a perfect conviction of the correctness of almost every statement he has made. It is but fair, however, to acknowledge, that he has availed himself of the labours of various writers, Russian, German, French, and British. The obligations to them he fails not to acknowledge, but he has seldom, without personal examination and verification, trusted to their authority.

" It may without arrogance be stated, that this work contains the completest history of Moscow ever printed, yet the author has to plead some imperfections from circumstances mentioned in their proper places. No regular and copious account of that capital has been previously published, though much information lies scattered in various works, in the Russian, as well as in other languages. Of the Russian works expressly devoted to this subject, most are extremely barren, being scarcely more than catalogues of monasteries, churches,

public and private edifices, markets and manufactories, shops and kabáks, &c., with copies of inscriptions on grave-stones, walls, images, &c. The imperfection of the details given even by learned men of the capital of Russia, and of its inhabitants, was with great justice referred to by Richter in his Sketch of Moscow.* From them, however, many things may be culled by the topographer, which the historian may use to advantage, in the illustration of customs and manners, morals and religion.

" The Germans, the French, and the British, have each contributed something to our knowledge of Moscow: and it ought to be confessed, that both the French and the British authors have availed themselves of the labours of the Germans, to a great extent, and often without proper acknowledgement.

" The Russian works of which I have made use, are particularly referred to; and the German, French, and British authors, are commonly mentioned. From any of these works, when I found an object well described, or an idea happily expressed, I have copied the author's own words; — thus preferring that which is really excellent in itself, to any partial change which might frequently be disadvantageous, though it might more readily pass for the composition of the author, and as the result of his own observation.

" History ought to be a continued series of truths; and the proclaimed contents of the title page ought, at least, to be found in the work. The disappointment often felt in this particular will not, I fondly hope, be repeated here.

" After I had seen a little of the interior of the country, passed a year at St. Petersburgh, and another at Moscow, during which period, I had been carefully observing objects, men, and manners, and learning the Russian language, I thought of writing this history, interspersing it with some details of the character, customs, and re-

* Wie falsch sind nicht die Forstellungen, sogar gebildeter Männer, von dieser Hauptadt Russlands und ihren Bewöhnern!! Moskwa. Eine Skizze fon Johann Richter. Leipsig, 1799.

ligion of the Russians. 'Already I had so many notes, and had read so much, that I resolved to give up half a year's attention to arrange the fruits of my study, hoping to produce an interesting small volume. I began the undertaking, and at the end of the time appointed for the conclusion of my labours, I found that I had made but little progress, although I had worked incessantly. I perceived that writing memoranda for one's own satisfaction, and composing a history for the public eye, were widely varied occupations, and attached to themselves a very different responsibility. I had, in fact, to commence *de novo*: — to improve myself in Russian and other languages necessary to the attainment of the best information; — to revisit the objects to be described; — often to draw the outline on the spot; — to search amidst a vast mass of rubbish for important historical facts; — to observe human nature with a keener eye; — and, above all, to force early entwined opinions and prejudices from my mind, and to endeavour to seize truth wherever and however she was to be found. Three years have thus passed away*, and I now venture to lay the results of my enquiries before the public.

" The greater part of the drawings which accompany this volume, were executed by a Russian, Mr. Lavróf. The most interesting scenes and points of view have been chosen, and where the natural colours seemed materially important to the effect, they have been introduced. I deem the originals most honourable to the painter's talents. He has paid the debt of nature, and be it allowed me here to record my disappointment and my regret. The excellent new plan of Moscow, which is affixed, will be found of the highest

* It is now above eight years since this work was commenced, and during that period it has occupied much of my time, whether at home in tranquillity, or travelling. But its prosecution has led to the accumulation of volumes of similar and relative materials. To Russia I owe much. It was in pursuing the study of the history of Russia, that I first perceived my ignorance of general history, and especially of that of my own country; it was in Russia that I learned the value of freedom, and its prerogatives; and it was in Russia, that I lost my bigotted opinions and became the friend of toleration.

utility, especially to travellers, as it is explained with great minuteness.

" Should any of the articles seem too long, the interest of the matter, the barrenness of other authors, and my desire rather to be diffuse than deficient in information, must serve as the apology.

" Many palliations for any defects in this volume might be insisted on, especially as it has not been composed amid the peace of academic bowers, but during great vicissitudes of life.

" I have spoken with perfect freedom, whether recording facts, or announcing opinions; with the determination to be honest, my residence here shall not interfere. Truth and philanthropy will be evident, I would earnestly hope, in all my statements. I have sought to unshackle myself from prejudice, and to keep clear of malevolence. The mild and felicitous rule of Alexander leaves no room for apprehension.

" Yet one word more in deprecation of severe criticism. My undertaking has been a laborious and an extensive one; — it has been encumbered with difficulties arising from the novelty of the subject,— the scarcity of authorities, and the multiplicity of its details. My absence too must serve for an excuse of typographical errors, in the transposition of Russian and Sclavonic words. I repeat, that I have sought truth industriously, as I would fain communicate it ingenuously; — and my work, as those that have preceded it, by its own merit, must stand or fall."

The length to which this volume has extended forces me to abandon the idea of giving a chapter upon the diseases, and another upon the Russo-Greek religion, as hereafter explained.

A number of quotations will be found in the course of this work. The frequent complaint of " garbled extracts, interpolations, and mistakes," induced me to run the risk of being blamed for their length rather than for their inaccuracy; and as my criticisms are

sometimes pretty severe, I wished the reader to have an opportunity of judging of the ground of my attacks without much trouble to himself, and thus to put it into his power to form his own conclusions from the evidence of facts for and against different statements.

With the deepest solicitude I present this volume at the bar of the British Public, whose sterling virtues I learned duly to appreciate in foreign climes, whose character and opinion I sincerely venerate, whose judgment must decide whether I shall continue my literary labours, and whose smile or frown may have a considerable influence on the future course of my life. I honestly avow, that nothing terrestrial could yield me such pleasure as the approbation of my countrymen, at the conclusion of a work which has cost me days and nights of research and toil: nothing could produce more pain than their condemnation or even their indifference. But, whatever be my fate, my love of truth and of philanthropy, my attachment to the cause of liberty and of independence, will, I trust, be unshaken by vicissitude.

ROBERT LYALL.

London, November 20. 1823.

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A Fac-simile of the Absolution-Prayer, which is put into the hands of the dead in Russia, and which is falsely called by foreigners a Passport to heaven.

To face p. cxxxi.

A Russian Peasant Family in their national costumes, and their house.

To face p. cxl.

The National Dance of the Russian peasantry; called *Ruskaya Pliaska*.

To face p. cxli.

Lukáshka and Phyétka, two Russian boors, who have just left the *kabák*, or tavern.

To face Introduction, p. i.

A General Front View of the Kremle, taken from the belfry of a church situated on the south side of the Water-Communicating Canal, and nearly opposite the centre of the Kremle. The observer being elevated to the level of the Kremle, beholds, at one glance, all the edifices which are here represented. The river Moskva is not so well seen at present as it was when the drawing was taken, owing to the intervention of some new buildings; but it still exists so in nature. This uncommonly fine, picturesque, and singular view, well illustrates the history of the Kremle given at pages 120, 1, 2, and includes most of the buildings within its precincts. In the foreground it comprehends the river Moskva

with its high stone embankment supporting an iron balustrade, the quay of the Kremle with numerous figures in the national costumes, besides Kozáks, different kinds of equipages, a large part of the embattled walls of the Kremle, with their ancient towers and gates, the green bank of the same rising finely up, behind the walls, with a flight of stairs in its centre, and on the left the small Church of the Annunciation showing itself from behind one of the towers. On the top of the hill are the open places, called the *Dvortsóvaya Plóstchad*, and the *Parádnaya Plóstchad* described at page 139. Beginning from right to left, I shall now enumerate the whole line of structures in regular succession. We remark part of the east wall and one of the towers of the Kremle, vide pages 125—128.; the small tower calleds *Tsárkaya Báshnya*, or Tower of the Tsars, vide page 139.; the Gothic steeple which surmounts the *Spásskiya Vorótŭi*, or Our Saviour's Gate, vide page 128.; the *Voznesénskŏi Monastir*, or the Nunnery of the Ascension, with the Gothic church of Catharine in front, and the Cathedral of the *Voznesénïyé*, or Ascension, somewhat farther back and to the left, vide page 240.; the palace of the Grand Duke Nikolai Pávlovitch, vide page 239., with the Senate-House, vide page 234. and 585., rising behind it; the Chúdof Monastery, vide page 236., with the Church of St. Alexei, vide page 237.; the *Ivánovskaya Kolokólnya*, or the Belfry of Ivan, with the tower called *Iván Velíkii*, or Great John, vide page 192., and the end of the *Glávnaya Gáuptváchta*, or Chief Guard-House, vide page 212.; the *Archángelskŏi Sobore*, or Cathedral of St. Michael, vide pages 82. 162. 597.; the *Uspénskŏi Sobore*, or Cathedral dedicated to the Assumption of the Virgin Mary, vide pages 82. 140. 597.; the *Granovítaya Paláta*, or Audience-Chamber, vide page 182., with the *Krásnoyé Kríltso*, or Beautiful Portico, vide page 183.; the *Blaghovéstchenskŏi Soborć*, or Cathedral of the Annunciation, vide page 168. 597., and the dome of the Imperial Museum, vide page 214.; numerous small domes of the church *Spass za zolotoi Reshetkoyu*, or of Our Saviour behind the Golden Rail, vide page 184.; the *Krémlevskŏi Dvoréts*, or the Imperial Palace of the Kremle, vide pages 172—180. with the steeple of the Trinity Gates rising behind, vide p. 136.; the *Tsárskoi Dvoréts*, or Ancient Palace of the Tsars, vide page 173., with the Church dedicated to the Birth of the Virgin, vide page 184.; and below, and in front, the *Spass na Ború*, or the Cathedral of the Transfiguration hitherto, by mistake, reckoned the most ancient temple in Moscow, vide pages 84. 170. and 597.; part of the Houses of the Knights of the Court, vide page 228.; the Court Stables, vide page 212. with the Church of John the Precursor and Uar, vide page 186., in their front, and two of the towers of the west wall of the Kremle behind; the *Borovítskiya Vorotŭi*, or Gate, with an elegant tower rising over it, vide page 137. and the Corner-Tower of the walls of the Kremle, called *la Tour des Eaux*, vide page 139.; and in the back-ground a small part of the city.

To face p. 84.

Plan of an Ancient Russo-Greek Church and *Ikonostas* of the same. I have made the plan to serve also as an illustration of the interior of the cathedrals of Russia. Fig. 1. 1. the *ναρθηξ*, *Narthex*, or porch; 2. 2. the *Πρόναος*, in Russ called the *Trapéza*; 3. 3. the

the ναος, or nave, or properly the church; 4. the seat of the principal, *i. e.* in a cathedral, of the bishop; in a monastery, of the archimandrite, or abbot; 5. 5. 5. 5. 5. other seats; 6. 6. the places where the singers, divided into two chorusses, usually stand on each side of the church; 7. 7. steps up to the platform before the ikonostas; 8. the *ambon*, in Russ, *amvone*, or place where the officiating minister stands at particular parts of the service; it is commonly elevated by two or three steps, and any platform so raised is called an *ambon*, from αμβαινω, to ascend; 9. 9. 9. 9. the Εικωνοστασις, or screen, in Russ *Ikonostas*, which separates the altar, the *prothesis*, and the vestry, from the ναος, or nave, and on which the holy pictures or images are placed or hung, vide pp. 87, 88, 89.; 10. the Θυρα ἁγια, the royal, holy, or beautiful doors, vide page 88.; 11. the north door; 12. the south door; 13. the altar with the holy table, vide page 87.; 14. the Θρονος, or Το ἁγιον βημα, the high-place, the holy throne, in which the bishop alone has a right to sit: το αγιον Βημα in the Greek is used to signify the whole altar. In Russ, the θρονος is called the *Gornoyé Mesto*, vide page 88.; 0. 0. Συνθρονος, or the priest's seat, on each side of the throne; 15. the *prothesis*, or table of proposition, on which the elements are placed and prepared before the consecration; this often gives the name to the division where it stands; 16. the Σκευοφυλακιον, Διακονικον, the sacristy or vestry; it seems to have been formerly the place where the holy utensils and the vestments of the priests, &c., were kept; 17. the Αναλογιον, the Analogion, a sort of portable table or desk, which folds up to make it more conveniently removed; upon this the deacon or reader, &c., lay their books when they read any part of the service; 18. 18. the partition between the ναος and the προναος; 19. 19. the partition between the προναος and the *narthex* or porch. By taking away these two divisions and substituting four columns 20. 20. 20. 20. in their place, a complete idea is given of the interior of the Cathedral of the Assumption at Moscow, and of all the cathedrals in Russia. Their length, however, is not so great in proportion to their breadth.

In the above description, with a few variations, I have followed Dr. King, from whose work the engraving is copied. In other authors, and in the Encyclopedias, I find the order of the divisions somewhat different, as is explained at p. 593. where I have spoken, 1st. of the προναος, or *Avant-nave*; 2d. of the ναρθηξ, or *ferula*, and 3d. of the ναος, or nave.

Of the Ikonostas, or Screen, I have said enough in pp. 87. 89.

To face p. 85.

A Modern Russo-Greek Church; and Plan of the same. In this plan, No. 1. is the porch; 2. the *trapéza*; 3. 3. the nave, with 4. 4. its side compartments; and 5. the altar.

To face p. 110.

A Police-Office of a Quarter, or *Syezjii Dome*, of which the description is given in p. 110—111.

To face p. 112.

Views and Plans of a Russian Vapour-Bath, or *Banya*, which are all particularly explained in pp. 112, 113. By mistake this plate is marked Plate I.

To face p. 120.

View of the Kremle from above the Stone-Bridge, vide pp. 39. 53., exhibiting houses at each of its ends; the quay, part of the walls, gates, towers, and steeples, as well as the green bank of the Kremle; particularly the *Troïtskiya* and the *Borovítskiya Vorótïi*, or Gates, vide pp. 136, 137., with the Arsenal, vide p. 228., rising behind; the end of the edifices for the Knights of the Court, vide p. 228.; the church of Uär, vide p. 186., and the roof of the Imperial Museum behind, vide p. 214.; the Ancient Palace of the Tsars, vide p. 173., with the domes of the church called *Spass za zolotŏi Reshetkoyu*, vide p. 184.; the Palace, vide pp. 172. 180., with the domes of the Cathedral of the Assumption, vide pp. 82. 140., and 597., rising in the back-ground; the Cathedral of the Annunciation, vide p. 168.; the Cathedral of St. Michael, vide pp. 82. 162. and 597., with the Ivánovskaya Belfry appearing behind them, vide p. 192.; Our Saviour's Gate, *Spásskiya Vorótïi*, vide p. 128.; the *Tsárskaya Bâshnya*, vide p. 139.; and the Cathedral of the Protection of the Mother of God, or *Pokróvskoi Sobore*, vide p. 251.

To face p. 123.

View of the Kremle from below the Moskvarétskŏi Bridge; which includes this flat wooden bridge, part of the Moskva river, some shops and magazines along the walls of the Kitai-Górod, part of the walls and towers of the Kremle; the Chúdof Monastery, vide page 236.; the Senate-House, vide page 234. and 585.; the Steeple of St. Nicholas's Gate, vide page 134.; the Church of the Twelve Apostles, vide page 187.; the Ivánovskaya Kolokólnya, vide page 192.; the Granovitaya Palata, vide page 182.; the Cathedral of St. Michael, vide pages 82. 162. 597.; the Cathedral of the Annunciation, vide pages 82. 168. 597.; the Imperial Palace, vide pages 172. 180.; the Court-Stables, vide page 212., with the dome of the celebrated house of Páshkof rising behind it *, vide page 343., besides private houses.

To face page 146.

View of the image over Our Saviour's Gate, vide page 131., and View of the East end of the Cathedral of the Assumption, vide page 140—6.; the three pictures on this end are particularly described at page 146.; the front of this edifice is well represented in the General View of the Kremle.

To face p. 154.

Images of God Almighty and of the Trinity. In page 154. three kinds of images of the Trinity are mentioned. An example of the 1st. sort is given in the central picture on the east end of the Cathedral of the Assumption, as mentioned in p. 146., and as seen in the plate facing the same. The 2d. kind of image spoken of, is depicted in the present plate by the small central representation below; and the 3d. species of image is illustrated by the large coloured and principal figure in this plate. The small representation of God Almighty at the bottom on the right, resting upon the wings of angels, is mentioned

* See View of it in Clarke's Travels.

in p. 151.; and the small representation, at the bottom on the left, of God Almighty breathing the breath of life into man, is particularly alluded to in p. 152.

To face page 192.

View from the *Parádnaya Plóstchad*, or the Parade Place, which includes a part of the Chúdof Monastery, vide page 236.; part of the Senate-House, with its dome, vide page 234.; the Steeple of St. Nicholas's Gate, vide page 134.; the Church of the Twelve Apostles, vide page 187.; the House of the ancient Patriarchs, vide page 187.; the Ivánovskaya Kolokólnya, vide page 192.; part of the Granovítaya Paláta, vide page 182.; the Imperial Palace, vide pages 172—180.; the Cathedral of St. Michaël, vide pages 82. 162. 597.; some of the Towers of the walls of the Kremle; besides numerous costumes and equipages, carriages, sledges, &c. &c., — a winter scene.

To face page 199.

The Graven Image of St. Nicholas, described in the page to which reference is made.

To face page 202.

The *Tsar Kolokól*, or King of Bells, commonly called the Great Bell of Moscow, vide page 202. and page 606.

To face page 313.

The Iverskaya *Chasóvnya*, or Chapel, vide page 313., the reader may also consult p. 85.: and the New Bell, which is fully described, vide pp. 208—211.

To face page 216.

View from the *Imperátorskaya Plóstchad*, or the Imperial Place, or Plóstchad, in which are seen part of the Arsenal, vide page 228.; the ancient Potéshnoi Dvoréts, or Palace of Amusement, vide page 213.; part of the Ancient Palace of the Tsars, rising behind the end of the Museum, vide page 173.; the Imperial Museum, or *Oruzheinaya Palata*, vide page 216.; the Church of Our Saviour, *Spass za zolotói Reshetkoyu*, vide page 184., rising behind, as well as the domes of the Cathedrals of the Assumption, vide pages 82. 140. 597., and of St. Michaël, vide pages 82. 162. 597.; and on the left of the Twelve Apostles, vide page 187.; the Ivánovskaya Belfry, vide page 192.; part of the Chúdof Monastery, vide page 236.; part of the Senate-House, vide page 234.; in the foreground numerous costumes.

To face p. 249.

The North Half of the Beautiful Place, or *Krásnaya Plóstchad*, vide page 248. which includes the centre and one of the ends of the Bargaining-Shops, vide page 278.; the Belfry of the Cathedral of the Mother of God of Kazán, vide page 250.; the Gates of the Resurrection, *Voskresénskiya Vorótii*, vide page 247., on the north front of which is the Iverskaya Chasóvnya, or Chapel, vide page 313.; and on each of its sides the Tribunals, vide pages 266, 267. the Monument of Mínin and Pojárskii is also well seen, vide page 302.;

one of the towers of the Kremle; an excellent View of the gate of St. Nicholas, the *Nikolskiya Vorótïi*, vide page 134.; besides numerous sledges; a carriage upon sledges; costumes, &c.; — a winter scene.

To face p. 268.

The Printing-office of the Holy Synod, as described, vide p. 267—8.

To face p. 302.

The monument of Mínin and Pojárskii, which is amply described in the page referred to, vide also page 606.; the Image of Our Saviour *not made with hands*, alluded to in page 302. on which Mínin rests his hand, is spoken of at length at page 389.

To face p. 335.

The Exercise-House, which is particularly described in page 335. Some particulars are added, in page 606.

Wooden Cuts.

In page 427. is a Wooden Cut of the Plan of the Prison at Moscow.

In page 502. is a Wooden Cut, which shows how much of Moscow was burned, and how much of the city remained, in the year 1812.

The New Plan of Moscow is affixed opposite p. 607., where begins its particular description.

A list of the Errata will be found on the last page of the work.

one of the towers of the Kremle; an excellent View of the gate of St. Nicholas, the Nikol skiye Vorótü, vide page 134.; besides numerous sledges; a carriage upon sledges; costumes, &c.; — a winter scene.

To face p. 268.

The Printing-office of the Holy Synod, as described, vide p. 267—8.

To face p. 302.

The monument of Minin and Pojárskii, which is amply described in the page referred to vide also page 606.; the Image of Our Saviour not made with hands, alluded to in page 302. on which Minin rests his hand, is spoken of at length at page 389.

To face p. 335.

The Exercise-House, which is particularly described in page 335. Some particulars added, in page 606.

CHARACTER

Wooden Cuts.

In page 427. is a Wooden Cut of the Ikon of the Prison at Moscow.
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THE RUSSIANS.

The New Plan of Moscow is affixed opposite p. 607., where begins its particular description.

A list of the Errata will be found on the last page of the work.

THE CHARACTER

OF

THE RUSSIANS.

The author of this volume, having resided a number of years in Russia, and enjoyed ample opportunities for general observation, thinks it incumbent on him to present his views of the state of society in that empire, especially as the strangest error, misrepresentation, and contradiction, have gone abroad on this subject. The history of nations, however, is but a part of the general history of man; but curiosity is rather disposed to dwell on the circumstances which distinguish a part, than on the broad lines of character which pervade the whole. Knowledge is, in fact, the great cause of the distinctions which exist; for civilization and literature, the arts and sciences, good government and rational religion, follow in its train. But in all times and circumstances, and among every people, we find a host of passions in continual action, to disquiet or tranquillize humanity, to disturb or to insure the peace of the world.

It is a sad thought for the Christian and the philanthropic moralist, that so much of the history of the past is blotted and disfigured by the influence of those baneful passions, which seem to have been constantly acting, — while the more benevolent and gentle sympathies seem scarcely to have influenced or controlled the great current of

events.* Virtue itself appears constantly bordering on vice, while vice is assuming the semblance of virtue. Such, alas! is the constitution of the world, that there are few characters on whom even mortals have bestowed the super-eminent title of, *The Good;* while the epithet, *The Great,* is scattered profusely over the pages of history.* Such thoughts often rush upon the mind, while contemplating that extraordinary people who are the subject of our present reflections.

I must here premise, that when speaking of Russia, I generally have regard to *Russia Proper;* when of the Russians, I allude only to the inhabitants, and do not include the numerous tribes and nations which form the population of that immense realm.

Russia presents an anomaly, one of the most extraordinary in the history of nations; equally interesting in a political, a moral, or a religious point of view. Many of the descriptions which unduly degrade, or disingenuously extol this empire, have arisen from false principles. From the moment in which a foreigner sets his foot within her territories, he is struck with the situation which her population occupies in the scale of civilization. Their mode of life, their government and religion, their customs and manners, have been improperly contrasted with those of his own country, or the other long-civilized countries of Europe; and ideas have been consequently formed, and opinions uttered, favourable or unfavourable to Russia, while the causes which ought to have directed their judgment have been overlooked.

Those travellers who have only seen the lower classes of society, and associated with the inferior nobility, have formed too low an idea of the Russians; those, on the contrary, whose rank and recommendation have led to associations only with the highest and politest society, have too inconsiderately generalized their favourable impressions. Noblemen and gentlemen who have titles, and especially

* After a debate of three days, the Russian senate came to a decision of granting the agnomen Blaghoslavenii (Benedictus), or the Blessed, to the Emperor Alexander. Vide James's Journal of a Tour in Germany, &c. p. 324., and p. 321. of this work.

those who have military rank, on arriving in Russia, with letters of recommendation, get at once introduced to the first families of the realm, whether it be at Petersburgh or at Moscow. If they intend to travel in the interior of the empire, they easily obtain introductions from their friends in the capitals, to all persons of distinction in the districts through which they may pass. Indeed, either through their own acquaintance, or through that of some friend, they usually procure, from one of the ministers at Petersburgh, or from the governor-general at Moscow, recommendatory letters for all the civil governors, military commanders, and functionaries, in the towns and provinces through which they wish to peregrinate. Such letters generally insure the politeness, the attention, and the assistance of those to whom they are addressed; and, indeed, the letters of a minister, or of the governor of Moscow, may, in some degree, be compared to an Imperial ukáz, or to a *crown podorojné;* they command, as it were, civility and kind treatment, *while a podorojné orders your post-horses.* Their utility, of course, is incalculable, and no traveller should set out on a journey without a packet of them. Travellers thus fortified, every where find open tables, cheerful and pleasant society, all kinds of amusements, evening parties, *conversaziones,* balls, masquerades, concerts, &c. They know not the difficulties and disagreeables of life in the northern empire. They leave one capital, and arrive in another; — they fly from district to district; — and they scarcely perceive the change. The same round of pleasures meets them wherever they sojourn. Of course, they cannot be judges of the general state of society in Russia: their views are partial; they have only seen the choice of society; they have glanced merely at the fair side of the canvass.

On the contrary, other individuals without titles, without rank, without recommendations, and without acquaintances, linger in the shade, find every thing gloomy, and are startled with difficulties, disagreeables, and disappointments on every hand, and at every step. At length they get introduced to the secondary circles of the nobility, are disgusted with their customs and manners, and avoid future as-

sociation. In travelling without letters of introduction, their patience is put to the severest trials; want of post-horses; collusions of their own servants; insolence, imposition, and roguery of the post-masters; bad horses, and a thousand other disasters,—betake them. Ignorant of the Russian language, and perhaps not fluent in French; unacquainted with the customs and manners of the people, and the perversions and abuses of post-masters, coachmen, and their chiefs, the *starosts* of the villages, when in difficulty, they have almost no resource for redress;—they see only the gloomy reverse of the picture, they lose command of their passions, and the essence of their irritation is vociferated in abuse of Russia and of the natives.

Some travellers seem to have thought it a necessary part of their duty to traduce and calumniate the Russians, so as to be in the fashion:—others, again, seem to have gone into the other extreme of lauding and flattering them for the sake of contradiction, and of filling up a page or two of their journals.

These, combined with other causes, especially ignorance, limited observation, and prejudice, will account for the wide difference of authors' opinions, as to the national character of the Russians, which will be remarked hereafter.

Is it fair to make a comparison between the Russians, and European nations which have been civilized and polished for many centuries? All will reply in the negative: yet that such a comparison has generally and habitually governed the minds of most foreigners, must be evident from an impartial perusal of their works, or an analysis of their opinions, at least, to any one conversant with the history and present state of Russia. No man, in his senses, would ever pretend that Russia is as civilized and polished as France, Germany, Britain, or other states of Europe; but it is most true, that civilization and literature, arts and sciences, military and naval tactics, have made, in the last century, and are still making, extraordinary advances there. Russia must be compared with Russia herself, at various epochs; and in order to ascertain her progress in the intellectual world, must be viewed through all her gradations and ramifications.

The panegyrists of Peter the Great, led away by ruminating on the mighty genius of that sovereign, and on the wonderful changes he effected in his country, have given too little attention to the previous state of Russia, and especially to the influence of his illustrious father, the Tsar Alexei Michailovitch. When we compare the state of this empire at the accession of Peter the Great, with its situation at his demise, we cannot but pay our tribute of admiration to that extraordinary man. He did not civilize his country, but he opened the flood-gates of civilization; — neither did Catharine II., but she gave a new and lasting impulse to enquiry and to knowledge; beat down the barriers of prejudice and ignorance; encouraged foreign commerce, and arts and sciences; decreed salutary laws; formed and instituted seminaries of education: in her reign a part of the nobility, and a few of the other classes of the general population, were enlightened and civilized; another part advanced from the agricultural to the imitative stage of civilization; but the bulk of the peasantry remained nearly in their former condition. The short and unfortunate reign of Paul had a retrograding but a transient influence on the state of Russia, or rather on the nobility, for the peasantry scarcely feel the change of the monarch.

The reign of Alexander, especially since the awful year 1812, has given a most powerful impulse to the progress of civilization among all classes of society.* I may remark here, that I have had many opportunities of conversing with travellers from most countries of Europe, but especially from Great Britain, and that the general impression on their minds has been, that the Russians were in a much higher state of civilization than books had led them to expect.

The example of simplicity and regularity in the mode of life set by the monarch, the losses sustained by the burning of Moscow, and the depreciation of the currency, have tended greatly to change the style of living. Carriages with six horses, which were once so common, are now rarely to be seen; the number of carriages with

* Vide p. 4. and 5. and p. 526.

four horses, though general, is greatly diminished, and princes and generals now frequently ride and visit with a *droshky* and pair of horses. Daily open tables are less common, and, indeed, exterior display is gradually giving way to the real comforts of life. But it does not seem probable, that either the reign of Alexander, or of his immediate successors, will enable Russia to take her place, in all respects, upon an equality with the civilized nations of Europe.

The peculiarities of national character must be sought in the religion and civil government; in the state of the arts and sciences, and of industry; in the popular sports and amusements; in distinguishing customs, usages, and manners;—all of which are considerably influenced by the nature of the climate, which is permanent, and by those events which seem accidental in the history of a people.

James has well remarked, that "The just discrimination of national character is a task of infinite difficulty: it is denied to the native from prejudice, to the resident from too great familiarity, to the visitor from too little means of observation." * In what follows, I have endeavoured to assist my enquiries by the opinions and views of others,— of visitors and residents. I give the result of long and busy observation; for I frankly own, I should blush to record the inconsistencies of the whole series of hasty MS. observations;— but I hope first impressions, casual remarks, and moments of irritation, have been chastened and corrected by careful examination, patient research, and dispassionate relation. In the following picture it must be carefully kept in mind, that the author endeavours faithfully to pourtray the character of the Russians, without meaning to say, that all its features are peculiar.

It will be convenient, perhaps, to speak separately of the nobility, of the clergy, of the merchants, and of the peasantry, though many of my remarks may be properly applied to all.

Nobility. — The higher classes of nobility, or those who give the

* Journal of a Tour in Germany, Sweden, &c., p. 140. London, 1816.

ton to society, and those who have travelled, may be regarded as equally civilized, in so far as regards their conduct and manners, though, generally, not so learned, as individuals of corresponding rank, in the other nations of Europe *: the lower nobility, and especially the untravelled, retain more of the national customs and manners, and exhibit more decidedly the distinguishing national characteristics.

The nature of the government, the too predominant military taste, and the distinction of ranks in Russia, so warmly complained of by foreigners in general, and so powerfully felt by Britons in particular, naturally render the natives of all classes of society servile and obsequious, diffident and even cowardly, to superiors; haughty, commanding, and frequently severe, to inferiors †; and insensibly leads the attention more to the exterior of the man — his uniform and his ribbonds, his stars and his crosses, — than to his religious or his moral conduct, his literary attainments, or his place in the intellectual world. The same causes explain the neglect of inferiors, and even, at times, of equals, when a noble, of a higher rank, makes his appearance unexpectedly in the circle of a family party, the harmony and sociability of which are destroyed, by the general and long-protracted attention and deference paid to the visitor. To this, however, there are honourable exceptions; there are spirits which breathe liberality and independence, and minds too great to accept the proffered honours, or assume airs of *hauteur*, in consequence of vain and factitious distinctions. Equals in rank are affable and polite, obliging and social; and, perhaps, in no country in the world do acquaintances, friends, and relations, mingle with less restraint, or, *from habit*, use more warm and endearing expressions to each other, than in Russia. The difference between lord and vassal allows a familiarity which no other

* In the year 1783, the late Professor Richardson thus expressed himself: — "I would not say, however, that the princes of Russia are much inferior, either in religion or moral improvement, to many great men, even in those states of Europe that enjoy the means of superior education." — Anecdotes of the Russian Empire. London, 1784.

† Here the allusion is to inferiors in rank, and has no regard to lord and slave.

state of society could admit; a look, a gesture, or a word from the former, having a magic effect upon the latter. As far as my experience goes, I cannot say that the nobles are generally cruel or oppressive to their slaves. There are, however, many exceptions to this statement. But to judge well of the treatment and chastisements necessary for vassals, a man ought either to possess them, or to have had long and intimate connection with them.

The Russians are insinuating and cunning, deceitful and perfidious, sensual and immoral, given to levity, fond of novelty *, and improvident: with the command of little money, they are avaricious and mean; when cash abounds, they are generous, ostentatious, and prodigal: they are cheerful, good-humoured, and social: they are luxurious, hospitable, and charitable: they love light occupations and amusements, as plays, operas, masquerades, exhibitions, dancing, singing, and instrumental music; chess, and draughts, and billiards; but above all, playing at cards, to which whole days, and weeks, and months, and years, are devoted. They have a great curiosity to pry into the affairs of others; they have quick apprehensions; their talent for imitation is universally allowed; they are fluent in languages †; a few are endowed with good parts and ingenuity, and are men of literature; the generality are moderately well informed and accomplished, *as to what regards the exterior of life; few* are distinguished for their proficiency in the sciences ‡; they are accustomed to good living, but are generally moderate in their cups; they are disposed to indolence,

* "Les Russes hommes et femmes portent d'ordinaire, dans l'amour l'impetuosité qui les caracterisse; mais leur esprit de changemens les fait aussi renoncer facilement à leurs choix. Un certain désordre d'imagination ne permet pas de trouver de bonheur dans la durée." — Oeuvres inedites de Mad. la Baronne de Stäel, vol. i. p. 326.

† As they have the advantage of foreign tutors from their youth, this is easily explained, without supposing any unusual or miraculous talent for the acquisition of languages.

‡ D'ailleurs, comme ils sont, en général, très peu instruits, ils trouvent peu de plaisir aux conversations serieuses, et ne mettent pas leur amour-propre à briller par l'esprit qu'on y peut montrer." — Oeuvres inedites de Mad. de Stäel, vol. i. p. 275.

to a sedentary mode of life, and to much sleep. * They are too little in the habit of taking bodily exercise; and yet when urged by affairs, or necessity, they are excessively active, and withstand extraordinary hardships and fatigues. In what country, except in Russia, could a prince quit his house filled with the luxuries of the different quarters of the world, and be so easily satisfied as a Russian in the camp, or while travelling? What noble, but a Russian, could with impunity exchange his comfortable carriage for a *telega*, and travel by night and by day, thousands of versts in that dreadfully jolting uncovered equipage, and with a celerity that is astonishing?

The manners of the higher and travelled nobility are easy, elegant, and imposing; and the natives of no country can make themselves more agreeable to foreigners. The manners of the lower nobility are affected, consequential, overbearing, and sometimes rude; though some few of them are endowed with amiable and generous passions.

James has remarked of the nobility, that "Their expenditure also corresponds with their means, or not unfrequently exceeds them †; but habits of show and magnificence are now grown upon them as a part of their nature, and are impossible to be restrained. Every thought of a Russian savours of greatness; all about him bears a striking and imposing air; he neglects the observance of those minutiæ that compose the real comfort of an Englishman, and is delighted with a dazzling aspect, because it suits the sphere of his ideas. They are as yet a young nation, and better pleased by show than by reality. Generally they are accused of too great a fondness for ostentation; and it is partly true, but we must confess it is always the splendour of an hospitable and liberal mind which they exhibit; the pride of display does not shew itself in a coarse, luxuriant profusion, but is regulated in each branch with taste and elegance, and

* They are generally early risers, but they take a *siesta* after dinner. Some rise very late, and others pass half their life in slumber.

† Generally exceeds them, would be more correct: for almost all the nobility are in debt, and have their estates pledged in the Lombard. Vide p. 354.

is supported by the introduction of the choicest articles from every quarter of the globe." *

These remarks are chiefly applicable to the highest class of nobility: — for Mr. James kept good company: — they are not so just as applied to the lower orders, with whom, probably, he had little intercourse.

Russia is the empire of extremes and contrasts, whether you regard the face of the country, its climate and productions, the diversity of its inhabitants, or merely the national character of the inhabitants.

" Ce qui caracterise ce peuple, c'est quelque chose de gigantesque en tout genre: les dimensions ordinaires ne lui sont applicables en rien. Je ne veux pas dire par là que ni la vraie grandeur, ni la stabilité ne s'y rencontrent: mais la hardiesse, mais l'imagination des Russes ne connait pas des bornes; chez eux, tout est colossal plutot que proportionné, audacieux plutot que réfléchi, et si le but n'est pas atteint, c'est parce qu'il est depassé." †

It has been aptly enough remarked that the Russian nobles build houses for giants. All their plans, all their undertakings are upon the great scale, and they are seldom completely executed. They are pushed on with vigour till novelty becomes exhausted, or till pecuniary means fail; they are often interrupted, sometimes re-commenced, but rarely receive the last, the *finishing* touch. There are, however, exceptions to this general feature, but not numerous. I do not suppose that I could point out half a dozen *completely well-arranged and finished* noblemen's establishments, among the hundreds of sumptuous palaces, the numerous fine villas, and the many beautiful country retreats which decorate Moscow and its vicinity.

Though some of the nobles are cleanly in their persons, and have their mansions well furnished and arranged, it must be allowed, that, generally speaking, there is, in these respects, much room for improvement, and no where so conspicuously as in the

* Journal of a Tour in Germany, Sweden, and Russia, p. 241.

† Oeuvres inedites de Mad. de Staël, vol. i. p. 269.

Russian kitchens. A Briton accustomed to all the neatness, order, and regularity of his dwelling in his own country, and especially to his cool, quiet and comfortable bed-room, is particularly sensible of the change he experiences in Russia, where the whole system of life is so opposite.

Few travellers, perhaps, who have written upon Russia and her customs have been aware of, or recollected, the fact contained in the following quotation respecting England: it would have disposed some of them to have judged more charitably.

"Hollingshed, who lived in Queen Elizabeth's reign, gives a very curious account of the plain or rather rude way of living of the preceding generation. There scarcely was a chimney to the houses, even in considerable towns; the fire was kindled by the wall, and the smoke sought its way out at the roof, or door, or window; the houses were walling, plastered over with clay; the people slept on straw pallets, and had a good round log for their pillow, and almost all the furniture and utensils were of wood." *

The genius of the Russo-Greek religion tends to render its votaries superstitious and bigoted, to supplant the calm and sincere devotion of the soul, by attention to pompous ceremonies, splendid dresses, and the glare of burning candles, to smoking censers, sonorous speeches, and solemn music, and to substitute crossings and prostrations, salutations and undue reverence to the holy images, for serene and holy meditation on the Supreme Being: in a word, it has all the outward show of ornament, but too little of the practical and in-dwelling influence of virtuous and religious conviction; it warms the passions, excites the feelings, and captivates the imagination; but, alas! it has but little influence on the moral conduct of its adherents. There are, no doubt, characters of this persuasion, whose principles and conduct coincide, and do honour to our race, and whose morals and religion are of the purest stamp: unfortunately their number is small; in the mass of society they are like beacons

* Ashburton's Hist. of England, p. 587. See also Hume's History of England.

in a dangerous ocean; — like brilliant stars amidst universal gloom: but even this is consolatory to the bosom of the Christian.

In one respect, the Russians deserve the highest praise, as they long have shown, and still show, an example worthy the imitation of nations much more remote from the age of ignorance and barbarism. The reader may divine, that I allude to their toleration, which is become proverbial. Were it a toleration merely enforced by an *ukáz* of a despotic government, as it may have been in its origin, it would be no characteristic of Russia; but when we find, in a young nation, and in our days, charity in religious belief, prevalent among all ranks and gradations of society, from the sovereign to the peasant, the admiration and gratitude of all must be excited; and resident foreigners feel themselves in possession of a great blessing, which ought to be the general inalienable privilege of man:—the unconstrained exercise of his faith and mode of worship, in the way he deems most acceptable to the Supreme Being. It must not be concealed that this toleration, first enforced by sovereign order, has grown upon the Russians as part of their nature, and descends from father to son. It is a kind of passive obedience, however, to law and custom; while, no doubt, the residence of foreigners in all the chief towns throughout the empire, and the free exercise of their religion, must have had some influence on the minds of the peasantry. Notwithstanding *all this*, I am of opinion, that nothing would be easier than to exasperate the lower nobility and the boors against persuasions different from their own; in a word, to make them as intolerant to the creed of others as they are bigoted to their own.

The following remarks are very characteristic of the Russian nobility.

From a certain complaisance and politeness of manner, they will make the fairest promises, and the most flattering assurances, when nothing more is intended. Being uttered without meaning, or sincerity, you can have no reliance upon them. Having gained the object of the moment, which, perhaps, was to make a favourable im-

pression, they think no more of the matter, and laugh at you for having been so easily duped. *

Richardson, with great justice, long ago remarked, that the "Russians of all ranks are most ardent in their expressions of friendship; but I suspect the constancy of their attachments is not equal to the fervency of their emotions. They have more sensibility than firmness; they possess a temper and dispositions, which, properly improved, and with the encouragements held forth by freedom, might render them a worthy, as in some cases they are an amiable, and in many an amusing people." — "They have more sensibility than firmness. They have lively feelings; but, having seldom employed their reason in forming general rules of conduct for the commerce of life, their actions, as flowing from various and shifting emotions, are desultory, and even inconsistent." — "I really believe that the inconstancy, the deviations from truth, and even perfidy with which the Russians are sometimes charged, are not so much the effects of determined vice as of irregular feelings." — "The terms and phrases of endearment among the Russians are as extravagant as they are gross and violent in their abuse." — "They are bearded children; the creatures of the present hour; they will express the most ardent affection in the most ardent language; they will express the most furious rage in the most vindictive terms. But as you need not lay great stress on the advantages to be reaped from their friendship, so you need not be greatly afraid of their inveterate or latent enmity."†

In Madame de Staël's late posthumous works, it is said, that the Russians are "impetueux et reservés tout ensemble, plus capable de passion que d'amitié, plus fiers que delicats, plus dévots que vertueux, plus braves que chevaleresques."‡ A conclusion, with the general bearing of which I coincide.

I hope the picture which I have presented, faithfully pourtrays the prominent features of the character of the Russian nobility. As

* Dr. Johnson's Sermons, p. 122. 1805.

† Anecdotes of the Russian Empire, pp. 217. 244. 453. and 464.

‡ Oeuvres inedites de Madame la Baronne de Staël, vol. i. p. 274.

I differ widely from some authors, who found almost nothing worthy of approbation in the northern empire, and as far from others, who have been most indiscriminate in lauding the natives; and as it is impossible, in the grand outline, to combine all the shades of character, I shall now proceed in my plan of quoting the accounts of some late writers, whose works, in what regards the Russians, have had much influence upon public opinion. I shall also take the liberty of making some criticisms, and of adding some illustrations of their statements; and thus I shall have an excellent opportunity of bringing forward many details, which otherwise could not be well introduced here. Having fully developed the character of the Russians, as it is in the first quarter of the 19th century, I shall then revert to the accounts of different authors who published their works before the conclusion of the 18th century. By doing so, an idea may be formed of what the Russians were at different epochs, and at the same time, a standard of comparison will be furnished, to assist us in ascertaining the real progress the Russian nobility have made in civilization, and her accompanying expansion of the mind, triumph of intellect, and elevation of the soul.

It is not surprising that the British public should ardently wish to know something of the true character of the Russians, since the widely conflicting accounts of our own countrymen, as well as of continental writers, leave us altogether in a dilemma. If copies of Dr. Clarke's Travels, — of Sir Robt. Ker Porter's Travelling Sketches, — and of Sir Robt. Wilson's Brief Remarks on the *Character* and *Composition* of *the Russian* Army, &c. — were put into our hands, in which the words Russia, and Russians, were every where completely erased, on the perusal of these volumes, should we ever suppose we had been reading accounts of the same people, and which were published nearly at the same time? By all, this question must be answered in the negative. The late learned professor, whose memory I venerate, conducts us to Pandemonium, while the gallant knights transport us to the Elysian fields, so that we are lost between the excesses of exaggerating praise and sweeping condemnation.

Dr. Clarke was in Russia in the year 1799, although his Travels did not see the light till 1810. As he was a most honourable man, I am fully persuaded that he pourtrayed the character of the Russians according to the impressions made upon his mind, at that period. Indeed, after the following declarations, who would impeach his veracity?

"Some degree of apprehension," says he, "attaches to the consciousness of having obeyed a strong impulse of duty in the unfavourable representation made of the state of society in Russia. The moral picture afforded of its inhabitants may seem distorted by spleen, and traced under other impressions than those of general charity and Christian benevolence; on which account the reader is doubly entreated to pardon defects, which experience, chastened by criticism, may subsequently amend; and to suspend the judgment which more general acquaintance with the author may ultimately mitigate." *

Speaking of his journal, he says, "Containing whatever my feeble ablities were qualified to procure for their information and amusement; and adhering, as far as I am conscious, in every representation, strictly to the truth." † And in another place he exclaims, "I almost regret that I have begun with a journey among the Russians, lest from the statement I am compelled to make, it should be supposed that I have been actuated by other motives than a love of truth." ‡

Dr. Clarke, however, himself, most frankly avows the disabilities under which he laboured, for obtaining correct information, while in Russia, although, probably, he was not fully aware of the tendency of his confession to detract from the accuracy of his bold, general, and sweeping conclusions. "It is now," he tells us, "necessary to take leave of Moscow, where we passed some pleasant hours, and many others of painful anxiety, insult, and oppression, from the creatures, spies, and agents, of the contemptible tyrant then upon the Russian

* Preface to Clarke's Travels.

† Clarke's Travels, p. 5.

‡ Idem, p. 38.

throne. Our condition, as well as every Englishman's in the empire, was that of prisoners of war on their parole. We had been allowed to move about, but always under the vigilant eye of a troublesome and capricious police. We were detained a long time, before we could learn when we might go, or by what route we should be allowed to pass." *

Dr. Clarke's prejudice, his prepossession, and his irritation, every where show themselves: his erroneous general conclusions from particular cases are every where obvious: his distorted representations continually assume the air of fiction or of caricature, throughout his massy volume. But as I have, at some length, given my opinion of this author's work on Russia, in another part of this volume, it is fit to abandon the subject here, and to refer the reader to the passages to which I make allusion. †

Sir R. K. Porter travelled in the years 1805, 1806, 1807, 1808, and his Sketches appeared before the public in 1809, about a year anterior to Dr. Clarke's work on Russia. To say the least, this gay author, at a happy period of life, was in a happy mood during his peregrinations, — drowned in love with a satellite that rivalled the splendour of the sun, — but only in his eyes, before which assuredly bewitching *glamry*, (as the Scotch say,) had exercised its magic effects. But let the author speak for himself. "At a ball given by Countess Orlof, there was," he says, "a planet brighter than even Venus to me. She was my guiding star through all the mazes of this happy festival; and as I walked or sat by her side, I saw in her all the fascinations of Russia, France, and Italy, blended with the interesting modesty of my dear native England." ‡ Would that some of the brightness of this refulgent planet had illuminated the pages of the impassioned author! But, in truth, the best criticism of Sir Robert's work may be found in his own pages.

"The work appears with every imperfection; and three *immoveable ones*, hefears, are prominent: continual egotism, an appearance of

* Clarke's Travels, p. 172.

† Vide pp. 478—481.

‡ Travelling Sketches, vol. i. p. 214.

ostentation, and perhaps a too unreserved disclosure of his own situation and feelings." *

It required but little capacity to discover that, "it is not the studied work of an author bringing forward deep researches, valuable discoveries, and consequential observations, but the familiar correspondence of a friend, noticing the manners of the people with whom he associates, their fashions, their amusements, &c." †

Sir Robert Wilson seems to have modelled his character of the Russians, chiefly from that of the officers of the army; the most civilized, the best informed, and by far the most refined part of the population of the Russian dominions. The partiality he has shewn for this people, is easily explained, by his want of a long residence, and a general association, with all classes of the natives. His peroration at once explains his general ideas. "I confess," says Sir Robert, "that I do feel a great, an inalienable attachment to the Russian nation. As this sentiment, however, was gradually impressed by an impartial examination of the Russian character, and the validity of its pretensions to esteem, such a bias, formed by the conviction of experience, will surely be allowed to augment rather than impair the force of arguments which have been adduced for the purpose of establishing amongst my own countrymen an equal and just regard for a nation so worthy of their cordial amity; a nation which is so strongly predisposed, from admiration of British character, as well as from sense of reciprocal interest, to renew and perpetuate the connection.

"Yet I have traced the imperfections of the Russians without extenuation, not only in justice to the public, but with a hope that so faithful a delineation may produce an impression in Russia to justify increased commendation of friends, and to disarm the powers of future malevolence." ‡

I have not the least hesitation in saying, that I have no confidence in the works of the three authors mentioned, in so far as respects the

* Preface, p. 4. † Ibid. p. 5. ‡ Preface, p. 18.

national character of the Russians, and he who takes either for his guide, will be led to the most erroneous conclusions. I make even bold to say, that in this statement, I will be joined by every traveller, and by every individual, who knows Russia: and especially by many noblemen and gentlemen, from Great Britain, whom I accompanied, or directed, in their peregrinations; — whose visits were hailed with pleasure, and whose society had so many charms, rendered more conspicuous by the contrast of that of the princes, and of the nobles, of the ancient metropolis of Russia.

In order to know the Russians thoroughly, an acquaintance with their language, and a long residence in their country, are absolutely necessary; in fact, one should associate or have connection with all ranks of society, from the autocratic sovereign, to the clownish boor. The enquirer should have to transact business with them, he should dwell among them, and I would almost say, he should be dependant upon them, before the labyrinth of their character can be penetrated, and its various intricate channels fully traced.

I shall commence my quotations from Dr. Clarke's Travels. This elegant author, in whose works I have often found an intelligent, a delightful, and a faithful companion, in more genial latitudes than that of Moscow, has made numerous statements from which I must dissent, and others which I propose to illustrate. God forbid that I should become the calumniator of an individual who was only known to me, by his public character, and through the communications of some of his friends, who valued his talents and appreciated his virtues. If I even were so inclined, would not the circumstance of his having immaturely paid the debt of nature, and left a young and weeping family to deplore his irremediable loss, while in the enjoyment of a well-earned and honest reputation, altogether avert my asperity and disarm my malevolence? I owe it to his relations, to his friends, to the public, and to myself, to relate the following circumstance. A considerable part of the MSS. of this volume has been in Mr. Cadell's possession for above three years, and of course some of the criticisms, which it now contains. In the year 1822, while travelling toward the Crimea, the Caucasus, and Georgia, I arrived

with a party at Odessa. At the inn where we lodged, the landlord early informed us, that within its walls there was established an English club, and that liberty to attend it was easily obtained, it only being necessary to get a subscriber to insert our names, in a register kept on purpose for strangers. The business was arranged, and next morning I made my first visit. The extract from my journal, which follows, I hope will neither be thought displaced, nor deemed impertinent here. "I shall never forget the impressions made upon my mind this morning, immediately on entering the reading-room of the English club. Not a soul was in the apartments; and even the keeper, expecting no visitor at so early an hour, had gone to amuse himself, and left the door open. Knowing that my name was inserted in the register, while silence and solitude reigned, I went straight forward, and from amidst some English newspapers which were lying upon a table, in the middle of the reading-room, I snatched up a copy (I think) of the Globe. The words, *Funeral of Edward Daniel Clarke*, in large types, first greeted my eye. I exclaimed, Then he is also gone! My first sensations were surprise and general agitation. I stood petrified and rivetted to the spot; my hand shook, and deep sighs distended my breast; my heart ached, and my tears flowed. At length I sat down, and I communed with myself. Conscience called me to her solemn, her terrific bar, and demanded whether I had ever injured the dead. I mutely reflected on the criticisms in my manuscript work, — now in London, and perhaps already published,—bestowed on Dr. Clarke's Travels in Russia, and I am happy to add, my soul was honourably acquitted before the sublime tribunal." That man must be devoid of taste and science, who is not charmed with the perusal of Dr. Clarke's interesting travels, in various countries of Europe, Asia, and Africa, written in an elegant and seducing style, which transports the reader with the author to the scene of action, and often calls up living images from among the dead. But I deeply regret, that such a genius did not reside longer in Russia, to have acquired a more accurate knowledge of that country and its inhabitants. With the information I possess,

what a living picture would Dr. Clarke have drawn! As a traveller, I would wish to emulate his industry and his research, his talents and his example, and to avoid his imperfections. Peace to his manes! Salvation to his soul! There is no perfection on this side the grave, but in the midst of shifting scenes, and the turmoil of a transitory world, virtue and philanthropy, morality and religion, will ever flourish, and find, even in this terrestrial abode, their own reward, in a clear conscience, and in an unblemished reputation. The Christian will sigh for the consummation of happiness beyond the reach of human woe.

Truth requires that I should publish my criticisms and illustrations in their original form, in which I had fondly expected they would meet the view of the distinguished Dr. Clarke. Some time ago, so desirous had I been to make his acquaintance, that I solicited an introduction to him, from one of his friends, to me more than a brother, to be used on my return to England; and I had anticipated the pleasure of having gained a victory over almost unavoidable prejudice, and evident misrepresentation, by a judicious selection of facts, and an honest developement of errors, which might have led to conviction in Dr. Clarke's mind, and to the consequent recantation of the injustice which he, unwittingly no doubt, has done Russia and her inhabitants. After this explanation, I hope no reader of my criticisms will accuse me of bad intentions, or say that I have set down aught in malice. Truth is the beacon for which I am always in search. No circumstances, of my hitherto varied and unfortunate life, have ever made me desert the hallowed path of rectitude and virtue; and no change or vicissitude will ever induce me to become the venal servant of party-spirit, the calumniator of nations, or of individuals. Not a sentence, not a word, of this work goes to press before having been seriously examined, and having met the approbation of my conscience.

* Under the reign of Paul, and followed as Dr. Clarke was by the police, while in Russia, it would have required the spirit of an angel, not to have felt irritation and indignation.

But let us proceed to our citations. Dr. Clarke authoritatively states, that "the picture of Russian manners varies little, with reference to the prince, or the peasant. The first nobleman in the empire, when dismissed by his sovereign from attendance upon his person, or withdrawing to his estate, in consequence of dissipation and debt, betakes himself to a mode of life little superior to that of brutes. You will then find him throughout the day with his neck bare, his beard lengthened, his body wrapped in a sheep's hide, eating raw turnips, and drinking *quass*, sleeping one half of the day, and growling at his wife and family the other. The same feelings, the same wants, wishes, and gratifications then characterize the nobleman and the peasant; and the same system of tyranny which extends from the throne downwards, through all the bearings and ramifications of society, even to the cottage of the lowest boor, has entirely extinguished every spark of liberality in the breasts of a people who are all slaves. They are all, high and low, rich and poor, alike servile to superiors; haughty and cruel to their dependants; ignorant, superstitious, cunning, barbarous, dirty, mean. The emperor canes the first of his grandees; princes and nobles cane their slaves; and the slaves, their wives and daughters. Ere the sun dawns in Russia, flagellation begins; and throughout its vast empire cudgels are going, in every department of its population, from morning until night." *

In Russia, where artificial distinction in society, by a rapid transition, marks the difference between a noble and a slave, between all that generally dignifies and ennobles, or depresses and degrades human nature, it might be suspected a contradiction to state, in a general way, that the picture of manners varies little with reference to the prince or the peasant. On the contrary, though some national characteristics may be common to both, yet, surely, wide is the gulf which separates the best informed of the Russian nobility from the peasantry, who, even now, tread nearly in the

* Clarke's Travels, p. 37.

footsteps of their ancestors many ages in the dust. This enormous difference of aspect, between human beings born on the same soil, has been the theme of the loud complaints, and the violent outrage, of many writers and travellers. It is not to be denied, however, that a great many of the lower nobility, beside the rank which their title commands, are little elevated, in the scale of intellect, above the boors, whom nature had destined to vassalage. The character of the nobleman is pourtrayed with the dregs of asperity, and is wofully traduced. That some individual cases may have, in a considerable degree, admitted the application of the degrading and revolting representation of the illustrious professor, I do not doubt; but, beyond all question, in the last year of the 18th century, it was not at all applicable to the first nobles of the Russian empire. It is certainly just to charge the Russians with embarrassment, in consequence of dissipation and debt. The case is so general, that it might induce the belief, that they either had a natural propensity, or were driven on by a fatality, to get into debt, and to have their estates entailed. The causes of this dissipation, and consequent embarrassment, must be sought for in their ostentation, in their magnificence, in their extravagance, in their hospitality, and even sometimes in their charity, but especially in their indolence, in their mismanagement, in the maintenance of sycophants, and in the roguery of their stewards, who, for the most part, are a set of men — unworthy the name of men — of villains and of robbers, in no degree behind the merchants in their initiation to deceit, and their practice of roguery, while they are equally destitute of virtue, equally void of shame, equally given to corruption, and equally depraved in morals. * They seldom fail to enrich themselves; and often it happens, that while their princes, and their lords, and their masters, come to poverty and starvation, they are enjoying themselves in revelry, the song and the dance.

Though the indolence and the negligence of most of the nobles of

* Vide the dreadful picture of the character of the merchants at pages 284. and 550. of this work.

Russia must disgust every Briton, yet I cannot join my assent to the unqualified degrading account which Dr. Clarke has presented. Some traits are pretty correct, when applied to many individuals; but the expression, "a mode of life little superior to that of brutes," is too strong, and its general application unwarranted by truth. Let the impartial reader consider the false effect of the words "*eating raw turnips and drinking quass*," in the above quotation, when informed, that the said *raw turnips* were slices of radish, served up according to the custom of the country, either at the breakfast (*dejeuner à la fourchette*), or with the dram (*schall*) before dinner; and that potations of *kvass* imply no more in Russia, than drinking porter, or beer in England. Throughout Dr. Clarke's work, the word *quass* (kvass), which he calls vinegar*, is always put in italics, as if there was something very characteristic and barbarous in its use. The reason of this I cannot divine. Kvass, when well fermented, is an acidulous, pleasant, and healthy beverage.

In a despotic country, some general characteristics, modified by circumstances, may be looked for among the nobles, who are the slaves of the despot; among the peasantry, who are the vassals of the lords of the creation, and who sometimes take law into their own hands, and assassinate their masters; and even in the sovereign,—for "despotism is not absolute, but merely relative,"—who, in his turn, is the slave of the grandees, and but for the military force, might even become the slave of the peasantry. Thus despotism acts and re-acts upon itself. The heaven-born spirit of man, when held in thraldom, and crushed by oppression, loses its native dignity, and its natural rights. The state, however, in which Dr. Clarke found the nobility of Russia, certainly did not admit the general application of *barbarous* to their character, as I trust has been already made sufficiently evident.† The lively manner in which this author has depicted the system of flagellation, like magic spell, at once calls up millions, and tens of millions, of human beings plying their cudgels with all due

* Clarke's Travels, p. 36.

† Vide p. vi. &c.

diligence, and almost would induce the belief, that such an exercise formed a part of their regular occupation. Surely, even in the tyrannical and the *cudgelling* reign of Paul, the Russian nation never had such a general taste for flagellation, as Dr. Clarke would make us believe; and in the reign of Alexander it has gone much out of fashion. Still, however, the nobles cane their slaves; for vassalage and flagellation are companions. I have even been informed of grandees having suffered such indignities from his Imperial Majesty, as the nobles of the autocratic government alone would endure; and also of the Emperor of all the Russias, having been necessitated to bear insults from the nobles, of a nature which could only be offered to a despot: — thus illustrating the action and re-action of despotism.

"During Easter, they (the higher ranks) run into every kind of excess, rolling about drunk the whole week, as if rioting, debauchery, extravagance, gambling, drinking, and fornication, were as much a religious observance as starving had been before; and that the same superstition which kept them fasting during Lent, had afterwards instigated them to the most beastly excesses." *

The grand outlines of this remarkably well described scene are correct, but the colours are overcharged, and bestowed too generally. Confined to the peasantry, and the less cultivated part of the nobility, the description is excellent; but without doubt, among the higher ranks, there were, and are, many exceptions to such an unworthy and debasing aspect of human nature.

"In whatever country we seek original genius, we must go to Russia for a talent of imitation. It is the acmé of Russian intellect, the principal of all their operations. They have nothing of their own, but it is not their fault if they have not every thing which others invent. Their surprising powers of imitation exceed all that has been hitherto known." Dr. Clarke gives a number of fine examples in illustration of this fact. †

* Clarke's Travels, p. 52.

† Ibid. p. 67.

To this statement, general assent must be yielded, but still it must not be forgotten, that Russia has produced ingenious historians, and meritorious poets, who, while they have borrowed much from the other nations of Europe, have also, now and then, exhibited original ideas and talents; and in our days, Russia, at least, can boast of one original and great painter, whose name is now pretty generally known by the dissemination of his works, I mean Orlovskii.

"All that has been said or written of Roman-Catholic bigotry, affords but a feeble idea of the superstition of the Greek Church. It is certainly the greatest libel upon human reason, the severest scandal upon universal piety, that has yet disgraced the annals of mankind. The wild, untutored savage of South America, who prostrates himself before the sun, and pays his adoration to that which he believes to be the source of life and light, exercises more natural devotion than the Russian, who is all day crossing himself before his Bogh, and sticking farthing candles before a picture of St. Alexander Nevski. But in the adoration paid by this people to their saints and virgins, we may discern strong traces of their national character. The homage they offer to a court parasite, or to a picture, are both founded upon the same principle; and in all their speculations, political or religious, they are prompted by the same motive. A Deity, or a despot, by the nature of the one, and the policy of the other, is too far removed from their view to admit of any immediate application. All their petitions, instead of being addressed at once to a spiritual or a temporal throne, are directed to one or the other by channels which fall beneath the cognizance of the sense. Thus we find *favouritism* the key-stone of Russian government, and adoration of saints the pillar of their faith. The sovereign is disregarded if the obeisance offered to his favourites; and the Creator forgotten in the worship of his creatures." *

This language is strong, and even somewhat intemperate; but there is much truth in what Dr. Clarke has said of the religion of

* Clarke's Travels, p. 78.

the Russians, of their saints, and of their images. As numerous illustrations, of these points, are scattered throughout this work, I shall content myself by referring to some of them, and intreat the reader's attention especially to those, in which I show that the Russians worship, not only pictures called images, but also *graven* images. *

"In the class of the nobles, the women are far superior to the men: they are mild, affectionate, often well informed, *beautiful, and highly accomplished;* while the men are destitute of every qualification which might render them, in the eyes of their female companions, objects of admiration. It is not, therefore, to be wondered at, that ladies of rank in Moscow have the character of not being strict in their fidelity to their husbands; especially when the profligate example so lately offered them in their Empress Catharine be (is) taken into consideration. It is difficult to conceive how the wives of the generality of the nobles in Moscow can entertain any respect for their husbands. Married, without passion, by the policy and self-love of their parents, frequently to men they never saw until the time of wedlock; subjected to tyrants, who neither afford examples to their children, nor any source of social enjoyment to themselves; who are superannuated before the age of thirty, diseased, dirty, and overwhelmed by debt; the women of Moscow regard the matrimonial life as superior, indeed, to that of imprisonment in a convent, but as a state of slavery, from which they look for a joyful deliverance in the death of their husbands. Every one acquainted with the real history of the Empress Catharine, and the manner in which she burst the connubial bonds, will find in it a model of the state of female society throughout the empire. The wives of the nobles, it is true, do not assassinate their husbands, but the ties of wedlock are altogether disregarded." †

Dr. Clarke seems to have conceived an utter and inveterate hatred

* Vide p. 90. 148. to 158. 198, 199. 238. 258. 314. 389. 396. 416. and especially p. 418. and the other pages referred to under the words *Image* and *Image graven*, in the Index.

† Clarke's Travels, p. 79.

towards the male population of Russia. He unduly exalts the women, in order to form a greater contrast to their husbands. The Kozáks also are, probably, too highly praised in order to make a counter-part to the Russians.* Dr. C. must have been in a most unusually good-natured mood, and under some strange delusion, when he discovered that the females of Russia are generally beautiful; for, as I shall prove hereafter, this is not the case. Beauty, on the contrary, is a rare quality among them. The remainder of the description is pretty faithfully pourtrayed. The Russians are, almost universally, addicted to sensuality. The open and detestable libertinism of the Empress Catharine II., will always be an indelible stain upon, and a dreadful detraction from, her public and private character, and must have had a most baneful influence on all ranks of the nobility.

The too frequent practice of making marriages for convenience; the feebleness of the bonds of wedlock; the toleration of married couples, who live together, and shut their eyes to each other's well known infidelity; and the frequent separation of husbands and wives, sometimes not long after the pleasures of the honey-moon, are but too notorious, in the Russian empire.

I shall here take notice of the most extraordinary of establishments, the Physical Club of Moscow, because it must have had a frightful influence upon public morals. In this institution, the mysteries of nature were promiscuously celebrated, among the princes and princesses, the male and female nobles, of the freezing northern empire, by the arbitration of chance. According to some accounts, the candles being extinguished, and the whole assembly in confusion, every one seized a companion; according to others, tickets were drawn, with correspondent numbers, the bearers of which *paired off* from the grand saloon, to bed-rooms, prepared on purpose, for the enjoyment of libidinous intercourse. Almost all travellers make par-

* Vide Clarke's Travels, p. 294. The author hopes to have an opportunity, in his Travels, of reverting to this subject.

ticular enquiries respecting the former existence of this Club. One of their first questions generally is to the following effect: "Is the account of the Physical Club, in the *Voyage de Deux Français*, a fable or a truth?" The repetition of this enquiry led me to make every investigation, and I now boldly state, that the Physical Club did exist at Moscow; that its members were ladies and gentlemen of some of the most distinguished families of the Russian empire; and that it was abolished by order of Catharine II., who, though herself the most openly licentious and profligate of sovereigns, acted well in suppressing a public establishment for fornication and adultery, — a noble brothel. Though this monarch had had some individuals severely chastised, for having merely babbled about her own imperial amours, she thought proper to have a number of the members of the Physical Club punished, in order to present an example to society. Countess ———, one of the most distinguished ornaments of this association, was placed for some weeks under confinement; several of her co-partners in open prostitution, suffered degradation; and others incurred imperial displeasure. These particulars, I received from a source of unquestionable veracity, which prudence must, at present, conceal. Indeed, I am acquainted with a gentleman who was a *rejected member* of the Physical Club. He went to that *noble* place of convenience, by the recommendation of some friends, and was willing to have submitted to the usual formalities, and requisite probation. Having arrived at the club, a few minutes after the candles had been extinguished, and, already, there being present more males than females, he could find no partner; but he was kindly invited to return to an approaching assembly, for these promiscuous social meetings only took place at fixed periods. Report, however, says, that the gentleman alluded to, was admitted as a probationer; but that his fair partner having declared against him, he was rejected. Be this as it may, he certainly never returned to the club.

An institution which at once outraged the best feelings of human nature, — insulted virtue, — did open violence to morality, — broke

through the divine law, — unshackled the bonds of society, — and degraded man to the level of brutes: an institution so uncommon, that its equal is not to be found in the history of nations, might well excite the curiosity of some, the incredulity of others, and the detestation of all. Thank heaven its days are past!

I shall now quote the description of the Physical Club from the *Voyage de Deux Français*, in the original, because it would lose its *naïveté* by translation, and because some of the terms, when translated, might not be suitable for the British public.

" *Club physique.* — Nous avons été long-temps à nous persuader l'existence de cette société si extraordinaire; mais nous avons été forcés de nous rendre à l'évidence, et nous tenons les détails suivans d'un des fondateurs, qui nous en a parlé comme d'une chose fort ordinaire, ne nous cachant pas les noms des personnes affiliées, parmi lesquelles se trouvoient de ses parentes, et les noms les plus respectables de l'Empire; voici comment s'est formé cet établissement réellement unique, et qui, malgré tout ce qu'il peut offrir de séduisant, aura peu d'imitateurs.

Quatre hommes et quatre femmes, de la première noblesse du pays, dont plusieurs parens, étoient, de plus, liés par un attachement réciproque, presque généralement connu; se trouvant réunis à un souper, échauffés par le vin et par tout ce qui peut inviter au désordre, ils imaginent d'établir une communauté de bien, qui ne pourroit que ranimer dans eux tous des sentimens affoiblis, peut-être, par une possession longue et monotone: il est unanimement reconnu que la variété est une chose charmante, que les dehors de la décence, scrupuleusement gardés jusqu'alors, ne valent pas les charmes de la nouveauté; on croit donc pouvoir reculer les bornes qu'on s'étoit prescrites, qui pourtant avoient quelque étendue; la motion passe: on rappelle à l'instant l'état dans lequel avoient vécu nos premiers pères dans les jours de leur innocence: les bougies sont éteintes, et chacun se livre à l'objet que lui présente le hasard: ce premier essai ayant eu tout le succès qu'on pouvoit en attendre, il ne fut plus question que de le répéter, et c'est ce qui ne tarda pas à arriver. Au

bout de quelque temps la nouveauté n'en fut plus une ; tous se connoissoient ; et pour que la triste uniformité n'amenât parmi ces heureux couples, ni ennui, ni dégoût, ils songèrent à étendre leurs premières idées, et à former un établissement réel et stable, dont l'existence fût assurée par des lois sages qui mettroient des entraves à une publicité qu'on devoit naturellement craindre, parce que ce qui est beau en soi-même n'est pas toujours fait pour être offert au public. Le choix des membres étoit délicat ; il falloit trouver des personnes qui, dans leurs désordres même, eussent conservé une réputation intacte sur ce qu'on appelle dans le monde, *honneur ;* et dans cette classe d'hommes, on en rencontre difficilement qui, occupés sérieusement d'un objet aimable, consentent, nous ne disons pas à le prodiguer à d'autres, mais à en changer. Cependant comme une très-grande ville offre beaucoup de ressources de tout genre, le nombre des prosélytes augmenta insensiblement, et fut porté, en assez peu de temps, à cinquante de l'un et de l'autre sexe : la société se crut alors assez nombreuse pour adopter une qualification permanente, et prit le nom de club physique.

Voici maintenant ce qui se pratique à la réception du candidat : il doit, avant toutes choses, être proposé par un des membres, qui répond de lui, et sur-tout de *sa santé :* le nom du présenté demeure affiché d'une assemblée à l'autre, pour que chaque membre puisse, s'il le juge à propos, prendre des informations sur son compte : à l'assemblée suivante le candidat passe au scrutin secret, et doit avoir l'unanimité des suffrages des deux sexes, pour être admis ; si le scrutin a été favorable, le recipiendaire est averti de se trouver, à une heure marquée, au lieu de l'assemblée : il est introduit, et commence par déposer 25 roubles, qui, dans aucun cas, ne lui sont rendus ; après cette formalité, il passe dans un appartement où les femmes, dont il y en a quelquefois de masquées, viennent le considérer : après quelques préliminaires, assez indifférens, on lui annonce qu'il peut choisir, parmi les beautés qui l'entourent, celle qui lui convient : il jette le mouchoir : les réglemens portent que la personne choisie, si elle n'est pas le bien d'un autre, c'est-à-dire, retenue pour

cette soirée là, par quelqu'un des membres, doit agréer l'offre du candidat, et sortir avec lui : voilà celle qui est chargée d'éprouver le récipiendaire, et d'après le témoignage qu'elle rend publiquement de sa conduite, il est admis ou rejeté. Les épreuves par lesquelles doit passer le candidat, ne sont pas aussi multipliées qu'on pourroit le croire, et qu'on le dit même communément : elles sont simplifiées le plus possible, et d'une *unité* bien rassurante. Celui qui a le malheur ou la mal-addresse de ne pas en venir à son honneur, est bafoué, turlupiné, ignominieusement chassé, et on garde ses 25 roubles, qui ne sont pas ce qu'il regrette le plus. La réception est ordinairement suivie d'un repas, dont il est facile de se faire une idée ; propos, actions, danses, chants, tout est analogue au lieu et aux circonstances ; on ne quitte la partie que le lendemain fort tard ; les frais extraordinaires sont payés en commun, au prorata de la dépense, après chaque séance : les dépenses fixes* le sont par une cotisation de tous les membres, fixée d'après leur nombre, au commencement de chaque année : elles sont fort peu considérables. Les jours d'assemblées ne sont pas fixés ; elles ont lieu tous les 15, 20, 25 jours, plus ou moins, selon les circonstances.

Pendant notre séjour à Moskou, le club étoit suspendu : une légère altercation, survenue avec un homme de la police, qu'il falloit nécessairement avoir dans ses intérêts, en étoit la cause ; mais on se flattoit que les obstacles seroient bientôt levés, et que cette précieuse institution alloit réprendre tout son éclat.

Nous laissons à nos lecteurs le soin de faire les réflexions qui se présentent naturellement, en voyant un pareil établissement se former, s'établir, se perpétuer (il dure depuis 1784) sous les yeux, et presque sous les auspices du gouvernement ; car quoique le secret soit assez bien gardé pour ce qui concerne les détails, beaucoup de gens savent confusément qu'il existe : ce qu'il y a de plus extraordinaire, c'est de voir dans la société le maintien décent et composé de femmes (même de demoiselles recrutées par les anciennes) qui

* Comme la maison qui est louée sous un nom emprunté ; le concierge, &c.

ont figuré la veille au club physique, et leur réserve avec ceux même qui les y ont accompagnés. Nous n'aurions jamais parlé d'un semblable établissement, si nous n'avions remarqué la légèreté avec laquelle on en conversoit dans le monde, et le peu d'importance qu'on y attachoit: voilà qui en apprendra plus sur les mœurs de Moskou que tout ce que nous pourrions dire; et ce qui rend ces détails inconcevables, c'est qu'il est peu de pays où les femmes soient mieux élevées, où elles aient un extérieur plus décent, on pourroit même dire, plus froid, au moins en apparence." *

" A Russian nobleman will sell any thing he possesses, from his wife to his lap-dog; from the decorations of his palace, to the ornaments of his person; any thing to obtain money; any thing to squander it away." — " Their (nobility's) plan is, to order whatever they can procure for credit; to pay for nothing; and to sell what they have ordered as soon as they receive it. We should call such conduct, in England, *swindling;* In Moscow it bears another name; it is called *Russian magnificence.*" †

Dr. Clarke has here illustrated the love of novelty, and the extravagance, the cunning, and the meanness, of many of the Russian nobles, in too harsh language. His own work luckily contains materials to soften the asperity of the general features, and affords exceptions to the universal accusation. I need only advert to his account of the then existing collections of minerals, and other objects of natural history, of philosophical apparatus, of paintings, and of the libraries of the nobles of Moscow. ‡

Speaking of the state of exiles in Siberia, Dr. Clarke says, " To a Russian nobleman the sentence of exile can hardly imply punishment. The consequence of their journey is very often an amelioration of their understanding and their hearts. They have no particular attachment to their country; none of that *maladie du pays,* which sickens the soul of an Englishman in banishment. They

* Voyage de Deux Français dans le Nord de l'Europe, à Paris, 1796.

† Vide Clarke's Travels, p. 80. ‡ Idem, p. 134. to 142.

are bound by no strong ties of affection to their families, neither have they any friendship worth preserving." *

Apparently, Dr. Clarke had forgot the beautiful description of the love of country, natural to man, given by Goldsmith. I shall be excused for quoting the following lines in illustration of my arguments:

"But where to find that happiest spot below,
Who can direct, when all pretend to know?
The shuddering tenant of the frigid zone,
Boldly proclaims, that happiest spot his own;
Extols the treasures of his stormy seas,
And his long nights of revelry and ease:
The naked negro, panting at the Line,
Boasts of his golden sands, and palmy wine,
Basks in the glare, or stems the tepid wave,
And thanks his gods for all the good they gave.
Such is the patriot's boast, where'er we roam,
His first, best country, ever is at home." †

If the Russians have no particular attachment to their country, they must be different from all other mortals; an anomaly in the history of the world. But the contrary is the case, both among the nobility, and among the peasantry. The latter, especially, believe, that their rude climate is by far the most delightful on the globe. I have often been asked by the uncouth, rugged boors, wrapped up in their sheep-skin *shoobs*, when nature was enveloped in snow, and petrified by cold, whether the climate of England was comparable to the freezing, healthy climate of the north. And in summer, when almost half-naked, how often have they exultingly pointed to their native fields, their plains, their hills, and their forests, and exclaimed, "In no other country could you enjoy such *prekrasniyé vidi*,—such beautiful scenery!" It is in vain to speak of the superiority

* Clarke's Travels, p. 83.

† Goldsmith's Traveller.

of Britain. Doubt is evident in their physiognomy, and disbelief is openly expressed.

> " Thus every good his native wilds impart,
> Imprints the patriot passion on his heart." *

A trip to Siberia is thought nothing of, when voluntarily undertaken, especially as it composes part of the dominions of Russia; but the world may rest assured, that Russian noblemen, when exiled there, both conceive their residence a punishment, sigh for home, and experience, at least at times, the *maladie du pays* which sickens the soul of a *Russian* in banishment. Sir John Carr has well said, " If you ask whether the sensibilities of nature ever softened the Russian breast, read what the poor exiles have expressed in the desolate wilds of Siberia, and it will put the feelings of your own heart to their fullest proof." † At the same time, as the passions of the Russians are violent and noisy, they are neither steady nor permanent; and there is less chance that despair will drive them to acts of rashness and madness, than the *taciturn and melancholy English, who hang and drown themselves,* as even these barbarians, as they have unjustly been called, will laughingly or seriously tell you. As a great many of the nobility are continually upon the wing, from capital to capital, and from estate to estate, they are not so apt to form strong local attachments, nor of course to feel, during their migrations and temporary residences, that distressing *home-ache* ‡ (as a friend has well called it), so deeply implanted in the breasts of Britons; though some of the nobles are very much attached to their estates. But the love of country, the *amor patriæ,* is carried to such an extent, that most of them vaunt Russia, and its people, as the most distinguished nation in the annals of time. This feeling astonished me at first, as I thought they would have been conscious of their inferiority, when compared with the other nations of Europe.

* Goldsmith's Traveller.

† A Northern Summer, or Travels round the Baltic, p. 244. By John Carr, Esq. 1805.

‡ The *Heimweh* of the Germans.

I have known a few of the travelled nobility who acquiesced in this idea, but the generality suppose that the Russians are a very superior race of men, and that Russia is the Great Nation.*

The love of country, and I may also say, the love of home — for these principles are very different from each other — seem either to be part of the original constitution of man, or to be insensibly begotten with the developement of his mind. "Man is every where the same being, with the same feelings and affections, the same senses, and nearly the same desires: their modifications are but slightly varied by circumstances; and the great tablet of nature too has far less variety than we are wont to deem." †

A people without love of country would be a horror to humanity; for such spirits we must go to the infernal regions, and it may even be questioned whether that principle will be found altogether wanting there.

The ties which bind the Russians to their families, are not so universal, nor so strong, as in Britain, but that parental and filial affections exist, is beyond the reach of doubt.

It must be avowed, — and it is a lamentable avowal, — that the Russians are not a sincere people; and that not one in a hundred *has any friendship worth preserving*. Their professions are ardent: and warm hearts are deceived. The inexperienced think they have friends; but, sooner or later, they discover their mistake, and sometimes pay dearly for their ignorance. A few anecdotes will be found, in this volume, in illustration of this statement.

"Some of the nobles are much richer than the richest of our English peers; and a vast number, as may be supposed, are very poor. To this poverty, and to these riches, are equally joined the

* The Deux Français speak of "La présomption outrée des Russes, l'habitude où ils sont de vanter à outrance leur pays, leur gouvernement, leurs mœurs, leurs usages; en un mot, tout ce que est Russe, au détriment de ce qui ne l'est pas." They also notice, "Ce goût excessif pour tout ce que qui est national." Voyage de Deux Francais dans le Nord de l'Europe, vol. iv. p. 76, and p. 77.

† Introduction to Bowring's Russian Anthology, Part II. p. 14.

most abject meanness, and the most detestable profligacy. In sensuality they are without limits of law, conscience, or honour. In their amusement always children; in their resentment, women. The toys of infants, the baubles of French fops, constitute the highest object of their wishes. Novelty delights the human race; but no part of it seek for novelty so eagerly as the Russian nobles. Novelty in their debaucheries; novelty in gluttony; novelty in cruelty; novelty in whatever they pursue. This is not the case with the lower class, who preserve their habits unaltered from one generation to another. But there are characteristics in which the Russian prince and the Russian peasant are the same: They are equally barbarous. Visit a Russian, of whatever rank, at his country seat, and you will find him lounging about, uncombed, unwashed, unshaven, half-naked, eating raw turnips and drinking *quass*. The raw turnip is handed about in slices, in the first houses, upon a silver salver, with brandy, as a whet before dinner. Their hair is universally in a state not to be described; and their bodies are only divested of vermin when they frequent the bath. Upon those occasions, their shirts and pelisses are held over a hot stove, and the heat occasions the vermin to fall off. It is a fact too notorious to admit dispute, that from the Emperor to the meanest slave, throughout the vast empire of all the Russias, including all its princes, nobles, priests, and peasants, there exists not a single individual in a thousand, whose body is destitute of vermin. An ——— ———*, assured me, that, passing on horseback through the streets, he has often seen women of the highest quality, sitting in the windows of their palaces, divesting each other of vermin; — another trait, in addition to what I have said before, of their resemblance to the Neapolitans."

* It is astonishing, that a man of Dr. Clarke's good sense should, most incautiously, have endangered the liberty, and the lives, of several individuals, by making allusions too strong to admit of mistake, or by openly giving their names. His example is to be reprobated, and should be avoided by those who wish not to ruin their friends and acquaintances, under the sway of a despotic government, even though, comparatively speaking, in a mild reign. Had Paul lived, and had Dr. Clarke's Travels come under Imperial cognizance, there are certainly some persons who would have been sent to Siberia.

"The true manners of the people are not seen in Petersburg, nor even in Moscow, by entering the houses of nobility only. Some of them, and generally those to whom letters of recommendation are obtained, have travelled, and introduce refinements, which their friends and companions readily imitate. The real Russian rises at an early hour, and breakfasts on a dram with black bread. His dinner at noon consists of the coarsest and most greasy viands, the scorbutic effects of which are counteracted by salted cucumbers, sour cabbage, the juice of his *vaccinum*, and his nectar *quass*. Sleep, which renders him unmindful of his abject servitude and barbarous life, he particularly indulges; sleeping always after eating, and going early to his bed. The principal articles of diet are the same every where; grease and brandy. A stranger, dining with their most refined and most accomplished princes, may in vain expect to see his knife and fork changed. If he sends them away, they are returned without even being wiped. If he looks behind him, he will see a servant spit in the plate he is to receive, and wipe it with a dirty napkin to remove the dust. If he ventures (which he should avoid, if he is hungry) to inspect the soup in his plate with too inquisitive an eye, he will doubtless discover living victims in distress, which a Russian, if he saw, would swallow with indifference. Is it not known to all, that Potemkin used to take vermin from his head, and kill them on the bottom of his plate at table? and beauteous princesses of Moscow do not scruple to follow his example. But vermin unknown to an Englishman, and which it is not permitted even to name, attack the stranger who incautiously approaches too near the persons of their nobility, and visit him from their sophas and chairs. If at table he regards his neighbour, he sees him picking his teeth with his fork, and then plunging it into a plate of meat which is brought round to all. The horrors of a Russian kitchen are inconceivable; and there is not a bed in the whole empire which an English traveller, aware of its condition, would venture to approach." *

* Clarke's Travels, pp. 90, 91, 92.

I have already given my opinion as to the meanness of the Russian nobles; — many of them are given to profligacy; — sensuality is a very general characteristic; — and novelty has, no doubt, an almost omnipotent influence upon their minds.* I shall here introduce a few anecdotes in illustration of these points.

In the spring of 1821 I resided at Serpúchof, a district town in the government of Moscow. The *Maslenitsa*, or Butter-week, which precedes the Carnival, was distinguished, as in the metropolis, by balls and amusements, and even a well-managed masquerade. A sledge parade was announced for Saturday, and a *dejeuner à la forchette*, by Prince ——— *le Maréchal de la Noblesse;* and I, among others, accepted the invitation. The number of sledges was not great, nor the spectacle at all imposing. As the weather was cold, every individual present seemed to await the breakfast with impatience. After being tantalized till 2 o'clock, a shabby entertainment followed. Half of the ladies and gentlemen never sat down, but ate and drank while standing on their feet; some seized a piece of fish with a fork, put it upon a plate, and withdrew from the table; others, without ceremony, got hold of pieces of a pie, divided on purpose, and retired with them in their hands. Some got a dram of sweet *Votki*, others a glass of wine, &c. &c. All I could come at, in the universal scramble, was a little *Votki* and a bit of pie. A gentleman who had been more fortunate, and had partaken of two or three dishes, seemed to enjoy a triumph, when a servant approached him and demanded two roubles and a half; — so much for each dish, and half a rouble for his dram. His astonishing wild stare of surprize, fury, and indignation, and his hearty curses, I shall not readily forget. He paid the money, and the affair ended. Application was then made to some of the other guests, who absolutely refused payment. I was about to quit the *grand hall*, when a servant approached me and demanded *a rouble and a half*. I felt insulted, and while scolding, desired that Prince

* Vide p. viii. and the following pages.

——— might be told, that I had been present at a public entertainment, and that I should never pay a kopeek, and off I went. Every individual present understood, that the paltry breakfast was given by Prince ———, and indeed a number of his favourites were not asked payment. His steward was master of the ceremonies; his cooks prepared the dishes, in the assembly-rooms of the town; his servants waited at table; and he himself acted as host during the entertainment. Deservedly, he was abused by his countrymen for this *acte éclatant.*

A nobleman of the highest rank, now in his grave, invited his friends to an elegant dinner, and splendid entertainment, in his fine gardens on the banks of the Moskva. The most distinguished personages of the metropolis were present. With surprize, one of the guests was remarked, as he most dexterously conveyed a silver spoon, which he had been using, into his pocket. Immediately after dinner, this *noble* left the party, and attended by livery servants, got into his carriage, and drove home.

A prince of the northern empire having entered one of the magazines at Moscow, wandered up and down, passed a number of articles in review, and demanded their prices. While the proprietor and his assistants were busily occupied in shewing a variety of wares to numerous purchasers, the said nobleman clandestinely, — and, as he thought, without being seen,—seized a gilded tea cup and saucer; conveyed it under his cloak; commenced a general conversation; pretended to have forgotten something; ran off with his booty; deposited it in his carriage; re-entered the magazine; bought some trifling article; departed, and, followed by a couple of servants in gorgeous apparel, seated himself in his vehicle, and, no doubt, dwelt with complacency on his triumph, as he was hurled along the ——— street to his splendid palace.

But though such striking cases of *noble meanness* and *theft*, now and then, occur, the reader is not too hastily to generalize, and to suppose, that they are very common.

Prince ——— is one of the most distinguished individuals

among the nobles of Russia: he has been a conspicuous character for many years at the Petersburgh court; he served under the politic and licentious reign of Catharine II., the retrograding and *barbarizing* reign of Paul, and the mild and ambitious reign of Alexander. He is now at Moscow covered with honours, and as he is still in the service, likely soon to be *Chevalier de tous les ordres de la Russie.* Besides, the prince is one of the most polished, and best informed of the Russian nobility; is a man of much information, and has an elegant taste. If debauchery have any place in the temple of fame, *His Excellency* will certainly be seated on its pinnacle, unless that place be reserved for his late imperial mistress, Catharine II.: for no sum of money has been thought too extravagant; no attempt too hazardous; the violation of no bond too sacred; — to win the heart or good graces of a beauteous lady. Indeed, the sums this northern nabob has expended on the fair sex, exceed all belief, although consistent with his colossal fortune, of about a million of roubles a year; and, probably, they bear no mean proportion to the enormous waste of public money, by that wily genius, the Semiramis of the North. How many thousands, nay even millions, of roubles, has this grandee spent for the gratification of sensual appetite, for the ornament of his palaces, and for the splendour of his public entertainments, feasts, balls, &c.!

Although Prince ——— already has one foot in the grave, and is often severely tormented with the gout, no sooner does a paroxysm cease, a lucid moment arrive, than his old passions and appetites revive, and the baneful practices of his youth disgrace his hoary head.

I may be allowed to report here two short histories, in order to give an exact idea of this *noble*'s character, especially as his conduct is not singular in Russia.

Some time ago, Prince ——— seduced ——— ———, a young and fair French lady, at Paris, — or rather, he compounded with her mother, so that the damsel should become his mistress. The happy couple arrived in Russia, and spent a number of years together at Petersburgh and Moscow. Although the lover was not confined to his

chere amie, for social commerce, he either became tired of his concubine, or she of him, and it was agreed that they should part. Perhaps the separation was hurried by a Frenchman, a medical man of some reputation, — *whose moral feelings we must admire*, — who offered to espouse the fair damsel, upon condition of having the nobleman's protection in practice, and of receiving thirty thousand roubles in tangible cash. To these terms the prince at once consented: the money was paid; his *partner* was set off in fine style, received abundance of presents, and was loaded with protestations of never-failing affection. The nuptials were celebrated; and Mr. —— had the impertinence and audacity to carry his wife to public entertainments — to the balls of the merchants; and the mercantile society, which includes many respectable foreigners, had the weakness quietly to submit to the insult.

Ye generous spirits, who admire, who protect, and who foster genius, — whose sympathies are roused at the sight of talents struggling with poverty, and who detest meanness and oppression! — give way to your sensations, let the flood-gates of your feelings open, and let your indignation have its full sway, while listening to the following history.

Mr. Lavrof, — now beyond the reach of woe, — whose pencil designed the originals, from which most of the plates in this work have been engraved, was a laborious and excellent artist, a faithful copier, and a man of some genius. He was attached to the *Kremle Expedition*, of which Prince ——— is the chief: he married early in life, and as his salary was but small, he was soon placed in scanty circumstances; and, indeed, had to struggle for an existence.

Prince ——— employed Mr. Lavrof to take views of two of his magnificent estates in the neighbourhood of Moscow. This artist called, one morning, to show me the rude sketches, from which he had finished drawings, now in the possession of the prince, and decorating the walls of his palaces. After paying some compliments to the British for the encouragement he had received in his professional line, Mr. Lavrof, with a burst of fury and indignation, while the

tears stood big in his eyes, and while unrolling the sketches, gave full play to the feelings of his mind. "After months of incessant labour," said he, "and the exertion of whatever talents I possess, while I might have been lucratively employed, at a time that my young family were nearly in starvation, to please Prince ———, I finished the drawings. When in want of the necessaries of life, I carried them to His Excellency, presented them, and rejoiced to find that they pleased. I now formed presentiments of receiving, if not a liberal,—for the prince is very stingy, except to his mistresses,—at least some reward for my labour; and already fancy crowded my family around the social board, partaking the festival which his generosity allowed me to give them. The prince called one of his servants who was standing by, and gave him an order, which I supposed was to bring his purse or his pocket-book, or a sum of money for me. The servant returned, bearing upon his arm a waistcoat-piece, and as much coarse cloth as would make a coat, and gave them to his master. He received them,—passed encomiums upon their superior quality,—triumphantly added, that they were the product of one of his own fabrics,—presented them to me, saying they would be a remembrancer of him, and while expressing his sense of gratitude for my exertions, by his motions he gave me to understand that I might now retire. I did so; but scarcely had I left the room when I burst into tears: the servants saw me, but I was mute. My heart bled: I had often heard of the sweets of liberty, I now longed for them; though not a vassal, circumstances chain me to the spot. I dared not speak a word, or my place in the *Expedition* would have been lost, and my family ruined. You are a Briton,—you will not betray me,—to whom, after the lapse of years, my spirit has burst its chains and made known its sensations. But let this history remain in your own breast: during my life it must never be told."

I have obeyed the injunction — Lavrof is no more; he died in poverty; his widow and his children are in poverty still; and she is exposing the last remains of his workmanship, rude sketches in Russia, the Caucasus, and Georgia, which were never doomed by

him to see the light, in order to procure a morsel of bread for her little ones. May the prince bethink himself! — May he hasten to show his grief and his penitence by acts of generosity and charity! — The labourer is worthy of his hire; and though he be beyond the reach of woe, his representatives, his children, are in life.

That the Russians are *all equally barbarous* is not true, nor were they so when Dr. Clarke visited their territories. The character I have sketched, controverts such a conclusion, with respect to the nobles. * The clergy are generally ignorant, and many of them corrupt in their lives; and the merchants, for the most part, are villains, but neither class can be said to be *barbarous*; and I shall endeavour to show hereafter, that the Russian boors, strictly speaking, are not *barbarians;* that they have broken the trammels of barbarism; and though still sufficiently degraded in the scale of being, that they are in the agricultural stage of civilization, curbed by despotic power. I cannot avoid wishing that Dr. Clarke had known the following circumstance, which would have been matter for a *jeu d'esprit,* or for some lively exhibition.

The late Rev. Dr. Beresford, — who was for some time minister of the Reformed Church at Moscow, before the conflagration of that city in 1812†, — was a man of talents, and equally remarkable for the pungency of his wit, and the eccentricity of his manners. He made a memorable distinction between the two great classes of society in the autocratic dominions. All the difference, said he, between a Russian nobleman and a Russian peasant is simply this: the former wears his shirt *under* his trowsers, the latter wears his shirt *above* his trowsers.

Strangers will easily comprehend the force of this pointed and satyrical remark, when informed; that the Russian nobleman's dress, at least in polite society, is the same as that of gentlemen all over the Continent, modelled after the French fashions; that the Russian peasants, both in summer and winter, wear a kind of trowsers called

* Vide p. vi. &c. &c.

† Vide p. 375.

portki, which hang upon the haunches after being loosely fixed by a tape which passes through an eyelet; — and that in summer, when at work, or when it is very warm, they only wear their shirts, their trowsers, and their boots; their shirts hanging half way to their knees, over the top of the trowsers, somewhat like the waistcoats of more ancient times. Generally you will find them so habited, even in winter, when divested of their sheep-skin *shoobs*; but it sometimes happens that their shirts are put under their trowsers. Most of the clergy, and of the merchants, dress in a similar manner, as I have often seen them at their houses; but the long ecclesiastic robes of the former, when they go to perform divine service, and the *kaftans* or coats, of the latter, which almost reach their heels, when they go to market, completely conceal the interior arrangement.

The representation of a "Russian, of whatever rank, at his country-seat," is nearly a repetition of what Dr. Clarke had formerly given, as already quoted, and on which I have bestowed some remarks.* Though such an account might be pretty correct, when applied to the lower nobility, and to the peasantry, it must be regarded somewhat in the light of caricature, to use the mildest language, as generally intended for the best society in the empire of Russia. When drawing the character of polite society, the customs and manners of the superior classes ought surely to have a preponderating influence on our opinion. And, without doubt, Dr. Clarke must have met with some of the nobles of Russia, who were very cleanly in their persons, and not only elegant, but even exaggerated, in their dress. Had he penetrated into some of their private apartments, late in the evening, or early in the morning, he might have witnessed scenes of confusion which would have astonished him.

That vermin are abundant in Russia, is beyond all question, and especially among the peasantry, whose manner of destroying them Dr. Clarke has depicted. That many of the nobility are surcharged with vermin, is true; but that the exceptions are not more numerous

* Vide pp. xxi. xxii. xxiii.

than one in a thousand, is contradicted by my experience. I have made repeated journies with Russian noblemen, I have slept in the same room with them upon adjoining beds, and I have passed days and nights in the same carriage when in contact with them, without having experienced such a dreadful visitation as Dr. Clarke alludes to. "Once or twice, indeed, it has happened, that I have met with some exotic stragglers upon my body.

The following anecdotes would well have suited Dr. Clarke's work, and may seem to militate against my own opinion.

Mr. ——, a man of genius, of great natural talents, and possessed of an astonishing memory, one day remarked, in a conversation about the Russians, that the only time he ever was infested with vermin, was when he resided at Moscow in great style, kept his carriage and four horses, and a lackey to attend him. As Mr. ——'s residence in the capital was in winter, as he wore a great bear-skin *shoob*, and as he made numerous visits, this circumstance admitted of an easy solution. While Mr. —— stopped at any house, his man-servant who accompanied him, either held his shoob in his arms, or when tired, he made it his bed, on the bench of the anti-chamber, or upon the floor; a practice not yet abolished from the precincts of the Imperial winter palace at Petersburgh, in the lobbies and anti-rooms of which, a dozen or a score of livery servants may sometimes be seen reposing on all sides, like as many dogs. Besides, Mr. —— frequently sent his lackey on messages; and as it is uncommon for Moscow servants to walk, he took the carriage, and usurped the place of his superior. After this explanation, there is no difficulty in conceiving, how vermin might be bequeathed by the servant to his master. By the same means, no doubt, even those Russian nobles who are cleanly themselves, may frequently be invaded by an host of merciless intruders, who neither respect age, nor sex, nor rank.

A tutor, who was attached to two pupils, sons of one of the most distinguished of the ancient noble families of Russia, carried them with him to an exhibition of animals, birds, &c. In the collection was an amusing monkey, which was said to be very dexterous in

seizing those little insects which generally have their abode in the heads of children. It was proposed to make the experiment; but the keeper of the *menagerie* said he was sorry on account of its being the dinner hour and none of the servants present, that unless they would wait a little, they could not be gratified. One of the pupils easily overcame this objection, by proposing that his brother's head should be examined. Accordingly, the monkey began his operations among the hair, and discovered abundance of prey, to the no small amusement and laughter of the few visitors who were present.

That women of the highest quality may have been seen, at a chance time, in the act of divesting each other of vermin, I do not pretend to doubt; but sure I am, that the gentleman alluded to as authority, will contradict the statement, if such an action was meant to be generally characteristic of the Russian ladies. That many of the *dames et demoiselles* of Russia require to use the close-teethed comb, is beyond all question; but they do not exhibit themselves at the windows of their palaces when so employed. I should not be warranted by truth in asserting, that none of the ladies are free of corporal or *cranial* insects.

By the " real Russian," Dr. Clarke seems to have meant, in the above citation, the less cultivated, or the uncultivated nobles, who combine a mixture of the customs and manners of the peasants, with the affected imitation of those of the capitals. If applied to the nobility in general, it certainly is a misrepresentation. I have lived, and I have travelled, with different nobles, in my official capacity; I have arrived in the family circle of noble families, of the highest and of the lowest classes, at all hours of the night, and of the day; — and I only recollect, a few times, having seen a nobleman take even a dram of sweet *Votki* in the morning, except upon the road. The custom in Russia is to drink tea and coffee at a pretty early hour, and generally without eating either bread or sweet cake. The Russian breakfast follows at 10, 11, or 12

o'clock. * The dinners and suppers generally consist of a number of good dishes, in which a mixture of German and French cookery prevails, besides some of those which are almost peculiar to Russia, as *stchi*, salted cucumbers, *klukva*, and *kvass*. † I have seldom had to complain either of the number, or of the quality of the dishes at the tables of the first nobility. On the contrary, the attention paid to eating, and drinking, and cookery, has always appeared to me by far too serious an affair in Russia. Almost all the higher nobility either have had foreigners to teach their slaves the art of cookery, or still retain them, in order to satisfy their delicate and fastidious palates. Others have sent their vassals to the Imperial kitchen, or to the tuition of some distinguished cook in the capitals, in order to be taught so important an art. In some of the larger establishments of the nobles at Moscow, four, six, eight, and even above ten men-cooks are employed, besides half a dozen, a dozen, or a score of assistants in the kitchen; and scarcely will you find the poorest and the meanest noble without a man-cook, even when living retired in the country. The cause of this is evident. A slave being once taught, costs his master little or no expence, besides his maintenance and his clothes. In Russia, women-cooks only get employment among the merchants, the clergy, and free people, and in foreign families.

The Russians certainly indulge themselves in eating too frequently and too abundantly; and the fair ladies, no doubt, destroy the beauty of the female form by a want of discretion on this score. To use terms which may least offend them, the nobles may be reckoned *des gourmands* et *des gourmandes*; and, as already said, they are great sleepers. ‡

That "the principal articles of diet are the same every where, grease, and brandy," is not true. The remark never was applicable, nor is it applicable, to any class of the Russians. It cannot respect the higher nobility, who have excellent dinners and suppers, with

* Vide Note, p. 578. † Vide p. 482. ‡ Vide p. ix.

rich and highly seasoned sauces, who merely take a dram of sweet *Votki*, or of *Liqueur*, as a whet before commencing their repasts, and who are very temperate as to wine; it is not applicable to the lower nobility, whose mode of life is a combination of that of the peasantry and of the superior nobility; it cannot be applied to the clergy, or to the merchants, the poorer of whom live in a style little better than the peasants, while the richer imitate the nobles, although many of both classes, but especially of the former, freely indulge in the use of brandy; and it is notorious, that black bread and *kasha* (buck-wheat pottage), with butter, or with oil, form the chief articles of Russian food, among the peasantry, in the army, and in the navy, and that *kvass* is the universal drink of all the lower ranks, and is even found at the tables of the highest nobles of the land. * It is true, however, that grease, and butter, and oil, enter extensively into the cookery of the Russians, and that the lower orders are much addicted to indulgence in the use of their *vino*, called brandy. † But assuredly they form "no articles of diet."

Dr. Clarke, in one of the most lamentable periods of Russian history, when truth was more than amply severe in the dismal picture of Russian manners, often saw with a prejudiced eye. What could he know of the manners of the peasantry? And notwithstanding what Sir R. Wilson has maintained to the contrary, respecting the freedom of the nobility to entertain strangers in the time of Paul ‡, in the particular instance of Dr. Clarke, at least, it may be stated as an incontrovertible fact, that, aware of his actual position, and his being followed by the emissaries of the police, and alarmed at the sudden and dreadful measures of the misguided, frantic, and ruined Paul, they were afraid to invite him to their houses; and when they did so, after his arrival in the interior of their hospitable mansions, they laboured under much fear, which only left them, when his carriage had fairly quitted the neighbourhood of their abode.

It may have been more common about the end of last century

* Vide p. 482. † Vide p. 372. and Note.

‡ Preface to Brief Remarks on the Character and Composition of the Russian army, &c.

than at present, for individuals of all ranks, and at the first tables, to retain the same knives and forks during dinner, at the conclusion of each dish, cleaning them upon a piece of bread, or sometimes without this ceremony, laying them down upon the table cloth. The same indecorous custom is still prevalent, but certainly, in the houses of the more polished nobles, your knives and forks, if you put them upon your plate, are taken away, and replaced by others; among the lower classes, when left upon the plate, they are taken away, wiped, and returned to you. But at a Russian table, every one pleases himself, so that it not unfrequently happens, that one half of a party have their knives and forks changed, while the other half retain theirs, from the commencement to the conclusion of the repast. In some houses, I have seen little low silver stands placed upon the table, one for each guest, on purpose to lay the knives and forks upon when not required for duty: a custom which always reminds me, in some degree, of the different military guards in Moscow placing their arms upon stands, until they be required to make a salute to some by-passing officer. I am surprized that Dr. Clarke, who remarked the detestable manner of cleaning plates, sometimes practised by the servants in Russia, did not also take notice of another abominable usage common in the houses of all the princes and all the nobles, to this day. The men servants are so numerous, that very often there is one for each guest, besides those who serve up the dishes; so that not unfrequently we see tens, and even twenties, of them arranged in rows behind the chairs of the company, each with a plate under his left arm,—or rather, I should say, *in his arm-pit*,—which is by this means warmed and perfumed by the time the guest he waits upon is ready to receive it.

Akin to the above is the following custom. At the first tables, jellies, marmalades, and preserved fruits, are generally served up as a part of the dessert, and every guest has his own plate; but sometimes it happens, that the same spoon makes the round of the table, with the preserves or jelly, and serves the whole company; each individual having filled his mouth, kindly passing the spoon for the

accommodation of his neighbour. Among the lower nobility, the ladies and gentlemen—I beg pardon, *la noblesse*—having retired from dinner, often find fruits and jellies placed upon a covered table, to which they approach, and help themselves at their pleasure, one spoon serving all the party, however numerous; or sometimes a servant hands both the jelly and the spoon in succession to each individual. This practice is carried to the *perfection of disgust*, among the rich merchants, among the clergy, and among those peasants who have acquired wealth by their industry.

There is another custom very prevalent among all classes of the Russian nobility, which is extremely disagreeable, — that of spitting upon the floor. Neither fine inlaid floors, nor even Wilton carpets, oppose any obstacle to this detestable practice. The Russian noble will spit immediately before you, and rub the saliva with his foot. It is but just to say, however, that he, sometimes, retires to a corner of the room, to conceal this deposit. I once visited a prince, in the country, the exterior of whose palace was imposing. I was shown into his cabinet, the walls of which were elegantly adorned with paintings, and its floor covered with a beautiful foreign carpet. His Excellency and I entered into a long conversation, by the conclusion of which, it was completely bedaubed all round his vicinity. When I went to Moscow, our best room was covered with a carpet, and at a party, at which two Russians only were present, it got more injury than by some years previous use. After this, when a Russian was invited, the carpet was taken up. I would strenuously recommend the use of spit-boxes to the northern nobility; — and, it seems, that a similar advice is requisite, both for the French and Germans, who, sometimes, are guilty of the same offensive practice. *

What Dr. Clarke says, of "living victims" being seen in distress, in platefuls of soup, must be regarded as very extravagant. How many times have I dined at the tables of the nobles, without ever once having made such a discovery. The circumstance occurred

* Vide Clarke's Travels. Scandinavia.

once or twice to one of my friends, and once to myself, when obliged to dine upon the road, at the house of the steward of Countess ——: The filth of almost all the Russian kitchens might justify the most disagreeable suspicions. But to discover victims so frequently in one's plate, as Dr. Clarke seems to have done, during his short abode in Russia, would probably require microscopic aid, and microscopic imagination. The Briton who is resident in the houses of the nobles, or who even frequents them as an intimate friend, is necessitated to witness enough of disagreeable scenes, without the least exaggeration.

In addition to what Dr. Clarke has said of Prince Potemkin's abominable practice *, I have been informed, by a gentleman who had access to his Excellency at all times, that when making his morning visits on business, he often found him simply habited in his shirt, night-gown, and stockings, and stretched upon a sopha, while one of his nieces was most delectably employed in *insect-hunting* amidst the avenues of his bushy head of hair.

I must candidly state, that I have never seen any of the beauteous princesses of Moscow, nor even of the lower classes of the female nobility in Russia, imitate the elegant action laid to the charge of Prince Potemkin. In the streets of the ancient metropolis, we may see lazy loungers; — and in the shops of grocers, butchers, &c., we may remark their attendants, occupied in performing to each other, that kind of office which is chiefly requisite for children; — but certainly, those of the nobility who require the same attention, do not expose themselves publicly while in the act. The peasants, it is true, when they visit the bath, sometimes hold their shirts and their *shoobs* over a hot stove, till the vermin fall off. But they have another, and a much more effectual manner of destroying such pests, when they become superabundant. To use their own expression, *they roast their clothes*; *i. e.* they unstrip themselves, and having loosely rolled up their vestments, they introduce them into the hot oven of

* Vide p. xxxvii.

the bath, and they allow them to remain there, until they conjecture that no more victims remain for sacrifice.

Another very extraordinary practice is prevalent among the peasants, in the poorer villages, or those which have no *banyas*, or baths. In Russia, all the peasants' houses have stoves, like bakers' ovens, with flat roofs, in which they not only bake their bread, but also daily cook their victuals. On Saturday evening, these ovens are made to serve the place of baths. Being duly warmed, water is thrown into them, and abundance of vapour is instantly produced. The peasants, one by one, *creep* into the interior of the oven, and having steamed themselves, they use ablutions with cold and hot water, as in the ordinary *banya*. This custom, I believe, has not been noticed by writers, and hence, last year, one of the party with whom I travelled, Count Salazar, was rivetted to the spot with astonishment, when he first witnessed this operation, in a village in the south of Russia.

The Russian peasantry, during winter, generally sleep on the flat tops of their ovens, but they are not averse to enter them, or at least half-enter them, for they are excessively fond of heat. A woman servant attached to my family, in an extremely cold evening, was missing. After a long and anxious research, she was discovered, in a profound sleep, within the kitchen oven.

"The horrors of a Russian kitchen are inconceivable." This is generally correct, for there are but few kitchens, the interior of which could be viewed without the appetite being appalled or destroyed: it is in Britain alone, and in many cases not even there, that the kitchen will bear a nice scrutiny. Picking the teeth with a fork, during meals, is still very prevalent, and is a most offensive custom.

Dr. Clarke is nearly correct in saying that "there is not a bed in the whole empire, which an English traveller, aware of its condition, would venture to approach." It must be honestly avowed, that there are very few beds in which one would choose to sleep. It is astonishing, that the Russians should not pay more attention to fine bed-

rooms, and elegant beds, for daily convenience, and not for mere exhibition; especially, as most of the articles requisite for accomplishing that purpose are low priced.

During my first journey in the interior of Russia, we* often stopped to pass the night at the houses of the nobility. Less experienced as a traveller, than now, and having little recollection of the early state of European nations, not omitting that of Great Britain †, I was powerfully struck with the manners of the Russians, and entered many accounts in my note-book as peculiarities, which I afterwards found to have been, or still to be, general among all nations and tribes, varied by circumstances, advancing from barbarism to civilization. Even many things which I supposed to be confined to the more civilized nobility, I now know to be common to some of our continental neighbours.

I was astonished at seeing the nobles, on arriving at the houses of their relations, or coming to the festivals of their neighbours, accompanied with their beds. A *fête* was to be given by Madame Poltaratska, the mother of the gentleman whom I accompanied, in the village of Gruzino, near Torjok, on the Sunday subsequent to our arrival at that estate. Throughout Saturday, carriages filled with nobles continued to arrive from time to time, some of them with large bags filled with beds, and fixed behind them; others followed by *telegas* loaded with beds and pillows. Although the house of Madame Poltaratska was of considerable size, it was matter of astonishment to me, where the whole party, amounting to nearly fifty individuals, were to find rooms for their accommodation in the night, though the *beds* were already provided. Conversation and cards were the evening amusements, and at 11 o'clock an elegant supper was served up, and at its conclusion, a scene of bustle and confusion followed which rivetted my attention. The dining-room, the drawing-room, the hall, the whole suit of apartments, in which we

* In the year 1815, I accompanied the late Mr. D. M. Poltaratskii from Petersburgh to his estates in the governments of Kaluga and Orel, passing through Moscow.

† Vide p. xi.

had passed the evening, were converted into bed-rooms. Dozens of small painted and unpainted bed-steads, each for a single person, and of the value in Rusia, of five roubles, were speedily transported into the chambers, and arranged along the sides of the rooms, which soon resembled a barracks, or the wards of an hospital. Scores of servants, both of those belonging to Madame Poltaratska, and to the visitors, were now running backwards and forwards, with beds and mattresses, pillows and bed-linen, *shoobs* and baggage. Many of the beds and mattresses had no inviting appearance. Some of the guests who had been less provident were accommodated with beds; but as there was a scarcity, the beds of the servants were used by others. The number of bed-steads was also insufficient; but this was of little moment; a number of beds were immediately arranged on the floor, some upon chairs, and others upon the *lejankas* (flat stoves, or parts of stoves); besides, all the sofas were at once converted into places of repose for the night.

This mode of arrangement proves particularly disagreeable among the poorer nobility, who have small houses, and even at some of the country-seats of the highest nobles. Accustomed to the luxury of a separate bed-room, and of a well-arranged bed, in Britain, to which I could retire at pleasure, I have often found it no trifling inconvenience to be necessitated to remain at supper, or till a card party were tired of play, before the place of repose was emptied of the company; and still more so when placed in the night among a crowd of strangers.

As the rooms are generally warm in Russia, very frequently the whole of the bed-clothes allowed you are two small sheets, sometimes clean, sometimes dirty, and a small counterpane. The Russians are fond of immense sized pillows, and make use of a great many of them: seldom less than four are given you when there are few strangers on a visit. In winter most of them sleep in warm night-gowns, and some in pelisses lined with fur. Even some of the lower classes envelope themselves in their *shoobs*, or use them in place of bed-covers. Others again prefer bed-covers, either wadded with

cotton, or lined with the fur of white hares, which are very common in the north.

Few rooms altogether fitted up and furnished like bed-rooms, as in Britain, are to be found in the northern empire. They form a luxury which the Russian knows nothing of, except what he has learned in foreign countries, heard of from travellers, or read of in books. I do not mean to say that the Russians have no rooms called *bed-rooms;* on the contrary, their Russian appellation *spalni* continually resounds in your ears. Besides, you will find in the palaces and mansions of the nobles, elegant rooms, containing state-beds in which no person reposes. As such apartments are generally left open, and as they make a part of a suit of chambers, they may be reckoned part of a nobleman's *parade,* or *show-rooms.*

Now that I am upon the subject of beds, I ought to notice a nightly scene in the palaces of the nobles of Petersburgh and Moscow, as well as of the interior of the empire. All travellers have noticed the enormous number of servants attached to the establishments of the grandees.* Few of them, perhaps, enquire, or had an opportunity of knowing how these servants are disposed of, when the evening parties break up. So many of them retire to the wings and the other numerous edifices, which are always the concomitants of a princely fortune in this country; and those who are inmates of the master's dwelling, occupy the lower story and the back rooms, and there they sleep; the rest make their beds upon the floors of the anti-chambers, and even, at times, within the rooms. My attention was first called to this subject when in the house of a great noble. According to custom, I had risen very early in the morning, and had called for a servant; — for bells are scarcely ever to be found in Russia — till I was fatigued. I then sallied forth, and I found the whole range of the back apartments of a large house covered with beds laid upon the floor, and a crowd of human beings huddled together, under sheep-skin *shoobs,* great-coats, bed-covers, or whatever

* Vide p. 414.

had come most readily to hand; so that while the walls of the elegant suit of apartments in the front, were covered with paintings, the floors of that in the back, were covered with human beings, like so many dogs.

Some time ago, I was called to a noble patient, whom I could not quit for the night. I went early to bed, and promised to see the lady at two o'clock in the morning. The servant who was ordered to bring me a light at that time, not arriving, and the hour having already struck, I felt anxious, and determined to go in the dark. I left my *sopha-bed*, sallied out, and at the head of the staircase, I stumbled and fell among some men-servants who were in the arms of Morpheus. Already accustomed to Russia, I was not alarmed; I got up, and I held on my way to the chamber of the sick. The adventure was subject of laughter in the morning, — but at all my subsequent visits I took care to make no more perambulations in the dark.

In the year 1820, General N—— gave a fête in consequence of its being his eldest son's birthday; which, indeed, was prolonged for two, three, or four days, according to the will of the guests to remain or to depart. Some of the party appeared on the preceding evening, and here, in the usual manner, took possession of a number of houses adjoining the general's fine mansion. On the following morning, many more guests arrived; and by the time divine service was concluded in the church, above a hundred had made their appearance. The festival-day was occupied with a splendid dinner, card parties, and a ball, which was followed by a masquerade. Those of the nobility who had been provident enough to bring beds with them, were pretty comfortably situated, although many of them lay on the floor for want of bed-steads. Some who had speculated on the chance of finding beds, especially those of high rank, got such as the house could muster, and what contented them. But some individuals of lower rank, who had made no provision, although all the beds of the servants were put in requisition, came but badly off. They reposed on chairs, or on benches, or on the floor, enveloped in *shoobs*, or under whatever kind of covering they could procure.

I made a *morning visit about eleven o'clock* on the following day, to one of the houses, in which were lodged some of my male acquaintances, and others whom I had treated as patients. The scene, even after a number of years travelling and residence in Russia, struck me forcibly. The hall and the drawing-room were literally a barracks;— sofas, divans, and chairs put together, covered with beds, and their fatigued or lazy tenants, formed the scenery of the first apartment, — in the latter was arranged a *sleeping-place*, upon the floor, for half a dozen noblemen, with beds, pillows, *shoobs*, great-coats, &c. The possessors of this den, wrapped up in splendid silk night-gowns, some lying down, some sitting up in bed, some drinking coffee and tea, and smoking tobacco, amidst mephitic air, and surrounded by chamber utensils, and other disagreeable trumpery, formed a curious motley association.

Dr. Clarke informs us, that "The Emperor Paul exercised his cane upon the nobles who were his officers;" and adds, "Under such government, if we find them servile, oppressive, cowardly, and tyrannical, it is no more than may be expected from their mode of education, and the discipline they undergo. They will naturally crouch with their heads in the dust before an emperor, or his favourite, and trample their inferiors beneath their feet." *

This is just reasoning, and is confirmed by daily facts. But even the iron chains of despotism cannot always bind the naturally free and heroic spirit, as is well illustrated by the following anecdote, which was related to me by an officer of the Imperial Guards.

A General, who commanded a corps of artillery stationed at the Imperial head-quarters, had incurred, on some trifling occasion, the serious displeasure of the Emperor Alexander, shortly before the battle of Leipzig. His Majesty very unceremoniously sent one of his aides-de-camp with an order, that this officer should give up his command, repair, within twenty-four hours, to a village at the distance of twenty or thirty miles, and take charge of a regiment

* Clarke's Travels, p. 93. and p. vii. of this work.

stationed there. Surprize, indignation, and fury were successively evinced by the General, but still he obeyed the mandate. He left head-quarters without even a moment's loss of time, — arrived at his new destination, — examined it, — reviewed the regiment, — and immediately drove back to his former station. At a review of some troops, on the following morning, the Emperor's eye soon perceived him at the head of his corps. Astonishment and rage were depicted in the monarch's physiognomy, and he dispatched an aide-de-camp to enquire, what the General was doing there, — and why he had left his new station, and dared to disobey his sovereign's order. The General, who is a man of talents, of general information, and of an unconquerable and somewhat ferocious spirit, with energy replied to the aide-de-camp, "Go back, and tell his Imperial Majesty, that the present time is highly important, and that I feel anxious for the fate of Russia: tell him, that henceforth, I serve, not Alexander, but my country; and that I am here, where I ought to be, at the head of my troops, ready to sacrifice my life in her cause." Such an uncontemplated and heroic answer, instead of rousing the furious passions of the mind, as might have been expected, were despotism really absolute, had a very opposite effect. The Emperor seemed palsied, replied not a word, and was glad to hush the affair to sleep, lest the General's example should be too generally known, and become a precedent, for the future, to the officers of the autocratic army. Before the battle of Mont Martre, the General, who continued in his former command, had a station assigned him, in the middle of danger, on purpose, as it was supposed by some, that his head might be carried away by a cannon-ball, and thus rid the Emperor of a refractory and liberal-minded officer. This gentleman, who fears no danger, rejoiced at the occasion, fought bravely, and conquered. It redounds to the credit of Alexander, that he called for the General on the field of battle, and bestowed upon him the cordon of St. George. Since this period he has been employed on an important mission; and at this moment, he holds one of the highest and most responsible offices of the state.

The last campaigns, and especially the residence of the Russian troops in France, gave their officers an opportunity of acquiring ideas of freedom, which otherwise they might never have known, and also put passions into action, which might have been ever dormant. I have heard some of the officers of the Russian army speak with an independence and liberality of sentiment which did credit to their understandings, and honour to their hearts. But they are generally cautious, and know those well to whom they communicate their opinions; and they require to be prudent. A Major-general, one of the best informed of them, has lately lost his command, in consequence of having unguardedly made known those liberal principles which dignify the human mind; and it is to be feared, that the severity with which such principles have been visited in more cases than this, may tend to suppress, at least for a time, the efforts of those who wish well to their country, by disseminating the knowledge they have acquired among their less enlightened brethren. But it is no small consolation to the advocates of liberty, to know that she has some friends in the Russian army, and even a few among the more enlightened of the Russian nobles. Hence the hope may be encouraged, that in time, some great revolution will take place, — and most probably will have its origin in the army, at present the bulwark of despotism, — which will lead to the diminution or partition of the overgrown territories and political power of Russia, and to the consequent illumination of millions of beings now sunk in mental darkness, — to the purification of religion, and to the practice of morality.

Buonaparte well remarked, " that despotism is not absolute, but merely relative. A man cannot with impunity absorb all power within himself. If a sultan strike off the heads of his subjects, according to the whim of the moment, he incurs the risk of losing his own by the same sort of caprice. Excess will always incline either to one side or the other. * When I was in Egypt, a conqueror, an

* If not so, there would be no excess.

absolute ruler and master, dictating laws to the people by mere orders of the day, I could not have presumed to search the houses; and it would have been out of my power to have prevented the inhabitants from speaking freely in their coffee-houses, where liberty and independence prevailed, even in a greater degree than in Paris. The people yielded like slaves in all other places, but they resolved to enjoy full liberty in their coffee-houses, which were absolutely the citadels of freedom, the bazaars of public opinion." *

The action and re-action of despotism have been lately exemplified in Russia, and traced in characters of blood. Who can attempt to justify the horrid, and heart-revolting deeds which were the fruits of the ordinary mandates, and of the irresistible despotic *ukáses* of the late Emperor Paul? Or who can approve the insensate and barbarous methods, by which the Russian nobles rid themselves of a sovereign who displeases, or who injures them? Paul acted his part, and proved himself to be a tyrannical despot, a scourge to humanity, and, according to some, the ruin of Russia; and the nobles, having no other means of avenging themselves, and their country, wantonly put an end to the days of their sovereign, and exhibited themselves in the character of murderers.

The epithets, fool, madman, insensate fool, veriest state buffoon, tyrant, Scythian despot, &c.—have been heaped promiscuously upon Paul by many writers. † Imbued with the same ideas, and detesting the memory of such a mortal, I was astonished at finding some of the nobles speak of the late emperor, as a man of uncommon penetration, genius, and rectitude, whose grand plans were not allowed to develope themselves, and who, with more patience and calm judgment, would have done much good to his country, and been its brightest ornament. ‡ I was still more surprised at hearing the sol-

* Memorial de Sainte Hélène, vol. iv. part vii. p. 129.

† Vide Clarke's Travels. *Scandinavia*, p. 18, 19. 519. and 528.; and *Russia*, p. 6. Memorial de Sainte Hélène, vol. iv. part vii. p. 130. &c.

‡ Vide p. 544. of this work.

diers say they had lost their father by the death of Paul, until I recollected his passion for the army. I have been upon very intimate terms with two noblemen, who held this monarch's memory in veneration, and regarded all his tyrannical and foolish acts as the deeds of sycophants and courtiers, who deceived their master, abused his authority, and used his name for surreptitious orders;—in short, who governed the state with the view of bringing about a revolution. "Had Paul lived," said one of them, "and been upon the throne, Russia would not have been invaded, nor Moscow burned. That sovereign would have prevented such measures, either by his policy, or by force of arms. He was a ruined man, and a loss to his country. He had an excellent heart. Indeed, he was no fool. He was worthy of a better end than fate had destined."

Many anecdotes have made their appearance, respecting the conduct of Paul. The following, I believe, is novel to the British public.

The wife of one of the longest established and most respectable English merchants at Petersburgh, one day went to the *Gostinnoi Dvor* in a sledge, when the streets were covered with half-melted snow and mud. Having purchased a number of trifling articles, as ribbons, tapes, thread, &c., she seated herself in her equipage with the whole of her small wares in her lap, and drove homewards. She had not proceeded far, when the carriage of the Imperial Paul came into view. She was thunderstruck; and in the anxiety to perform the humiliating obeisance, which this impetuous and unpolite monarch required even of ladies, she altogether forgot her purchases. Her coachman stopped; and just as the Emperor's carriage came alongside she sprung out of the sledge, and the contents of her lap were all instantly unrolled and displayed in the street. She was placed in the most awkward position imaginable. The Emperor, who at times was very taciturn, gazed with astonishment, then bursting into an immoderate fit of laughter, gave orders to his coachman to drive on as quickly as possible. But we have heard enough of accounts to the prejudice of Paul. The two following anecdotes prove that he, sometimes, gave evidence of an exalted mind.

There was a beauty at court, who attracted the kind attentions of the Emperor. Paul, among other proofs of his devotion, advanced her husband, who was a General, to rank and honour. After passing rapidly through various gradations, he was made *chambellan*, and was actively employed by his Imperial master, so that some millions of the crown-money annually passed through his hands. His speedy rise excited the jealousy and malevolence of some of the other courtiers; and roused the indignation and fury of his enemies. It was surmised that he was ruining the Imperial treasures, and rapidly enriching himself, by the mal-administration of his affairs, and by extensive peculation. An examination of his books, and of the general state of his affairs, was proposed, *by a kind friend*, to the Emperor. But, as he himself related to me, "Paul was wroth with the authors of a wicked report, which might prove highly injurious to an honest man, and would not listen to the proposition of an examination. But I was jealous of my character and my honour, and after repeated entreaties, I obtained permission from my sovereign to have a regular and strict scrutiny made. The examination of my books, of my accounts, and of witnesses, occupied the committee appointed on purpose to make a report to Paul, for a considerable time; and no effort was left untried in order to justify the accusations made against me. At last the report of the committee was carried up to His Imperial Majesty. On the following morning, already aware of its principal contents, as usual, I resorted to the levée. The Emperor immediately gave me admission to his cabinet, received me in the most gracious manner, and thus addressed me, '*Brát* *, I have received the report of the committee of scrutators, and I find that in the space of three years, during which some millions of roubles have passed through thy hands, thou hast made a deficiency of six kopeeks (not a penny)!' Paul then sent for his private secretary, and ordered him to make a memorandum, that from henceforth till death, I should annually receive from the revenues of the

* Vide Note, p. 510. of this work.

crown, the sum of one thousand roubles bank notes for each kopeek deficient in my accounts!"

Paul's order was immediately obeyed, and to this day the General receives a yearly pension of six thousand roubles.

When travelling in the same sledge with the General above spoken of, between Petersburgh and Moscow, he suddenly ordered the driver to stop. He had forgotten his watch at the last post-house, and was thrown into great confusion. One of the horses was taken out of the sledge, and a servant dispatched in search of the watch. During his absence the General related to me the following account: "You don't know why I am in such agitation and anxiety, and therefore I will tell you. When I was at the court of the late unfortunate Emperor Paul, I regularly made my morning visit to his majesty at a fixed hour, I may say a fixed minute; for he was remarkably severe with those who were not exact in obedience to his appointments. One morning, by accident, I was detained a few minutes beyond the critical time, and the circumstance had not escaped the observation of Paul, who had been making enquiries about me. I entered the imperial cabinet with fear and trembling, and expected to have received a severe reproof at least, if not to be made the subject of violent passion. Judge then my surprize and delight, when the Emperor, after enquiring about my health in the most courteous manner, added, with an enlivening smile, 'I perceive that thou hast come here five minutes later than thou oughtest to have been; I suppose thy watch does not go well: take mine, it is an excellent time-keeper, and thou wilt have no excuse for the same mistake in future.'"

The General awaited the arrival of the servant with the height of impatience, and when he returned, triumphantly displaying the watch at a distance, the old man was thrown into an indescribable ecstasy of pleasure. He reckoned its intrinsic value at 3000 roubles, or 125*l.* sterling. It is a large massy gold watch, and I believe it was not overvalued, in Russia, at that sum.

On many occasions, Paul was the author of actions, which while

they evinced his folly, also, at times, furnished proof of the goodness of his heart. It is generally believed, that the savage, brave, and great Suvarof fell a victim to the cruel conduct of Paul; and it appears that the distinguished and heroic Platof narrowly escaped a similar fate. Mr. N. Smirnoi in his work, lately published, under the title, Life and Combats of Count M. I. Platof*, gives us to understand that his hero was upon good terms "with the heir of Catherine, *of blessed memory*, who, with such a soul, such a heart, and such an understanding, knew how to do justice to merit, how to elevate, and how to reward in a *sovereign manner*, *when no foreign feeling prevented the activity of his truly innate and sovereign* virtues." †. Afterwards, however, when Platof set off on a visit to his country and family, various reports were made to the Emperor, with respect to his want of allegiance, and to his collusions with the tribes of the Caucasus to make a general revolt. Platof was stopped in his career, carried to Kolomna, and from thence to Petersburgh, where he was lodged in the castle of Peter and Paul. But the Emperor discovered his rectitude and the baseness of his enemies, whom he gave up to due punishment, while he, to use the author's extraordinary expression, "granted a complete pardon to Platof," and received him into great favour.‡

The compulsion of the murderers of his father, Peter the Third, to walk in the funeral procession, from the monastery of St. Alexander Nevskii to the church of St. Peter and St. Paul, in the fortress at Petersburgh, after the disinterment of the body, made an extraordinary impression. "It was then," says Dr. Clarke, "the people of Petersburg beheld an interesting spectacle of retribution." —— "Immediately after the coffin of Peter the Third, and close to it, walked with slow and faltering steps, his assassin Orlof, having his

* Jisne i Podvigi Grapha M. I. Platova, 3 parts, Moscow, 1821. Vide part i. p. 38. et sequent.

† Vide Loco Citato.

‡ Nemédlenno daroval Plátovu sovershénnoyé prostchéniyé. Life of Platof, part iii. p. 42. Pardon was granted for the Emperor's mistake!

eyes fixed on the ground, his hands folded, and his face pale as death. Next to Orlof walked the Emperor, certainly manifesting, by this sublime, though mysterious sacrifice to the manes of his father, an action worthy of a greater character."* But more lately Dr. Clarke says, "This act of Paul was viewed in different lights; by some he was considered as influenced by motives of respect and affection to the memory of his father; by others, the whole transaction was considered as a censure and reproach of the conduct of his mother."†

A lately published, and very extraordinary work, contains two remarkable histories. According to Las Cases, Buonaparte related that the English had promised Malta to Paul, the moment it should be taken possession of; but that when Malta was reduced, the English minister denied that it had been promised to him; and Paul felt so indignant, that seizing the dispatch, in full council, he ran his sword through it, and ordered it to be sent back in that condition, by way of answer. — "If it were folly," said the Emperor, "it must be allowed, that it was the folly of a noble soul; it was the indignation of virtue."‡

"France, when subject to the opposing influence of many, was on the point of falling beneath the blows of combined Europe; but she placed the helm in the hands of one, and immediately the First Consul laid down the law to Europe. Such is the power of unity and concentration."

"It was curious to observe, that the old cabinets of Europe were unable to conceive the importance of this change, and that they continued to treat with unity and concentration in the same manner as they had done with the multitude and dispersion. It is no less remarkable, that the Emperor Paul, who was looked upon as a fool,

* Clarke's Travels, p. 81. 1810. Vide also Travelling Sketches in Russia and Sweden, by R. K. Porter, vol. i. p. 67.; Northern Summer, by John Carr, Esq.; Tooke's Catherine II., &c.

† Clarke's Travels, Part Third, *Scandinavia*, Section ii. p. 521, 1823.

‡ Mémorial de Sainte Hélène, vol. iii. part v. p. 174.

was the first to appreciate this difference; while the English ministers, reputed to be so skilful and experienced, were the very last. '*I set aside the abstractions of your revolution,*' Paul wrote to me (Buonaparte), '*I confine myself to a fact: in my eyes you are a government, and I address myself to you, because we can understand each other, and I can treat with you.*' "*

But it is time to return to the character of the Russians, after so so long a digression: and I shall here throw a number of facts together, illustrative of former statements.

The following account is an excellent example of the thraldom in which even liberal spirits are held in the empire of Russia.†

In the year 1821, the famous Semenovskoi regiment of the Russian Imperial Guards revolted, and notwithstanding the efforts of the police, the secret flew from Petersburgh to Moscow. I had the intelligence in the morning, from a native, and soon afterwards I made a visit to a General in the service of Russia, and with whom I was very intimate. The usual salutations being over, I said in Russ, " Well, General, have you heard the news?" With apparent surprize, because the servants were present, he replied "*What news?*" " Of the revolt of the Semenovskoi regiment?" " No," said he, while he was thrown into agitation, and made signs to say no more. The general now took me aside, and said, " Sir, our servants must not hear such language; you don't know what may be the consequences. I have heard the news, but take care and don't repeat them, and I beg that you will conceal that the revolt was talked of under my roof, or you know" ———. And, while looking towards the east, he gave me to understand, by a significant look and nod, we might learn the road to Siberia.

Notwithstanding the iron grasp of vassalage, it happens, however rare the case, that the peasantry show a most undaunted and noble spirit. In the year 1821 I was attached to General ———, a capricious and violent lord, who sometimes was extremely kind, and at

* Mémorial de Saint Hélène, vol. iv. part vii. p. 180.

† Vide p. 59.

other times, rather cruel, to his slaves. He frequently ordered them to be whipped, but oftener punished them by hard work at the formation of a *boulevard*. One of them, who was employed as a man-servant, and who had often accompanied him to Moscow and Petersburgh, was sentenced, on account of drunkenness, to perform a certain task by a given time. He took the spade and worked vigorously, but was unable to accomplish the work assigned him. The General made a visit to the walk at the expiration of the fixed moment, burst into a violent passion, shook his cane in the face of his servant, scolded him severely, and threatened to strike him. So far from showing fear or submission, the man threw down his spade, and told his master that he had given him a task which he had endeavoured to finish, but being now unaccustomed to such kind of work, he found the thing impossible. He argued with force against the unreasonableness of his unappeased master, and at length, with a resolute air, ended his discourse by saying, if further punished, he would walk to Petersburgh, throw himself at the feet of the Emperor, and make known his case. The General was dumb, and the affair ended. The servant was soon admitted to his former situation. Had he shewn fear, certainly he would have received a few strokes of his master's cane.

A person who has neither rank nor title, may do much in Russia by natural resolution, or even by assumed bravado and noise. If a Russian nobleman finds himself baffled once, in endeavouring to trample upon one whom he deems an inferior, he will seldom make a second attempt, and the result of a dispute is often the most courteous conduct, and the commencement of something like real friendship.

Some years ago, when travelling with a Russian nobleman, the late Mr. Poltaratskii, who had the most sensible corporeal frame, and the most irritable mind I ever knew, I was treated very unhandsomely. He was taken unwell at Avtchurin, near Kaluga, and after the use of various medicines, I recommended the exhibition of a small dose of opium, and assured him of some repose. On the following morning, the moment I entered the drawing-room, in the

presence of the whole family, he flew into a violent rage, and abused me in the most ungentlemanly manner because the opium had not had the predicted effect. I soon discovered by his own unguarded expressions, that my orders had not been obeyed; and when he at length avowed, that he had only taken half the quantity of opium prescribed, I got angry, in my turn, and scolded with warmth. I then withdrew to my rooms, wrote a note in explanation, and resigned my situation. Mr. P., though a furious man, had a good heart. He had only had a few moments to let his passion subside, and to reflect, when he sent a message, by a gentleman who was living in the house, and begged me to come to him immediately, as he was sensible of his error. I complied, and the moment he saw me, he said he hoped I would forgive his imprudence, and *kiss* and be friends, and he then threw himself upon me. This conduct was irresistible, and I replied, that I was satisfied. From that day henceforth, I received redoubled attention and kindness, and never had the smallest reason of complaint, though before the uproar, my feelings were daily hurt by his behaviour toward me.

Richardson, who has very happily caught some of the most characteristic features of the character of the Russians, after speaking of persons of the highest rank, even before strangers, engaging in violent disputes when playing at cards or billiards, and treating each other at least with impetuosity, adds, that "in a few minutes they are as calm as if nothing had happened, and seem to love one another the more for this transient ebullition. Persons of such irregular sensibility are occasionally very brave, or very dastardly; and so are the Russians."* This observation is extremely just: such conduct is common among all classes, but the extravagance to which it is carried among the peasantry and servants, especially at market, exceeds belief. The same author remarks, that "The Russians in general show a great deal of ill-regulated sensibility. This is a character which you may often see exemplified in individuals; but, I,

* Richardson's Anecdotes of the Russian Empire, p. 248.

suppose, Russia is the only country where it is so general as to become a leading feature in the *national* character." * The Russians are also much addicted to backbiting and slandering, and I seriously believe, often without any bad intention, but rather as an occupation or a pastime, however ignoble.

Nothing can be more characteristic of a Russian, than double-dealing, thousands of instances of which could be easily adduced. The following is one of the most striking which has fallen under my observation.

General ——, who had related to me some very extraordinary and abusive histories of Prince ——, concluded by advising me, as I was now in his neighbourhood, and might be invited to his parties, to avoid all association with him. Among other detestable accounts, the General stated that the Prince kept two lackeys, not for the best of purposes, both of whom having an effeminate appearance, the more readily led the mind into a delusion. It was well known to the Prince that the General related this history to every visitor, and made a point of abusing, scandalizing, and blackguarding him every where.

I made the Prince's acquaintance, notwithstanding the General's advice, and I have even dined with him. Some time afterwards, I was led by an affair of importance to his house. The conversation turned upon the General; and though the Prince was not very inveterate against his adversary, he concluded by the following expression: "I am of opinion that what Prince —— said, the other day, of General ——, is extremely just." "May I ask your Excellency what that was?" I replied. "*Oui, certainement; Prince —— m'a dit, que le Général —— est une bête qui ne doit manger que du foin.*"† We had just commenced another topic of conversation, when a carriage and six drove up to the house, and a servant immediately entered the room and an-

* Richardson's Anecdotes of the Russian Empire, p. 451.

† Yes, certainly; Prince —— told me, that General —— was a beast, who only ought to eat hay.

nounced the arrival of the General. The Prince was perfectly tranquil, while I was all astonishment; and, no doubt, I felt additional anxiety at thus casually meeting the General, because I had lately commenced a law process against him. The General entered the room, and was politely received, but scarcely took notice of me. A conversation ensued; and in half an hour the Prince and the General, *like the warmest friends*, drove off together in the carriage of the latter, to visit the archimandrite of a neighbouring monastery:—they returned to the Prince's house; there dined together; and having been joined by two other friends, they passed the afternoon and evening in playing at cards. On the following Sunday, the Prince arrived and dined with the General at his country-seat.

The following remarkable instance of duplicity, ingratitude, and perfidy, though shewn to an ignoble individual, not a little shocked my feelings: and I regret to add, that such conduct is but too characteristic of the Russians.

In the spring of 1820, I had nearly concluded an engagement at Petersburgh with General N——. One morning I made his Excellency a visit, and I had not sat long before the procurator of one of the courts of justice made his appearance, and he was quickly followed by General L——. The customary salutations and introductions being over, a lively conversation followed respecting the political state of Europe. Meantime General N—— treated the party with an excellent *dejeuner à la fourchette*, and some good wines. The procurator took leave, and our host accompanied him through three rooms to the anti-chamber, all the while keeping up a conversation. The moment they quitted the room, General L——, to whom General N—— had explained the terms of our proposed engagement, softly approached, and abruptly addressed me in French to the following effect: "Do not go to ———. You will not be contented there. Every individual, and all the physicians, are displeased with the conduct of General N——. You will never get your money." General L—— seemed inclined to continue, but General N——'s return prevented him. The contract between General

N—— and myself was already written, and I had gone on purpose to sign it. I now feigned some excuse, and saying I should return to-morrow morning, I bent my way home to take the measure into consideration. According to my promise I returned, and finished the contract, and when residing at ———, I received the following information. General L——, who was poor and in bad health, was invited to pass the summer at General N——'s estate. Here every convenience, every attention, and every kindness were enjoyed; and during his abode, his health was greatly improved. I have been assured that General L—— had made General N——'s benevolence the theme of his eulogy and gratitude, both at ———, and at Moscow: yet such was his conduct, the subsequent spring.

Had General L—— been a friend of mine, he would have been entitled to my gratitude. As we had never seen each other before, I beheld him with suspicion and with contempt. And even though the sequel proved his account to be but too correct, I heartily despise his example. To reprobate a benefactor unnecessarily, under such circumstances, and under his own roof, and even while partaking his kindness, evinced a turpitude and malevolence of spirit worthy of a fiend, and which can never be reconciled with the genius of the Christian religion, of which General L—— pretended to be a zealous disciple. In future may he bring forth other fruits!

I wish I could say that the opinion which I am about to allude to, was that of a single individual. Few, however, will openly avow it, although their conduct may illustrate its operation. Prince ———, who shot a distinguished character in a famous duel, maintained a principle as extraordinary as pernicious. After the fatigue of an afternoon's hunting, at some distance from home, a party, consisting of three Russian noblemen, and a Russian-Livonian, besides myself, agreed to quit our horses, and to return in a calash which was in waiting. Accordingly, one gentleman mounted the dickey with the coachman, while the other three and I seated ourselves in the calash. Love and marriage became the theme of general conversation, and I remarked, that it was a lamentable thing that the bonds of wedlock

were so very feeble in Russia. The Prince immediately demanded, with much warmth, and evidently with hurt feelings, if I thought them more binding in England. To this I replied, that though there were instances to the contrary, beyond all doubt the matrimonial union generally was much more sacred in England than it was in the Russian dominions; that infidelity was little known among the middling classes of society, which form the bulk of Britain's population; and that this vice was scarcely to be found, except among the highest and the lowest classes.

"You are mistaken in your principles," he replied; "human nature is every where the same, and every where nearly upon a par, with respect to love affairs. I never yet knew one husband who had been married for two or three years, remain longer faithful to his wife. Indeed, in my opinion, a married man who does not, at times, desert the path of virtue, is guilty of injustice to his spouse. After a change, he returns to his partner with increased zest, and she becomes more sensible of his tenderness. In fact, contrast and novelty lend their charms to love, and render ordinary pleasures altogether ravishing."* I laughed, and replied that he was surely attempting to play upon us, though he spoke with gravity and seriousness. Finding that he maintained this doctrine, I ventured to tell him, that such a principle was altogether untenable; — that it was not only an infringement of the moral law, but if acted upon, would soon overthrow civil and religious society. The Prince was still unmoved by my reasoning, and I was unable to sympathise with his doctrine. Afraid of the result of heated passions, I entreated my antagonist to let the subject drop.

The Prince, while he served in the army, had been wild as wild might be, and in consequence of his own example, wished to involve human nature in the same turpitude and perversion of principle. He had long lived in a state of concubinage with a Polish girl, whom

* This is the sense of his oration: — the exact expressions are too gross to allow of my using them.

he reckoned beautiful, and who, though she had *trop d'embonpoint*, assuredly was handsome. She bore him some children, while he was unrestrained in the gratification of his desires with other fair dames, and extremely jealous and severe with his *chère amie*, to whom he allowed no opportunity for desertion. At length, to his honour, he espoused the said lady, who is at this moment his lawful wife; and his children, born before marriage, I believe, he has *legitimatized*, by an application to the crown. The marriage vows, according to his opinion, form but feeble barriers. May his conduct be inconsistent with his principles!

Of the other characters of the hunting-party, one had lived for some years separated from his wife; another had been married three or four years, but being of a *tolerant disposition*, encouraged his sworn friend, now by his side, not only to hold private conversations with his wife, but even invited him frequently to pass the night in her bed-chamber, while, of course, being equally tolerated by his spouse, he went and amused himself with her servants or his own slaves.

The public may demand, why associate with such characters? Fate led me to Russia, and, in the exercise of my profession, made me dependant upon a country, for the natives of which, with a few exceptions, I felt little affection. This dependance could only be avoided by carrying my long-intended plan into execution, of bidding an eternal adieu to the Russian dominions.

Perhaps the reader will be inclined to suppose that I am more severe upon the Russians, than even Dr. Clarke, and had that author lived, he might have reminded me of the following smart expressions. "Indeed it may be urged," says he, "that even those authors who endeavour to present a favourable view of the Russian people, and who strain every effort to accomplish the undertaking, are continually betraying the hidden reality. Their pages, like embroidered vestments upon the priests at Moscow, disclose, with every gust that separates them, the rags and wretchedness they were intended to conceal." *

* Advertisement to the 2d edit. of Clarke's Travels in Russia. 1810.

"Nor is it only in those periods of Russian history, when hostility threw off the veil, and enabled other nations to observe their real disposition towards every country but their own, that the character of the people has been thus manifested. It is alike displayed in peace or war; in circumstances of seeming civilization, or of acknowledged barbarism; in the reign of Peter, or of Catharine; under the tyranny of Paul, or the mild government of Alexander." *

I must entreat the reader to mark the grand distinction between Dr. Clarke and myself. He dealt too much in generalities, and brooded over the gloomy side of the picture, without perceiving almost a single ray of light. I have, on the contrary, regarded both sides of the picture, and made continual exceptions to the most dismal features of the character of the Russians. I have even allowed them some virtues, to which I shall here more particularly allude, by way of relief to the philanthropic bosom, after having related so much of depravity and vice.

That intelligent and pleasing traveller, Coxe, tells the world, about forty years ago, that "Nothing can exceed the hospitality of the Russians. We never paid a morning visit to any nobleman without being detained to dinner: we also constantly received several general invitations; but, considering them as mere compliments, we were unwilling to intrude ourselves without further notice. We soon found, however, that the principal persons of distinction kept open tables, and were highly obliged by our resorting to them without ceremony." †

These observations might be repeated by all travellers who arrive in Moscow with a few good letters of introduction, even in the present day. I have already explained the causes of the change of the style of living among many of the nobility, and of the diminution of the number of daily open tables, especially since the conflagration

* Advertisement to the 2d edit. of Clarke's Travels in Russia. 1810.

† Coxe's Travels, vol. i. p. 404. More ancient proofs of the hospitality of the Russians may be found in the works of almost all travellers.

of Moscow in 1812.* But the number of hospitable mansions is still so great, that travellers, so circumstanced, cannot perceive any change, unless they have been in Russia at some anterior period. The resident in Moscow, however, can indicate many nobles who formerly lived in an Oriental style of magnificence and who now can scarcely support their rank, some who have withdrawn themselves into obscurity, and others who are reduced to comparative poverty.

Every Briton, who has not travelled much on the Continent, or in other parts of the world; or rather I should say, who is transported at once from his own country,—characterized by foreigners, for its punctilio and stiffness,—to the ease and freedom of Russian society, must be equally astonished and delighted, although he experience the same feelings as Coxe did, with regard to general invitations to the open tables of the nobles. It was long before I got rid of my native ideas, and even after the most pressing general invitations, I used to have extremely disagreeable sensations, which no doubt sometimes led to awkward address, till the salutations of the day, or of the season, were fairly finished with the host. But custom truly becomes "a second nature," and before I quitted Russia, I made such visits, with the same ease as if entitled to partake of the social board, and without at all thinking on the subject; and this I must add to the credit of my acquaintances, without ever having appeared to be an unwelcome guest. It is true, that, in some instances, less attention having been paid to me than I expected, a barrier was reared to my future visits; a barrier which no attempt of the nobles, even when they became sensible of their error, could ever break down. This is the way, and the only way, by which a person without rank, and who is not in the military, naval, or civil service of Russia, can support his character and his dignity, amidst the almost universally titled nobles of the north: and by which he can acquire any importance. As the Russians seem to acquire new life, in having a numerous retinue at their repasts and their fêtes, one often meets a *motley*

* Vide p. iv.

crew, both of males and females, associated together, of all ranks and character, and appearance; an association often the most incongruous, and the most disgusting imaginable to British feeling. Yet, at the departure of the guests, if they bid their host adieu, they are *thanked politely for their company*, and begged not to absent themselves in future. But it is more common for strangers, after a few visits, to go to dinner, or supper, or evening parties, and to make their retreat when they please, without saying a word.*

The following anecdote well illustrates the good nature, the urbanity, and the hospitality of the Russians.

Some time ago, a descendant of one of the noble families of our island visited Russia, and I had the pleasure of accompanying him in a number of his peregrinations, and, of course, knew of most of his movements. This nobleman was not fluent in French, a circumstance which he found a great disadvantage, both at Petersburgh and Moscow, and which led to some curious adventures of which I shall say nothing. Being at a party, he was introduced to a number of the highest of the nobles, and received several general invitations. A lady, who was rather pressing to enjoy his society, "hoped he would be of her party on the following evening." The invitation was accepted, and, in due time, he drove off, having previously ordered his lackey to stop the carriage at the lady's house. In obedience to command the carriage stopped, the nobleman alighted, tripped up stairs, announced his name, and passed through a suite of apartments, until he was met by the lady of the house. He now made his obeisance, and was most politely received. A conversation followed, much attention was paid to the guest, and he was introduced, by his title, to a number of great personages; all of whom, he perceived, were strange to him. The farce continued, both parties acting their parts well, and equal strangers to each other. Unhappily the nobleman at length ventured to "hope that the lady had got well home yesterday evening." Her ladyship

* The reader may consult p. ii.

replied, that she had not been out of doors for some days. The reader may easily imagine the confusion of the guest, and the awkwardness of apologies, made by a Briton, and in bad French, in such a plight. A Frenchman or an Italian would have come off with a good grace under similar circumstances, for what was wanting in explanation, would have been chiefly supplied by bows, inclinations of the body, abundance of words, and volubility of utterance, and thus time gained to recover the shock of the first panic, had there been any.

Amidst the multiplicity of new faces, which the nobleman had seen the preceding evening, not one of the females had possessed such charms as to produce more than a momentary impression, and it appears clearly, that those of the lady, to whose party he was invited, had left none at all, though he had talked for some time with her, and even taken her address. The lackey was not acquainted with the house, and arriving opposite a finely illuminated palace, in the street to which he was desired to go, he stopped the carriage, and made no enquiries as to the name of the proprietor. The nobleman, trusting to his servant, jumped out, entered the house, and was received as described. It was now discovered that the guest was in the house of a different noble from what he had intended, and that the lady whose invitation he had accepted, lived only a few houses more distant.

The confusion being over, both parties laughed heartily. The lady kindly invited the gentleman to remain and pass the evening, and most courteously expressed her happiness "at the fortunate chance which had procured such a valuable acquaintance." The nobleman had no sooner quitted the precincts of the grand hall, than a general burst of laughter from the immediate circle of the lady, announced the event which had happened to the whole society. The nobleman at length got to the place of his destination, repeated the joke to the amusement of all present, dwelt with rapture at the kind and hospitable treatment he had met with from a stranger, and honestly "avowed that such an adventure could scarcely have hap-

pened, or could not have gone so great a length, in Great Britain." In Russia the same thing might happen every day. Indeed it has oftener occurred than once, that strangers, returning from a Bacchanalian festival, have entered the houses of the nobles, and been most kindly treated, without their being aware of the fact, till told of it by some friend.

The *Deux Français* give their testimony as to the hospitality of the Russians, in the following, and not very flattering, terms: "L'hospitalité des Russes, qualité qui leur est commune avec tous les peuples sauvages, paroit ici dans tout son jour: elle nous semble tenir plutôt à un reste de barbarie, qu'à la douceur des mœurs Européennes, dont cette nation est encore bien eloignée." *

In the subsequent quotation from Sir R. K. Porter, two or three expressions might have been a little qualified, or less extravagant, but the representation is generally accurate. "On delivering our letters of introduction, we were welcomed with all the courtesies of friendship; and at the first salutation, were made to forget, by the true politeness of this generous people, that we were strangers. I have heard it said, that hospitality is a mark of barbarism. On what this opinion is grounded I cannot guess; but certainly it had not its foundation in Moscow; for I never saw, in any part of the world, such general polish of manners as in this city. Their hospitality appears to me to arise from a confidence in the friend who gave the introduction, that he will not recommend any person unworthy of their notice; not doubting this, their benevolence hesitates not to receive the introduced with kindness; and from their love of society, if he prove agreeable, he soon finds himself in the most easy and pleasant terms with a large and elegant acquaintance." †

To the following account of Dr. Clarke, I have fewer objections than to most of his statements. It is written in his usual lively manner and strong language.

* Voyage de Deux Français dans le Nord de l'Europe, vol. iii. p. 346.

† Travelling Sketches, by R. K. Porter, vol. i. p. 189.

"A swarm of slaves, attendants, hirelings, and dependant sycophants," says he, "is peculiarly characteristic of domestic economy in Moscow. The nobles consider the honour of their families so materially implicated in maintaining a numerous table, that should any of the satellites which usually surround them forsake his post at dinner, and swell the train of any other person, the offence is rarely forgiven; they will afterwards persecute the deserter by every means of revenge within their power; and, not being burdened by scruples of conscience, they generally find means of indulging their vengeance. I have seen persons who were victims of their own good nature, on having accepted invitations which decoyed them from the table of their lord. Similar motives gave rise to the prodigious hospitality which has been described by travellers. Before the reign of Paul, a stranger no sooner arrived in Moscow, than the most earnest solicitations were made for his regular attendance at the table of this or that nobleman. If his visits were indiscriminate, jealousy and quarrels were the inevitable consequence. During the reign of Paul, Englishmen were guests which might involve the host in difficulty and danger; yet, notwithstanding the risk incurred, it is but justice to acknowledge, the nobles felt themselves so gratified by the presence of a stranger, that, having requested his attendance, they would close their portals upon his equipage, lest it should be discovered by the officers of police." *

Sir R. Wilson, who took up the cause of the Russians, and defended them against the imputations of Dr. Clarke, and of the attack of the Edinburgh Review, speaks to the following effect. "Lord Hutchinson," he affirms, "will deny, in common with every British nobleman, or gentleman who has visited Russia, or resided in the country, that 'Russian hospitality and social generosity are but the indulgence of a vain ostentation.' The charge of 'ostentation' is indeed untenable, and bears in its own construction palpable refutation." †

* Clarke's Travels, p. 161.

† Brief Remarks, &c., Preface, p. 8.; and the Edinb. Review, vol. 16. 1810., from which Sir R. W. has made the above quotation.

" But the British merchants, the masters of ships, the common mariners, will emulously vindicate the Russians from this aspersion, and repeat their attestations, that during the march towards Siberia, in Paul's reign (at the very period to which the previous remarks allude), the high and low, the rich and poor, were indiscriminately experiencing, and especially at Moscow, from all classes of Russians, the most disinterested, generous, and affectionate aids, notwithstanding such benevolence and expression of amity exposed the Russians to severe punishment."*

In reply to that part of the above citation from Clarke, which regards the reception of guests during the reign of Paul, Sir R. Wilson says, " Surely those who encountered great personal perils to render attention to the proscribed deserve more charity. But what principle of state or show could influence to this deportment? What exhibition of vanity could be indulged in an act that, by its own nature, prohibited publicity? It could not be an act of vanity, or, if it were, in the language of Junius, 'the gratification was limited to a narrow circle, and the vain were depositaries of their own secret.'"

I have repeatedly spoken in this work of the difficulties of Dr. Clarke's position when in Russia, and explained the peculiarities of his case.† It appears no difficult task to reconcile the conflicting accounts of the reception of guests at Moscow in Paul's reign. From what I know of these events, I am fully persuaded that the British were treated most hospitably by the Russian nobles, and I could name different individuals of rank who have so expressed themselves. But some suspected persons were treated in the same manner as Dr. Clarke, who, it is evident, alluded particularly to his own case in the description he has drawn, while Sir R. Wilson seems to have been chiefly influenced by the opinions of our ambassador, of those attached to the embassy, and of other titled gentlemen. So that both Dr. Clarke and Sir R. Wilson, are, to a cer-

* Brief Remarks on the Character and Composition of the Russian Army. Pref. p. 8.

† Vide pp. xvi. xlviii. 480.

tain degree, right, and in the same degree wrong. But it appears that some mistakes have been made with respect to Dr. Clarke's meaning; for, in the advertisement to the second edition of his Travels, he says, "Some persons have also insinuated that the author has accused the Russians of want of hospitality, although the very reverse may be proved from his writings. In describing the reception he experienced at Moscow, he lays particular stress upon the hospitality of the inhabitants."

It is true, the late professor has spoken not only of the hospitality, but of the "*prodigious hospitality*" of the Russians, but he has also assigned such motives for its practice, as renders it altogether a nugatory virtue in the empire of the North.

The hospitality of the Russians is not confined to civil life, but extends throughout the army, and I believe is also prevalent, when the occasion offers, in the navy. Sir R. Wilson thus expresses himself. "The most cordial friendship, the most liberal hospitality unite the officers, and form a bond of brotherhood. Their generosity is so enlarged, that whatever one possess is alike the property of the friend or the stranger; and the banquet or the solitary loaf is equally partaken by the invited or uninvited guest. The customs of the capitals of Moscow and Petersburgh are continued in the camp, and the spirit of munificent hospitality is not impaired by the diminution of means, and the pressure of necessities." *

From the concurring testimony of writers and travellers, it may be concluded that the Russians are an *hospitable people;* and that no where in the autocratic dominions, is that virtue carried to a greater height, than in the icy regions of Siberia. Wherever I myself have met the Russians, whether in warm or frigid latitudes, hospitality made a strong feature of their character, and was so natural to them, that they practised it, apparently without knowing it to be a virtue, or that it merited applause.

It would be to suppose more than human virtue, were we to expect

* Brief Remarks on the Character and Composition of the Russian Army, &c. p. 46.

that in the capitals, and in the large towns of Russia, hospitality did not sometimes resolve itself into mere state and show, and the exhibition of the master's superiority and vanity, — in short, into mere ostentation. Might not half the public dinners and entertainments of all the capitals of Europe be attributed to the same motive? But when we discover that the practice of any positive virtue is universal, we may rest assured that ostentation cannot be its general source: and it becomes not man to divine at random, or to pry too keenly after the exciting motives of the actions of his fellow-mortals.

Though the hospitality of the Russians be a remnant of barbarism, is it a dishonour to them? Certainly not. On the contrary, it reflects the highest credit on the natives of a country, in which some of the other social ties of civilized society, especially those of friendship, are so unsteady and so feeble. But in treating of the imperfections of other nations, we are too apt to overlook our own, or those which belonged to us at an earlier period of civilization. Does not the state of society and its hospitality, at present in Russia, in many points remind us of the barbarous days and the feudal times of Great Britain? If civilization continue to advance in Russia, the hospitality of the natives must become less remarkable. The cheapness of provisions, or rather the stores in kind, which almost every nobleman has, renders it a very easy affair for him to make large entertainments, without spending almost any money, except for wines and luxuries; and his possession of vassals enables him to employ a great many servants, in all different capacities, without almost any decrease of his revenues. Upon the same principle, many of the nobles fit up private theatres, at which their own servants are the actors; so that taylors and shoemakers, and musicians and dancers, body-servants and lackeys, sempstresses and chamber-maids, &c., during day, in the evening become kings and queens, lords and ladies, &c. But the advance in the price of provisions which has followed, and promises to follow the footsteps of civilization, will gradually narrow the sphere of hospitality, and Russia, in time, will come to be upon a par in regard to this virtue, with the other nations of the Continent.

Historians may then be talking of the days of yore, when Russia stood pre-eminent for her hospitality, and, like our own moralists, regretting "the age of gold, which preceded the age of iron."

Experience convinces me, that the Russians are well persuaded, that "he that giveth to the poor lendeth to the Lord," and, that "charity covereth a multitude of sins." Among all classes of society in Russia, I think charity may be pronounced to be a prevailing virtue. That there are exceptions to this statement, and even instances of the height of selfishness and avarice, I am also well aware.

The charity of the nobles, and even of the richer merchants, is demonstrated in various ways, as in the institution of hospitals and infirmaries, (*Boghodclnyi*), the protection of widows and of orphans, the assistance of the poor, the subscription to humane societies, the relief of prisoners, &c. Even the erection of churches, at times, seems to have been the offspring of this virtue. But it must be honestly confessed, that superstition and the hope, nay the belief, of a positive and immortal reward, have raised more temples to the Lord in Russia, as elsewhere, than genuine love to human kind. In former times, we are gravely told, that the prodigality of the Russians consisted chiefly in the erection of temples, and in adorning the holy images. * And in later times, the creation of some charitable institutions, as hospitals, has been the bartering price of an order of knighthood, or of some immunity or privilege.

In the following history of Moscow, the reader will find a full illustration of some of these points. I shall only shortly notice here, that the Imperial Philanthropic Society †, is liberally supported, and many anonymous sums of money are received for its use: — and that I have often been astonished, while regarding regular reports in the Moscow Gazette, at the numerous sums, many of them also anonymous, which are daily sent to the Head-master of Police, General Shulgin, for the purpose of liberating debtors, and bettering the condition of the prisoners in the public gaols. With the money

* Karamzin, vol. v. p. 389.

† Vide p. 374.

so collected, a composition is made with the creditors of confined debtors, who obtain their liberty. Would that I could add, that the reports respecting the malversation of this money were unfounded! It is said, that the agents of the police, before settling with the creditors of any debtor, make a regular arrangement to give one sum, and to receive a receipt for another. For instance, it is published in the Gazette that such a one has received 200 roubles in payment of a debt of some prisoner now released, while he has only received 150. I can easily believe that there is too much truth in the account, as it is consistent with all the general arrangements in the public offices of Russia, where money is in the question, and of which I shall soon have occasion to speak. But it is not only by money that prisoners are assisted. The quantity of provisions sent to the temporary prison, (the *Yam* or *Hole*, as it is more generally called) in the Kitai-Górod, and to the great prison of the government of Moscow (Ostróg), is sometimes more than can be consumed, especially on festivals. The butchers send beef, &c., the bakers send bread, and the nobles both, and small pies (*pirogies*), and fish, &c., as they say, that the poor prisoners may partake of the general joy.

Mendicity is not so common in Russia as in free countries, because in case of poverty, or incapacity to work, the proprietors are obliged to maintain their slaves, and the boors of the crown are equally protected. But notwithstanding the laws, it sometimes happens, that the slaves of some of the poorer or more avaricious nobles, are necessitated to have recourse to beggary for an existence. Others are reduced to the same state by improper conduct, or in consequence of their villages having been burnt; the last circumstance is often made a pretext, however, for imposition upon the purses of the benevolent.

It is not common for Russians of any rank to let mendicants depart from their door without giving them something, though it be only a morsel of black bread. Luckily, the idea is prevalent among the Russians, that whatever is given in charity, is treasured up for

them in heaven, or to use their own words, "is deposited on the altar of the Lord." The merchants and the peasants really speak, at times, as if they were actually to receive *a piece of bread*, increased tenfold for their alms. I wish I could add, that they speak metaphorically.

In Russia, mendicants usually commence by asking you simply for a *milostinka*, or alms. If you seem to hesitate, or do not give a flat denial, *in the usual form*, you are then entreated to give something (*Khrista radi*) for Christ's sake, which is deemed an irresistible appeal. But when you give a positive denial, either on the first or second onset, in the understood form (*Bogh's Tobóyu*, or *Bogh Pómotch*), God with thee, or God help thee, it is rare to be further importuned.

Another opinion is also very predominant, especially among the poor, that if any person is unprosperous, or is attacked with disease, he has either been uncharitable, or has committed some heinous sin, and that God has sent a (*nakazaniyé*) punishment, for his misdeeds. So strongly is this idea impressed upon their minds, that some years ago, when I was attacked three successive times with the ague, my wife was tormented by the anxious and importunate enquiries of our neighbours, to ascertain what great sin I had committed. This the more surprised me, because intermittent fevers are extremely prevalent at Moscow, and especially in the neighbourhood in which I then resided, on the banks of the Moskva river, and attached to the establishment of Countess Orlof-Chesmenska, in which I had numerous patients ill of the same disease.

If a merchant refuse assistance to the poor, he is called a (*jadnoi chelovék*) an avaricious man, and should he become bankrupt, his ill luck is generally attributed to his illiberality to the indigent.

Although the causes which I have alluded to, may explain much of the charity of the Russians, yet I am not so illiberal as to think that this virtue is not sometimes the offspring of pure philanthropy. I have known instances in which it could only flow from sympathy and compassion; and the number of individuals who give money for

the relief of debtors, and of the distressed, and act according to the divine injunction — "Let not thy left hand know what thy right hand doeth," — afford positive proof of genuine benevolence.

In no instance is the charity of the Russians more conspicuous than in their kindness to orphans, whether the children of natives or foreigners. If a foreigner die, and leave a young and unprotected family behind him, there is no difficulty in getting them disposed of. One or two of the children may be placed in one nobleman's family, and as many in another. They are often treated as their own family, and even sometimes adopted by those who have no offspring; and by those who have, they are reckoned their children's companions, and generally receive the same domestic education. I am aware, that the nobles, at times, make their own calculations in these arrangements. They sometimes wish to have companions, on purpose to play with and amuse their children, and when they speak a foreign language, to be useful in accustoming them to speak it, while they receive lessons from their tutors. But it is the height of injustice, a total want of charity, to state, that such acts are never done, without some self-interest, some sinister motive.

Among the many instances I could enumerate in illustration of the above statement, the following is the most memorable, and is universally known at Moscow. About five years ago, a lady having lost her husband in America or the West Indies, returned to Great Britain with a young family of five children, and without any thing for their subsistence. She now heard of the *extraordinary good fortune* of her brother-in-law, and of the riches he had accumulated in Russia. Without writing to her sister, and without the means of paying for the passage, she engaged the cabin of a ship, and set sail from the Thames for Cronstadt. On her arrival at Petersburgh, she forwarded a letter to her sister, residing in the neighbourhood of Moscow, to give information of herself and family, and their miserable circumstances. Her brother-in-law and her sister were petrified on perusing the letter, especially as their circumstances had been egregiously misrepresented; — a widow and five children to take

charge of, their ship-passage to pay, to transport them to Moscow, and the whole of them to clothe warmly, as the winter was approaching!! These difficulties were conquered, and the widow and family soon arrived in the ancient capital. Her sister was of a very active disposition, and had already taken her measures so well, that before a month revolved, the whole of the children were placed in different noblemen's families, and a place secured for the lady in another family. They are all in or near Moscow, still enjoying the charity of the Russians. How delightful is the task of recording instances of human benevolence!

These remarks may appear of less value, as being merely local; but had they not been applicable to Russia in general, I would not have inserted them in this work.

In more early ages, the Russians, high and low, were justly charged with the vice of habitual inebriety. About the middle of the 15th century, according to Karamzin, the prodigality of the nobles (*Knyezya i Boyáré*) consisted in a multitude of servants, in rich dresses, in elevated houses, *in deep cellars filled with barrels of strong mead*; but above all things, in the erection of temples, and the costly chasings of the holy images.*

This may be reckoned in Karamzin, a delicate way of speaking of a predominant vice of his countrymen; but foreigners have been less ceremonious. Two hundred and thirty-two years ago, a quaint author, Mr. Giles Fletcher, after alluding to the regular custom which the Russians had, of sleeping after dinner, remarks, that "To drink drunke, is an ordinary matter with them every day in the weeke. Their common drink is *Mead*, the poorer sort vse water, and thinne drinke, called *Quasse*, which is nothing els (as we say) but water turned out of his wittes, with a little branne meashed with it."†

Towards the commencement of the 17th century, the ordinary

* Karamzin, vol. v. p. 389. 1st ed. P. 402. 2nd ed.

† Of the Rvsse Common Wealth, p. 112. 1591.

drink of the Russians was hydromel and spirits; they never quitted the table without being sunk in drunkenness.*

Like many others, who attributed more general changes to Peter the Great, than are even yet accomplished, Sir R. Porter makes the following assertions. "Formerly the whole nation was most lamentably addicted to inebriety: but the exertions and example of Peter the Great soon rooted out this detestable practice from amongst the higher orders." — "However fond the ancient nobility may have been of the mantling goblet's sparkling juice, their modern descendants are the most abstemious, with regard to wine and other strong liquids, I ever met with. Drunkenness is no where to be seen but with the lower ranks."† The words "rooted out this detestable practice," was by far too strong an expression, when applied to the nobles a hundred years ago. But writers who do not think much, or who copy a great deal, and often without acknowledgment, seldom give themselves the trouble of making researches. If Sir R. K. Porter had said that drunkenness is rarely to be seen, but among the lower ranks, I should have at once coincided with him. I must not omit to state, however, that the young nobles, and more particularly the young officers of the army, have, of late years, become extremely fond of French wines, and are especially delighted with champagne: nor that at times, at some of their parties, in the capitals and large towns, a number of bottles are emptied, which might allow us to class the youngsters with the adherents of Bacchus. Notwithstanding this, Sir Robt. Wilson, in speaking of the officers, says, "The vice of drunkenness does not degrade them. They are, when they have the means, gay and convivial at table, but they have no Bacchanalian orgies, where rank and humanity are confounded and degraded."‡ It must be avowed that their Bacchanalian festivals are not so frequent as to be characteristic.

* "Leur boisson ordinaire était l'hydromel et l'eau de vie: ils ne quittaient guère la table avant de s'être plongés dans l'ivresse." Levesque, vol. iv. p. 12.

† Sir R. K. Porter's Travelling Sketches, vol. i. p. 115.

‡ Brief Remarks on the Character, &c. of the Russian Army, p. 48.

I must honestly say, that I have known few of the Russian nobles who were given to the immoderate use of spirituous liquors; and that, upon the whole, they are very temperate in their cups.

Is it not a disgrace to us, that a nation so far inferior to Great Britain as Russia, a nation too, which was so lately notorious for excess in drunkenness, should at present shew us an example of sobriety worthy of our imitation? How often have the nobles of Russia put me in mind, to use their own words, "of the *unpolite and barbarous practice* of sending the ladies away from table before the gentlemen retire," and of the disagreeable scenes which follow, especially after indulgence in wine and spirits! A Russian nobleman, who received his education at the university of Edinburgh, has often said to me, "You Englishmen speak of our abominable customs, but you forget the filthy scenes which follow your drinking parties." To such just and powerful animadversions I could oppose nothing, and was silenced with regret.

I have allowed that the Russians are *hospitable* and *charitable*, and though I fear that this is a full catalogue of their prominent and general virtues, yet the Christian will be delighted at such a discovery (as I may call it), after having heard and read so much of their general depravity. The other good qualities of the Russians, I have already pointed out, and none is so remarkable as the general temperance of the nobles in the use of intoxicating liquids. I regret to add, that the clergy and the peasantry form a striking contrast to them, many being addicted to inebriation. The sale of *vino*, or common ardent spirits, is a grand source of revenue to the crown, and of disease and death to the population of Russia, which in these respects is not singular. The peasantry in the remoter villages are generally more temperate; and you even find some, every where, who cannot be induced on any account to taste spirits. In the course of my practice, I have met with numerous examples in different villages, where my patients would not even take a glass of toddy after being prescribed by me, and prepared by the order of their lord; simply

saying, as is very common, "*Bojii Volyu*; God's will be done, — but come life, come death, I have never tasted *vino*, and now I will not commence, and commit such a sin." But it is very common for the peasants to pretend to great sobriety, and to refuse spirits in order to gain your good opinion, and to require pressing, and then the fluid is swallowed with avidity.

Many of the lower merchants, and also their wives, are given to drunkenness. They consume great quantities of *Yeraphéitch*, which is a tincture of different herbs made with the common *vino* or brandy. Most of the more cultivated and richer merchants, who affect to follow the nobles in the magnificence of their houses, of their equipages, and of their general style of living, have also had the good sense to imitate their moderation as to the use of spirits; — so that, contrary to what generally happens with some other vices, drunkenness seems gradually to be abolished in Russia, with the advancement of civilization.

Every good person must have infinitely more pleasure in treating of the virtues than of the vices of his fellow mortals; and nothing would delight me more than to dwell longer upon the virtues of the Russians; but as I profess to be impartial, I must not withhold any information, whether it tend to degrade or to elevate their character. At one time it was my intention to have followed a very different order upon this subject from that I have adopted; and to have assembled all their vices, and then to have opposed to them all their virtues. But on examination, it struck me, as the preponderance of the former was so great, that the sympathetic feelings of the philanthropist might be overstrained or overpowered by continued and repeated scenes of corruption, depravity, and vice, without the intervention of some redeeming amiable conduct, social affections, or active virtues.

Having, by way of interlude, given an account of every thing that more especially ennobles the character of the Russians, I shall again proceed in my narration of facts.

In a moment of intemperate passion, after having suffered some

injustice from the natives of the North, I wrote the subsequent remarks in my note-book: "The character of the Russians may be defined in these few words — *They unite all the vices of barbarous and civilized life with French levity and manners.*" At another time, when in a party, and heated with wine, I made the following profane observation, in descanting upon their character: "Gentlemen, it is said that the decalogue is universally imprinted on the living tablets of the human heart; but, assuredly, that is a mistake: for the hearts of the Russians can bear no such impression, or there would be some appearance of moral principles among them." But these, and many such like hasty observations, furnish no criterion, no facts, to enable the reader to judge for himself; and it would be well, if authors, when they employ terms of general adulation or of universal condemnation, would maturely reflect upon what foundation they have reared a structure; or if they would examine all its separate parts, before palming upon the world their own extravagances and their own conceits.

One of our countrymen, many years ago, gravely informs us that the Russians "hold the Ten Commandments not to concern them, saying, that God gave them under the law, which *Christ*, by his death on the cross, hath abrogated." * But there is not much faith to be placed in an author who tells us that in Russia "One Horse with a sled will draw a man 400 miles in 3 daies †;" or who asserts of the Russians, that "Above the rest 6 great Canon they have, whose bullet is a yard high, so that a man may see it flying: then out of Mortar-pieces they shoot wild fire into the air." ‡

My design in publishing the character of the Russians is neither with a view to gratify malevolence, to avenge myself for numerous private injuries, nor to disparage them in the eyes of the world. On the contrary, my heart wishes every individual of them well, and delights

* A Brief History of Moscovia, by John Milton, p. 18. 1682.
† Idem, p. 22. ‡ Idem, p. 18.

to bring before the public every thing that is amiable or "of good report," with regard to them as a nation. I hope I defend them when they merit protection, and that I only blame them when they are culpable. While I give my own opinion, I generally endeavour to produce facts, by which the public may judge for themselves.

In my political sentiments, if I seem to be the enemy of Russia, it is because, I hope, I am the friend of man. I should be delighted to see her political hydra torn to pieces, not for the sake of producing confusion and anarchy, and bloodshed and murder, and the other general consequences of most national revolutions; but because though humanity might suffer for a time in the awful struggle between despotism and liberty, I conceive millions of mortals would be raised to the rank of men, who now pass their lives like so many *automata*; and that the concentration of the efforts of government to a smaller empire, would lead to the rapid melioration of her people.

Should ever this volume be read by the Russians, it is my wish that it may render them sensible of their failings and depravity, induce them to emulate each other in the virtues which they already possess, and stimulate them to the practice of others to which they are almost total strangers. But, above all, may it open their eyes to the real value of moral principles and of moral conduct in civil society, and influence them to supplant the pomp of delusive ceremonies and of formal service, by the serene and meditative religion of the soul!

The learned and venerable Johnson was the author of a prejudiced and intemperate attack upon the land which gave me birth, but it is generally allowed that his remarks were productive of much good, and ultimately led to great improvement. This work contains a history of facts, and I pray God most heartily that it may conduce to similar results. No doubt its entrance into Russia will be strictly prohibited, but this I regard as of no consequence. In a country in which money overcomes every principle, in which bribes break down every barrier of justice in public administration, feeble and impotent are the efforts which the despotic crown, with the whole corps of

corrupt custom-house officers, and the body corporate of avaricious censors, can oppose to the resources of those who know Russia and her people.

Some may exclaim, why openly make known these circumstances, because this may be the very means of leading to a stricter scrutiny, and to an utter prevention of the importation into Russia of useful books. But the world need not be alarmed; the custom-house officers and the censors might be changed every day, and one mass of corruption be supplanted by another, without the least change in the system of perversion and roguery. But I must not be mistaken in my meaning, for though such be the general character of two classes of the population of Russia, there are some exceptions to such turpitude of behaviour; there are a few, but a very few, honest and honourable custom-house officers, and censors. But I shall revert to this subject by-and-by.

Deception is characteristic of the Russians of all ranks, as we have already mentioned, and as is sufficiently illustrated in the course of this work. At present I shall merely allude to the deceptions of the nobility on the great scale, with some extraordinary instances of which the history of Russia furnishes us. Perhaps the most regular *state hoax* ever known, owed its birth to the invention of Prince Potemkin, when the Empress Catharine II. made a voyage to the Crimea in the year 1787. Her Majesty's progress was a continual triumph through a populous country, covered with villages, and flocks, and herds, and smiling amidst plenty and universal prosperity. This was equally the case, whether in her bark she was wafted along the Volga, was driven in her state-carriage along the level and excellent smooth roads, repaired on purpose, in the south, or stopped in palaces expressly constructed for a day's repose. Portable villages erected in the morning, and destroyed in the evening, on the following day arose like creation on some other spot, and under some new arrangement. Cattle were driven to the banks of the Volga, or to line the roads by which Catharine was to pass, and peasants were obliged to quit their houses at the distance of twenty or thirty versts for the same

purpose, and to inhabit new dwellings for a day; and thus her Majesty was duped, while she thought she was treading over fairy land.

In due order, I have noticed the extraordinary efforts which were made in the renovation of Moscow in the years 1816, 1817, 1818, which was the astonishment of all strangers, and even of the natives.* General orders were issued for the improvement and embellishment of the metropolis, and an enormous deal was effected; but the authorities not content alone with *reality*, which did them great credit, ordered the walls of many of the ruined houses to be built up, to be roofed, to have windows put in, and to be plastered and painted; so that many of the mansions which had a magnificent exterior appearance, presented a complete interior vacuity. Pashkof's house was one of the number so fitted up; and besides, its *belvidere* was added, and the escutcheon of the family was executed in a temporary manner, and remains to this day.

His Imperial Majesty is daily imposed upon by the nobles of the land in similar manners; although he endeavours to detect the real state of his dominions, by continued exertion, assiduity, and unexpected visits. †

As crosses, and honours, and immunities, and favours, are frequently obtained in Russia, through presents to the crown, or public acts of charity, General N——, although already in possession of a number of orders, had a great *penchant* to receive the *ribbon* of Vladimir, and had recourse to *an honourable way* for accomplishing his purpose. ‡

* Vide p. 524. † Vide p. 582.

‡ While we descant upon the abuses and vices of other countries, we should not overlook those which belonged to our ancestors, or which attach to ourselves. "The Earl of Salisbury, the ablest minister that James (I.) ever possessed, died May 14th, 1612, and was succeeded by Suffolk, a man of slender capacity; and it was now his task to supply from an exhausted treasury, the profusion of James, and of his young favourite. The title of Baronet, invented by Salisbury, was sold, and two hundred patents of that species of knighthood were disposed of for so many thousand pounds: each rank of nobility had its price affixed to it." — Ashburton's Hist. of England, p. 606. See also Hume's History of England.

He ordered an architect to prepare a plan for a small hospital, the skeleton of which, a *coarse wooden frame*, was soon elevated, and its compartments as speedily filled up with *basket-work*. The walls of the edifice were covered over with *clay* well smoothed, and then completely white-washed. A large wooden green-painted dome, bearing a gilded ball, rose from its centre, and the flimsy structure had then a neat enough exterior appearance. Its interior was divided into six wards, the walls of which were also *clayed*, and, in true Russian style, painted with gaudy colours. Beds, or rather bags filled with hay, cheap bedsteads and bed-clothes, dresses for the sick, and utensils of different kinds, were provided. Only three chimnies surmounted the hospital, but they were more than enough, as two of them terminated in the roof; and the third belonged to the kitchen oven, which, as we shall immediately see, was only used on great occasions.

The hospital being ready, intimation was given to the neighbourhood, that patients, consisting of peasants from the villages of the crown, and from those of the poorer nobility, would be received, and boarded, and treated gratis. A few patients were admitted and cured in this institution during summer; for in winter, as may be easily conceived, such a fabric, without fire-places, would be intolerable even in Britain, and ten times more so in Russia. A report was then made to the crown of the utility and success of the institution, and the *ribbon* was received.

For some years, this hospital was totally deserted, except at a rare time for a month or two each summer. It now and then becomes the scene of a comedy, which may be called "Imposition and Laughter," and is of such a nature, I believe, as is seldom played, except in the Russian dominions. I shall therefore be excused for detailing the novel particulars. The principal *dramatis personæ* consist of the noble proprietor and his noble visitors, the doctor and his clerk, an apothecary and nurses, besides male and female patients metamorphosed out of healthy villagers. A complete idea may be formed of this comedy, by describing the manner in which it was performed

about five years ago; for since that period, some changes, but perhaps not improvements, have been made.

General Araktcheef, who is attached to the person of His Imperial Majesty, for certain private reasons, was pressingly invited to make a visit to General N——'s estate. The invitation was accepted, and the day fixed. As usual, every preparation was made to receive so distinguished a guest in the *most noble* manner; and among other amusements, a visit to the hospital was proposed, though for nearly a year no patient had been within its precincts. Early in the morning of the day appointed for General Araktcheef's arrival, above a dozen of people, men and women, were employed in washing, and cleaning, and arranging the hospital; the kitchen-stove was lighted, and the kitchen itself stored with good provisions under the care of an excellent cook. The beds were made up; and black boards were placed against the walls over the heads of the beds, upon which were written with chalk, the names and age of the patients, the technical and the Russian appellations of their diseases, the date of their admission, and the diet allowed them, as is always the case in the public hospitals in Russia. All was thus arranged, but there were no sick, except three or four invalids in the village. In the *transforming empire* of Russia, however, this was of no consequence. The women who had washed the hospital, and a number of peasants, males and females, who were ordered to repair to it, in obedience to their lord's command, disrobed and washed themselves, put on the dresses provided for patients, got into bed, and feigned sickness.

After an elegant dinner, the host conducted General Araktcheef, and a number of other visitors to the hospital, where they were received by a clerk in the lobby, with its report-books in his hand, which he showed to his Excellency. No physician being stationed there at the time, the apothecary assumed his name and office, and as the party paced the wards, gave all necessary explanation respecting *the diseases* of the patients. His assistant then brought in a basket full of medicines, vials, powders, ointments, plasters, &c., which he distributed to each, adding, according to the *circumstances*

of the case. This is a mixture for thy fever, these herbs are for thy cough," &c. &c. A plateful of excellent soup, with a piece of beef in it, a quantity of *kasha* and butter, pieces of black and white bread, and a bottle of *kvass* were now presented in succession, that General Araktcheef might be able to judge of the manner in which the sick were fed He was highly pleased, it is said, with the institution, and took his departure. He had not been gone above a few minutes, when all the *patient-actors* started from their beds, threw off their robes, and being highly amused, laughed heartily, and then bent their way home, and wished for a repetition of the farce, as they had had an excellent day's provisions. And so the hospital was left dreary and void.

It is now time that the curtain should drop. I shall, therefore, by way of epilogue, simply state, that the general of whom I have spoken, at times, allows the poor peasants of the crown to receive medicines gratis, from his apothecary-shop, and also permits them to live in his village, with his own peasants, during their treatment; as the hospital is not open above once a year.

The same comedy was repeated in the summer of 1821, when Prince Galitsin, the present military governor-general of Moscow, after many pressing invitations, at length went from Serpuchof, where he had been examining into the state of the tribunals of the district, to dine with General N——. It was really a pity, that a man of so independent and noble sentiments, a man so distinguished for his detestation of imposition and injustice, who is an ornament to his country, and to human nature, should have been so duped; and sure I am, that should the truth ever reach him, the author of the base trick will be visited with merited reproach and contempt.

In a conversation with a general who had been nearly forty years in the service of Russia, and had been stationed in almost every government of the empire, I expressed my astonishment at the above affair; to which he replied, "It is no surprise to me: I have seen such things many times in my life."

In the course of this work, many histories present themselves

which well illustrate the credulity and the superstition of the Russians. To enumerate all their varieties which prevail among the peasantry, would be a tedious, and, perhaps, a useless task, more especially as many of them are the same as those of other nations, whether in a barbarous or a civilized state. But the nobility, with a very few exceptions, are also given, in an excessive degree, to credulity and religious superstition. I have often been astonished at the remarks made, in confirmation of this statement, by noblemen of no mean understanding, who had received a good education, and who had even travelled into foreign countries; but I shall confine myself at present to one account.

A General to whom I was attached, a clever active man, who had travelled a good deal in his youth, had been some time employed at court, and possesses a general knowledge, greatly surprized me by his conduct one morning in the year 1820. About three miles from his beautiful estate, there is a village which contains a church dedicated to John the Baptist. It is the custom in Russia, that the day of the event, or of the saint, to which the village church is dedicated, becomes a regular fair, especially after the celebration of divine service. The 24th of June being the festival of John the Baptist, on the preceding evening, it was agreed that a party should make a *carriage promenade* to see the fair, and the company retired to rest. Early in the morning, the General sent for me, expressed a desire to see me immediately. I hurried to him, and on entering his chambers, I found him sitting opposite a table, upon which were placed some plates covered with a lumpy black substance. After my obeisance, I addressed him thus: "I am glad to find your Excellency in good health: I was afraid you were unwell." He replied, "O no, thank God, I am quite well; but I have sent for you in order to make known a very extraordinary circumstance, and to ask your opinion or explanation of it." Presenting to me a piece of coal, which contained abundance of pyrites, with a grave air, and in a solemn tone, he demanded, "Do you know what that is?" I was surprized, felt insulted, and replied with warmth, "Do you recollect

that I come from a country, in which every child knows common coal?" With energy and seriousness he answered, "What! do you mean that this is common coal? If you think so, you are deceived. Know sir, that this is a very uncommon production, indeed, a *supernatural creation*; and is, besides, a most powerful medicine, and a never-failing specific for different diseases. With this you may make your fortune. Marvellous to tell, it is only to be found around the roots of one species of plant, and within a fixed time on the morning of St. John's day. Here are the leaves of that plant, (shewing those of Burdock, *Arctium Lappa.*) Were you to explore the vicinity of its roots every day throughout the year, you would not find a morsel of this extraordinary *black substance*, till about five or six o'clock of the morning of St. John's day; and even if you were to search for it after ten or eleven o'clock of the morning of that day, your labour would be equally unprofitable. It is only to be found in the time which elapses between the matins and the celebration of mass. You laugh." Indeed, I could preserve my gravity no longer, although in the midst of sycophants and men-servants, who preserved a stillness and a solemnity of behaviour which gave the scene stage effect. It is true, these servants were accustomed to act frequently in their noble master's private theatres, and at present, they had double reason to act their parts well, for they were the impostors who *played* upon their lord; and had a significant smile, a gesture, or a look developed their roguery, they would have been heartily punished for having placed their master in so awkward a position, after his serious narration.

My laugh of derision threw the general into a violent passion. I composed myself, and thus addressed him: "From whence do you suppose this coal — I beg pardon, this *black substance*, proceeds?" "Ah," said he, "that is what I wish you to explain; pray do not call it *coal*, it is a *miraculous substance*." The fact is, that about three miles from the general's estate there is a small vein of coal, which I have examined, and from which his servants, knowing his credulity, had in due time transported a quantity and deposited it

around the roots of a number of plants of Burdock, and of course they had no difficulty in finding it at the fixed time. On giving this explanation the general could no longer contain himself, and accused me of unbelief, in rather unbecoming language, and in a tone which displeased me. I therefore left the room while he was at the height of his fury and declamation, and returned home. About two hours afterwards I met the gentleman upon the *boulevard*, whom I now found polite, affable, and kind, and even ready to acknowledge his misconduct in the morning. We then reasoned calmly — but reasoning was vain. He could not persuade me of the *miraculous origin of the black substance*: nor could I convince him of the *imposition of his people with pyritic coal*. The general next related to me the histories of numerous extraordinary cures which the *black substance* had effected among his relations and his friends, in the country and at Moscow; and concluded by ordering a servant to look after the immediate expedition of the annual quantity to that metropolis, to be employed for the same charitable purposes.

While I make known existing superstitions I am equally bound to defend the Russians against unjust accusations and abuse. One of their innocent religious usages has been made the topic of the merriment and of the ridicule of travellers.

I am altogether in the dark as to the origin of the report, that, in Russia, the dead are furnished with a passport for their entrance into heaven. But one thing is certain, if our countrymen have not the merit of its invention, that, at least, they were its zealous propagators. Mr. Giles Fletcher, at the end of the 16th century, when treating of the customs of the Russians, states that "About their burials also, they haue manie superstitions and prophane ceremonies: as putting within the finger of the corpes, a letter to Saint *Nicôlas*: whome they make their chiefe mediatour, and as it were, the porter of heauen gates, as the Papists doe their *Peter*."* Milton tells us that "Their dead they bury with new Shooes on their Feet, as to a long Journey; and put Letters testimonial in their Hands to Saint

* Of the Rvsse Common Wealth, p. 106. 1591.

Nicholas, or Saint *Peter*, that this was a *Russe* of Russes and dy'd in the true Faith; which, as they believe, Saint *Peter* having read, forthwith admits him into Heaven."* And speaking of their funeral ceremonies, Crull says, "And as soon as the Priest has put a Testimonial between his (the deceased's) Fingers, which is to serve him as a Pass for the other World, the Coffin is shut up, and put into the Grave, with the Face towards the East." † And Perry relates the same falsehood, among many other absurdities, in nearly the same language.‡ The account of these authors, having been copied by the editor of the Universal History, has thus been spread over the whole world. § Nor are Britons alone to be blamed for the propagation of this deception, as many continental writers have been equally credulous, and instead of enquiry after truth, have merely repeated the same language. ‖ It is impossible to avoid the deepest regret, that so many false reports should obtain a place in the works of authors, whether they be accredited for veracity, or known for misrepresentation; and especially with regard to extraordinary relations, which spread like contagion through the literary world, and soon reach even the illiterate part of mankind, while important truths are concealed from or unknown to them.

We are indebted to Dr. King for the subsequent just remarks: "In the funeral service of the Greek church, we are told, that a pass-port is put into the hands of the deceased, signed by his confessor and a bishop; and addressed to Saint Nicholas, some say to Saint Peter; desiring him upon sight of that certificate to open the gates of heaven to the bearer. This pass-port however, as these authors call it, is no other than a paper containing two prayers; one conceived in the first person, as supposed to have been the prayer

* A Brief History of Moscovia, by John Milton. 1682.

† The Antient and Present State of Muscovy, p. 168. by J. Crull, M. D. 1698.

‡ Perry's State of Russia. The reader may also consult the Present State of Russia, in a Letter to a Friend, p. 21.; by Collins. 1671.

§ Universal History, vol. xxxv.

‖ Olearius's Travels into Moscovy and Persia, p. 380. &c. &c.

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of the deceased to God for forgiveness of his sins; the second is a prayer of absolution, which the priest, whose name is inserted, is supposed to have pronounced to him before his departure: they are read at the grave, to testify to the people that the party died in the true faith of the orthodox church." * — "It ought to be remarked, that the use of this paper is by no means prescribed by the church; it is barely permitted to those who choose it in some places, in others the custom is utterly unknown: yet thus have the superstition and abuses of the lowest of the people been represented as the dogmas of the church, through the ignorance of travellers." † Levesque also gives an honest explanation. He says, "Avant d'enterrer un mort, le prêtre lui mettait dans la main, non pas, comme l'ont dit plusieurs auteurs un passe-port pour Saint Nicolas: mais un billet sur lequel était écrite une prière. Cet usage subsiste encore: car dans l'Eglise grecque, le rit et la discipline sont immuables." ‡

Notwithstanding the elucidation of this custom by King, and by Levesque, so late as the year 1796, the *Deux Français* tell us of "un espèce de passe-port que l'on donne au mort §;" and thus tended to rivet the misconceptions of modern travellers.

The explanation given by the distinguished Platon to Dr. Clarke, and Mr. Cripps, was very decisive, and perfectly just. "Incense," says Clarke, "was then offered to the pictures, and to the people; and, that ceremony ended, the archbishop read aloud a declaration, purporting that the deceased died in the true faith; that he had repented of his errors, and that his sins were absolved. Then turning to us, as the paper was placed in the coffin, he said again in Latin, 'This is what all you foreigners call *the Passport;* and you relate, in books of travels, that we believe no soul can go to heaven

* King's Rites and Ceremonies of the Greek Church, pp. xvii. xviii.; which work contains a translation of both of these prayers, pp. 358., 359.; Sir R. K. Porter's Travelling Sketches, pp. 19. 95.

† King's Rites and Ceremonies of the Greek Church, p. xviii.

‡ Histoire de Russie, vol. iv. p. 6.

§ Voyage de Deux Français dans le Nord de l'Europe, vol. iii. p. 78.

without it. Now I wish you to understand what it really is, and to explain to your countrymen, upon my authority, that it is nothing more than a declaration, or certificate, concerning the death of the deceased.' " *

Among " Remarques de Chronologie Russienne," at the end of Karjavine's work, entitled, " Remarques sur la langue Russienne," which was published in the year 1791, I find the following statement: " Depuis qu'on a commencé à mettre la prière absolutoire entre les mains des morts: —'Années 717." From hence it appears, that this practice has now been adopted for about 750 years. Of its origin I know nothing.

As far as my enquiries reach, there does not exist a regular form for the *absolution prayer*, which appears to have been different formerly, at least in the words, from the present, though of the same import, as a comparison of the translation in King's work, and that which I have presented, evidently demonstrates. In these days, when the matter may be justly appreciated, it is necessary to state, that although no form of this prayer exists in the order of the funeral service, so as directly to prescribe its use, yet as it is sold at the shop, as well as printed at the press, of the Printing-office of the Holy Directing Synod at Moscow †, its adoption may be said to be, at least indirectly, sanctioned; — nor need the Holy Synod fear to avow its sanction to a usage so innocent in its tendency, and so replete with *pious* sentiments. In these days, the custom of putting the absolution prayer into the hands of the dead, is general in Russia, at least in the principal part of this empire. I have never seen " The Prayer, Hope, and Confession of a faithful Christian Soul," made the same use of. ‡

I have given a plate which is a *fac simile* of this prayer, so that the reader acquainted with the Sclavonian, may have it in his power to peruse it, and to judge for himself; and for the advantage of him who is not, I have translated it.

* Clarke's Travels, p. 156. † See description of this Typography, p. 267.

‡ Vide King's Rites and Ceremonies, p. 358.

The pictures over the title of the prayer represent Jesus Christ in the centre, the Virgin Mary on the right, and John the Baptist on the left. Here follows the translation:

"*Absolution Prayer Pronounced by the Priest over a Dead Body.*"

"May our Lord Jesus Christ, by his divine grace, and gift, and power, given to his holy disciples and apostles, to bind and loose the sins of men, [when he said unto them, Receive ye the Holy Ghost: and whose sins ye forgive, they are forgiven to them; and whose sins ye retain, they are retained to them; and whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven]*; and from them lineally descended also on us—may He through me forgive to this my spiritual child [*insert the name here*], whatsoever he, as man, hath sinned against God by thought, or word, or deed; and by all his senses, willingly or unwillingly, knowingly or unknowingly: and if he have been under the curse or interdiction of bishop or priest, or have brought the curse of his father, or of his mother upon himself, or have fallen under his own imprecation, or broken his oath, or by any other sins, as a man hath bound himself; but concerning all of which, hath with *a broken heart repented*;—from all these transgressions and sins, may HE absolve him, (her,) and on account of the weakness of nature may HE commit them all to oblivion; and for the sake of His love to mankind, and through the prayers of our most holy and most blessed (*Vladitchitsa* †,) Sovereign Lady, the Mother of God, and Ever-Virgin Mary, and of the holy, glorious, and universally celebrated apostles, and of all saints, may they all be forgiven him (her). Amen."

"Price twenty copeeks."

It is needless to remark, that the form of this prayer is no more

* Matthew, ch. xviii. v. 18.; vide also c. xvi. v. 19.

† Vladitchitsa is the original word, and is rendered by the French, "La Souveraine;" in German, by *die Monarchinn;* in English, by Queen, or Sovereign; and is equivalent to *Lady*, and *Sovereign Lady* of the Roman Catholic church.

МОЛИ́ТВА РАЗРѢША́ТЕЛНАѦ Ѿ ІЕРЕ́А НАДЪ ПРЕСТА́ВАШИМСѦ ЧТО́МАѦ.

Гдь на́шъ Іисъ Хрто́съ Бжественною своею блгода́тїю, да́ромъ же и власти́ю, да́нною стымъ єгѡ оученикѡ́мъ и апломъ, во єже вѧза́ти и рѣши́ти грѣхи человѣкѡвъ, ре́къ имъ, [прїими́те Дха ста́го: и́хже ѿпустите грѣхи, ѿпустѧтсѧ имъ: и́хже оудержите, оудержа́тсѧ, и єлика а́ще свѧ́жете и разрѣшите на земли, бу́дутъ свѧ́зана и разрѣше́на и на нбси.] ѿ ѻнѣхъ же и на ны другъ-другопрїима́телнѡ прише́дшею да сотвори́тъ чрез мене смире́ннаго проще́нїю и сїе по дху ча́до ѿ всѣхъ, єлика ꙗкѡ члкъ согрѣши Бгу, сло́вомъ или дѣломъ, или мы́слїю, и всѣми свои́ми чу́вствы, во́лею или нево́лею, вѣдѣнїемъ или невѣдѣнїемъ. А́ще же под клѧ́твою или ѿлуче́нїемъ Архїере́йскимъ или іере́йскимъ бы́сть, или а́ще клѧ́тву оца скоегѡ или ма́тере своеѧ наведе на сѧ. или своему проклѧ́тїю подпаде, или клѧ́тву преступи, или иными нѣкїими грѣхи ꙗкѡ человѣкъ свѧза́сѧ, но ѡ всѣхъ си́хъ се́рдцемъ сокруше́ннымъ покаѧсѧ: и ѿ тѣхъ всѣхъ вины и ю́зы да разрѣши́тъ єго [ю]. єлика же за не́мощь єсчества [illegible] предаде, и та всѧ да прости́тъ єму, [illegible] человѣколю́бїѧ ра́ди своегѡ, моли́твами престыѧ и преблагословенныѧ Влчцы на́шеѧ Бцы и приснодвы Мрїи, стыхъ сла́вныхъ и всехва́лныхъ апл, и всѣхъ стыхъ, аминь.

Цѣна двадцать копѣекъ.

objectionable, if equally so, than the absolution prayer which every member of the English Episcopal church hears, or ought to hear, pronounced by the man of God, above fifty times a year.

In different ways the conduct of the Russian nobles surprises Britons. The French often say, that they are *outré*, and laugh at their procedure; but we are accustomed to regard many of their *outré* actions as very mean, very base, very perfidious, and very sinful. Many of the Russians, however, do not seem to have the smallest idea of wrong, in what are generally reckoned ignoble and detestable transactions, encroachments on good faith, and infringements of the moral law. Numerous cases, which well demonstrate the truth of some parts of this statement, are contained in this volume, and the subsequent facts will supply whatever is deficient. But before I go farther, I must warn the reader that there are Russians, however few their number, who heartily despise the authors of such conduct as I am now to treat of.

The curiosity of the Russians, of all ranks, to pry into the affairs of others, exceeds all bounds, and all belief. With as much ease as they say "*How do ye do?*" the nobles ask the most unexpected, and what we reckon the most impertinent questions, with respect to your connections and family, your property and revenues, and your secret affairs and private opinions. An evasive answer, or even directly replying, that what respects your own affairs you keep concealed, so far from silencing them, only prompts their curiosity; and they will continue to tease you with their demands, in all forms, either till you lose patience and show symptoms of displeasure, or till they *extract* some intelligence from you. Nay, so singular are they, that they show evidently hurt feelings at your refusal to gratify their inquisitiveness, especially if you are in the smallest degree dependant upon them. But they do not content themselves merely in making enquiries of yourself; they will apply to your servant-women or your servant-men, to your lackey or your coachman, to any body who may be able to give them information. If you are living in their families, the master or mistress generally is acquainted with every thing

you do, through enquiries made at your servants. I have known this system of acting carried to such lengths, that its relation might appear fabulous. A single instance may give the reader an idea of such conduct as I allude to. A nobleman who has a village in which there is a high belfry attached to the church, at certain times when he had many visitors, caused one of his men to sit in the balcony and make a regular report of every individual's motions; while a number of servants, or spies, were stationed throughout the different houses, who were duly examined as to the procedure and conversation of his invited society. As the Russians are continually surrounded by numerous servants, the most trifling actions of every individual are known. Similar conduct is pursued by the clergy, the merchants, and the peasants.

While living in the country as physician to a nobleman's family, one of their relations made a visit to them, on his way from Moscow to Petersburgh, and consulted me. I prescribed for him, and gave him my advice. On his return from the residence, as an acknowledgment of his gratitude, he made me a present of a snuff-box, which was worth about twelve or fifteen shillings. This box was so contrived, that it only opened upon pressure being made on its ends, in a particular manner, and it highly amused the gentleman with whom I resided. I had not possessed it above three or four weeks, when, on making my usual morning visit, he said he had a petition to make to me, to grant which he was fully persuaded I would not be backward. I asked him to explain himself, and he then told me, that he wished much to have my snuff-box, and as I could have no particular attachment to the individual who had given it to me, (which very luckily was the truth), he could see no reason, beyond its mere intrinsic value, for my retaining it. Though astonished at this procedure, in the circumstances in which I was placed with the family at the time, I complied with his request, and immediately presented the box. I was in the expectation of receiving, at least, some present of equal value, but I deceived myself.

When at Petersburgh, about the commencement of the year 1816,

I concluded an agreement to go and reside at Moscow with Countess Orlof-Chesmenska. Before our departure from the residence, a few of her people were attacked with intermittent and with nervous fevers. Unaware of the prejudice that exists among the Russians, especially the lower ranks, against having the head shaved, (because the moment a peasant becomes a recruit his head is shaved,) I ordered this operation to be done with the same freedom as in Britain, with a view to use lotions, or to apply blistering plaisters to the scalp. My practice proved successful; but when the convalescents, according to orders, began to wear wigs, they became the sport and the ridicule of the servants and of the upper people of the house. After our arrival at Moscow, I continued the same method in the private hospital of the Countess, notwithstanding the dislike of the people to bare scalps and wigs; and I was justified in doing so, by its happy result. I then little knew what secret enmity was employed to make me appear ridiculous and *outré* in my practice. Intermittent fevers, or agues, are extremely common at Moscow. Peruvian bark and other remedies are generally employed for their cure, and with much success. But as a great many of my patients had repeated relapses, and as many individuals addressed themselves to me, who had been attacked once, twice, or oftener, almost every year, by such intermittents, I tried the effects of that renowned remedy, the *arsenical solution*, and the happy results justified its continuation. The under surgeon of the hospital was the only person who knew the nature of the medicine which I gave my patients, and he proved to be my concealed enemy. He made known the secret to Countess Orlof-Chesmenska's steward, and the steward gratified the ears of her uncle, Count Vladimir Orlof, in its repetition. The Count, who entirely owed his rise in the world to his two brothers, Prince Gregory Orlof, and Count Alexei Orlof, and through their influence was made President of the Academy of Sciences in his younger years, is now at Moscow, an old superannuated good-natured man, and one of the best of the nobility, and who could have no private malevolence to gratify, pursued a conduct

which then astonished me. For some time, it was a usual enquiry among his guests at his frequent dinner-parties, "Whether they knew, or had heard of, the English doctor that lived with his niece, and *who shaved heads in fevers*, and *cured agues with arsenic*;" and, bursting into a fit of laughter, he concluded by informing his party that these were "*killing cures*."

Such conduct is very common among the nobility, and medical men are attacked for their practice in the most extraordinary and unexpected manner, and therefore they are generally obliged to have the sanction of a consultation for their measures, when a patient is in the least danger, so that responsibility may fall on no single individual. The Russians are very apt to judge of the physician's skill, by the result of the case he treats, be it ever so hopeless; and in consequence of this circumstance, I once knew a patient allowed to die, when there was the greatest probability of having saved his life by a very simple operation, which I urged as the last resource. But a distinguished physician, who knew better *how to act his part* than I did, said, — "Let the man alone, if the operation be performed, and he die, we shall be accused of having murdered him: you do not know this country."

A friend of mine, who was engaged as tutor to a nobleman's son, and used to boast of the integrity and *sincere friendship* which he had at length found in Russia, like many others, was wofully deceived. On calling upon him one morning, he related to me the very advantageous conditions which had been granted him, and the offer of above twenty thousand roubles, which had been promised as a present, if he should remain five years in the situation. A month had not elapsed before the nobleman, who had retired to his estate, sent a peremptory order for his son to join him immediately. Soon afterwards the pupil was sent to an academy, and my friend was left to his meditations on the *sincere friendship* of his protector, and his *thousands of roubles!* and to seek for a new situation.

A count who was long in London, before his return to Russia, engaged a physician to accompany him, and made promises which

were very flattering. No sooner had they arrived at Petersburgh than the nobleman denied every thing he had said to the doctor, told him that he had no farther occasion for his services, and left him, while a stranger in a foreign land, to do what he chose.

A baron, quite a courtier in his manners, a good linguist, and a man of general information, though not deeply versed on any subject, paid me great attention when I arrived, for the first time, at Petersburgh; and I thought him one of the most amiable and one of the best of men. A friend of his had an apothecary's shop to dispose of, and it occurred to him that I might be inclined to buy it for the establishment of Countess Orlof-Chesmenska, at Moscow. One day he importuned me to accompany him in his carriage to look at it, though I told him that it was useless. He begged me to allow the apothecary to send me the catalogue of medicines which he had prepared for the sale, and I consented; but finding that they would not suit, I returned it on the following day. To my surprise I received a furious letter from the baron, accusing me of want of good faith, and of deception, and of having given the apothecary much useless trouble in preparing the catalogue. He concluded by advising me to redeem my honour by an immediate purchase, and by threatening, if this was not done, to write to Countess Orlof-Chesmenska about the affair. I replied with indignation and spirit, and expressed my sentiments of the injurious falsehoods his letter contained. He applied to the Countess, however, but luckily I had foreseen his malignity; and the dagger drawn at my reputation was completely foiled.

Such was the conduct of a nobleman, who affected not only to be a sincere, but an interested friend; and, alas! his conduct very frequently finds a parallel among his countrymen.

Sometime after this affair, I was necessitated by business to call upon the baron. I took the late Dr. Ross with me, and we speculated on the road with regard to the probable behaviour of the nobleman. We arrived in his house, our names were announced, and we were immediately received by him in the most courteous manner;

and the *no longer hypocritical kiss* was followed by demanding *ten thousand apologies* for his conduct, iterated again and again, and the warmest expressions of his desire to renew our former friendly correspondence. Indeed the baron now as much debased himself in my sight by his repeated apologies and servile compliments, as he had done before by his treacherous conduct and direct falsehoods. I have never seen him since.

Such conduct is very characteristic of the Russians: they go from one extreme to another, and they think all the world can do so likewise. They quarrel with you, and treat you ignominiously, and expect that you are to take no further notice of the matter, whenever they choose to change their mode of procedure.

A few years ago, a servant-man was sent to me with a certificate, which his mistress, who was a *Generalsha*, or the wife of a General, begged me to have the *complaisance* to sign. In this certificate, a person who had formerly acted as a kind of steward, was reported to be very unwell, and to be unable to proceed to Petersburgh; and I was informed that the term of his passport was nearly expired. Of course I refused compliance, and sent the servant home; but he soon returned with a letter, which I preserve, and in which the lady renews her entreaty, and endeavours to induce me to sign the certificate, by saying, "*Vous ne risquant rien du tout.*" As I was already seated in my sledge, and had to pass the lady's door, to prevent further trouble, I entered her house. Her importunities were now redoubled. She informed me that the man was essentially necessary to her for some time, in consequence of a law-process, and that it would be a *Christian action* to sign the certificate, though he had no complaint that prevented his departure. I replied, that my conscience would not allow me to do so. She answered, that "*such things are done here every day,*" a melancholy fact, as we shall more particularly see hereafter. To my reply, that physicians were not accustomed to do so in Britain, she rejoined, "You are now in Russia, and you should do as the Russians do." While in the act of making my bow, and laughing heartily, I told her, that to do as

the people of Rome did was not my creed, and that she would find no difficulty in getting the certificate arranged to her will, which of course was soon signed by a medical man in due form. This lady has since become a nun, and is now in one of the monasteries at Moscow. It would be gratifying for me, could I add, that the signing of false certificates was confined to the lowest rank of medical persons. But money will procure any kind of testimonial wanted, even for the basest of purposes.

The following anecdote gives a good idea of the extravagant ideas which the Russians often entertain. A gentleman distinguished for his Christian benevolence and gentle manners, when at Moscow a few years ago, received numerous invitations from the nobles. Among the rest, a lady of distinction, who had an only son about nine or ten years of age, had enjoyed the pleasure of his society, and it would appear, that after his departure, she had lavished the highest encomiums upon his character, and had ended by comparing him with the *apostles*. Soon afterwards, this lady had a large company at dinner, during which her son vociferated these words, — "*Mamma, when will the Apostle come again?* a question which roused the astonishment of the guests, and placed the lady in great confusion. But what rendered the above account remarkable, at the time, was the very opposite opinion given by another lady. The same gentleman was invited to dinner by one of the most distinguished personages in the empire: but, as his time was precious, he preferred going to pass an hour in the evening. A Russian lady who was present, and who had heard something of the principles of the Society of Friends, said she had never before been in company with *Antichrist*, and concluded by declaring all its members, like the *Raskolniks*, a body of schismatics.

"As we did not expect to meet with refinement," says Clarke, "we had no right to complain of the barbarism of the *Russians;* but the rude and simple manners of unenlightened nations, however barbarous they may be, are sometimes joined to benevolence, if not to honesty; yet the very word *honesty*, if it exist in the *Russian* language, is unin-

telligible to Russians: they know not the virtue to which it applies. If any trace of it lie concealed throughout the wide extent of the *Scythian* dominions, it is, perhaps, buried in the breasts of those victims of tyranny who have been condemned, for their love of truth, to a life of labour in the mines of *Siberia*; or it may exist in some dungeon of the empire, the access to whose walls is carefully guarded by despotism, — that unnatural monster, who can only thrive where virtue is oppressed." *

Had Dr. Clarke possessed the least knowledge of the Russian language, he would certainly have well remembered the words, *Chéstnii Chelovék*, an honest, or an honourable man; and the noun, *Chéstnost*, honesty, or honour; words which are continually reiterated in our ears by the Russians. But, alas! the name of honesty is generally substituted for the reality; yet, though very rare, this virtue is not totally unknown in Russia. I have had affairs with two or three individuals who acted with the strictest probity, and I shall have occasion very soon to allude to some striking examples of rectitude and honour. It is to be hoped, that none have been sent to tenant the mines of Siberia, or the dreary dungeons of the empire, merely on account of their love of truth, during the present reign; but this can only be known to a certainty, by the officers of the crown. No such instance has come to my knowledge, though I have heard of several officers who were hurried off from the residence to reside upon their estates, by way of punishment; and it was rumoured, that the liberality of their sentiments led at least to greater severity than was merited by their faults or their misdemeanours. At a court where there is so much disingenuousness, and so much corruption, as at that of Russia, and in a country where the sovereign's power is absolute, individuals may easily become the victims of bad passions, or of mere caprice, however good or however liberal the principles of the autocrat may be. What would a Briton think, in a night petrifying cold, to be dragged from his bed by a body of

* Clarke's Travels, Part III., *Scandinavia*. Section 2. p. 456. 1823.

the police, hastened to a *telega* (or small open cart), before he had time to half dress himself, and dispatched at full gallop,—he knew not where:—to Siberia, or to the interior of Russia! Yet this is the summary manner in which *justice* is sometimes administered, even in the present reign, and the same practice is likely to be pursued so long as despotic power wields the sceptre of the realm. Such facts truly show us the value of liberty and its prerogatives.

"In conversation, the Cossack is a gentleman; for he is well informed, free from prejudice, open, sincere, and upright. Place him by the side of a Russian,—what a contrast! The one is literally a two-legged pig, having all the brutality, but more knavery than that animal: the other, a rational, accomplished, and valuable member of society. I would not be understood to have made this observation as without exception on either side. The Russian women are entirely excepted; and it is very remarkable, that little of the lamentable characteristics of the Russian people can be applied to them. It is only in proportion as they recede from their natural effeminacy, that any traits have appeared to assimilate them to the males of their country; and an instance or two of this kind may have been mentioned; but, speaking generally of them, they have this only fault, if it be not rather a misfortune, that of servility to the worst of slaves." *—"The women of France and England may go to Moscow, in order to see their own fashions set off to advantage." —"The modes of dress in London and Paris are generally blended together by the ladies of Moscow, who select from either what may become them best; and, *in justice to their charms*, it must be confessed, no country in the world *can* boast *superior beauty*." Immediately afterwards he alludes "*to their personal attractions*," and in other two places he speaks of beautiful and highly accomplished women. †

I have seen the Kozáks of different tribes, both in their own country and at some distance from it; but though I am rather partial to them, I think every unprejudiced traveller will agree with me, that Dr.

* Clarke's Travels, p. 294. † Idem, pp. 65. 79. 111.

Clarke exaggerated their virtues, though not exactly in proportion as he derogated from those few which belong to the Russians. I should imagine that neither "*general charity*," nor "*Christian benevolence*," nor sober truth, warranted the ignoble appellation of *two-legged pigs*, to the Russians. In my opinion, such language is a degradation to its author, and a striking instance of his partiality; and leads one to suppose that it had been written as a caricature.

As it would not be fair to pass the females of the North in silence, I have thrown together the above distant quotations from Dr. Clarke's work, in order to serve as an introduction to the subject. It has always appeared to me that this distinguished author laboured under some unaccountable misapprehension when he was so liberal in his compliments to the fair sex of the North. He would almost induce us to believe that the "Russian women" were the descendants of a race of beings totally different from that of the males; an idea, which, independently of facts, might create doubt as to its accuracy, when we take into account the prevailing manners of the polite world which continually associates the sexes together. Under such circumstances, example is generally more or less contagious, and were the males as brutal as Dr. Clarke represents them, we might naturally expect to find some portion of their brutality among the females; and, on the contrary, were the females as free from "the lamentable characteristics of the Russian people," as he informs us, we might, with equal reason, suppose that some part of their refinement would assimilate itself to the males. I have never been able to trace any marked difference between the manners and morals of the sexes in Russia, and I suppose it never had more than an ideal existence. Wherever I have found polished wives I have also found polished husbands, and *vice versa*: and however pleasant it might be to exempt the former from the vices of the latter, facts will not allow the distinction.

I shall now proceed to make some interesting quotations from different authors, ancient and modern, with regard to the physical character, and the manners of the females, which may assist the reader to form his own conclusions.

Speaking of the Russians, Fletcher informs us, that "These two extremities, especially in the winter, of heat within their houses, and of extreame colde without, together with their diet, maketh them of a darke, and sallow complexion, their skinnes being tanned and parched both with colde and with heate; specially the women, that for the greater part are of *farre worse complexions*, then the men." * "The women to mende the bad hue of their skinnes, vse to paint their faces with white and redde colours, so visibly, that every man may perceyue it. Which is made no matter, because it is common, and liked well by their husbandes; who make their wiues and daughters an ordinarie allowance to buy the colours to paint their faces withall, and delight themselues much to see them of fowle women to become such faire images." †

Collins says that "The beauty of women they (the Russians) place in their fatness. Their painting is no better than that of our chimneys in the summer, *viz.* Red Oaker and Spanish White." He then alludes to the custom of blacking their teeth, which will be found in the next citation, and adds, "Low fore-heads and long eyes are in fashion here; to which purpose they strain them up so hard under their Tyres, that they can as ill shut them, as our Ladies lift up their hands to their heads. They have a secret amongst them *to stain the very balls of their eyes black.* Narrow Feet and slender Wasts are alike ugly in their sight. A lean Woman they account unwholsome, therefore they who are inclined to leanness, give themselves over to all manner of Epicurism on purpose to fatten themselves, and lye a-bed all day long drinking Russian brandy (which will fatten extremely), then they sleep, and afterwards drink again like Swine designed to make bacon." ‡

A quaint and interesting author, Dr. Crull, gives the following account of the females of Russia. "The Women in *Muscovy* are of a middling Stature, neither too tall nor too little, and generally well

* Of the Rvsse Common Wealth, p. 112. 1591. † Idem, p. 113.

‡ The Present State of Russia, pp. 69. 70. 1671.

proportioned before they are married; but after they have had several Children, inclining to fatness, by reason they do not keep their Bodies so streight as our Ladies in these Parts, it being looked upon rather as a Comeliness than an Imperfection. The Features of their Faces are not despisable, and a great many among them might pass for very Handsom in any part of *Europe*, were it not for that preposterous Custom received among all the Women of *Muscovy*, of what Age or degree soever, of Painting their Faces, Necks and Hands. The worst of all is, that having not attained to any kind of Perfection in this Art, they paint so grossly, that it appears no otherwise than if it had been done by a Plaisterer." "They have another Custom, which will perhaps appear as odd as the former; which is, that they are careful, and take as much pains in making their Teeth black, as our Ladies do in keeping them white, they esteeming black Teeth an addition to their Complexion, with the Intention, as our Ladies make use of Patches. I am apt to believe, that their Teeth being generally spoiled by these Mercurial Paints, has obliged them to make a Vertue of necessity, and by universal Agreement, to cry that up for an Ornament, which appears to us the greatest Deformity."* Similar accounts are given by Olearius, by Le Brun, and by other old authors, which it would be useless to quote.

In more modern times, Richardson, who was a shrewd observer, with perfect truth, records, that "The women in all ranks in Russia, though very sprightly and very gay, for ever dancing and singing, and laughing and talking, have not the same pretensions that the men have to good looks, and the graces of external appearance. They have no delicacy of shape, and their complexions are ——— what they please. For those even in the lowest condition, if they are able to afford it, bedaub their faces with red." † These remarks, as we shall see, may be well applied to the females of the present day. Storch, who is frequently a candid writer, though residing in Russia,

* The Antient and Present State of Muscovy, by J. Crull, M.D. p. 139. 1698.

† Richardson's Anecdotes of the Russian Empire, p. 202. 1784.

when speaking of the "Petersburghers," and as is evident, with a particular allusion to the females, says, "However beautiful the moulds may be in which the human figures here are cast, they are nevertheless deficient in that sharp determinate contour, which plastic nature seems to draw with so firm a hand beneath a milder and more genial sky. Even the noblest ground-lines but faintly rise from the luxuriant masses of flesh, in the elastic tumidity whereof the finer sketches and the gentle play of the muscles are overpowered and lost." * Tooke did not fail to remark, "The moderate share of beauty with which nature has endowed these daughters of the northern earth." He also says, "As the growth of the Russian ladies is not confined by any bandages, stays, or other compresses, the proportion of the parts usually far exceed the line which the general taste of Europe has prescribed for the contour of a fine shape." † Even Sir R. K. Porter was not backward in avowing, that the fair of Petersburgh were not in general very formidable rivals to those of other capitals which he had visited. "There are," says he, "some very fine women, but the majority have small claims to the title of beautiful." ‡ But, as we have already seen §, this author soon fell in love at Moscow, and this circumstance seems to have had a decided and pleasing influence upon his views of life and manners. He therefore discovered, that "The superiority of this metropolis (Moscow) over that of St. Petersburgh, in the general beauty of the females, is beyond comparison." ‖ And we shall leave him amidst the "*lovely houris*," of whom he somewhere speaks.

Some of the preceding characteristics are common to all ranks of the Russian females. The following remark, though not elegantly expressed, is exceedingly just, and transports us at once to the towns of Russia. "What ladies can lay on more paint than the wives of

* Picture of Petersburgh, p. 97. 1801.; translated from the German edition, published in 1792.

† Tooke's View of the Russian Empire, vol. ii. p. 253, 254. 1799.

‡ Travelling Sketches, vol. i. p. 119.

§ Page xvi.

‖ Travelling Sketches, vol. i. p. 207.

the Russian merchants, as they waddle along under the burden of their pampered, sleek, and shining collops of fat, bedizened with all the magnificence that pearls and lace can bestow." * The females among the peasantry are generally stunted, clumsy, round faced, small featured, and sallow complexioned. The latter defect they strive to remedy by a profusion of paint of various hues, which they daub on with as little taste as art. † The wives of the clergy may be divided into two classes, those who are rich, and those who are poor; the former, in their persons, and in their manners, may be likened to the wives of the richer merchants, while the latter class, by far the most numerous, as it includes the greatest part of the wives of the *popes*, or parochial clergy, are nearly assimilated to the more opulent of the peasantry. As none of these (with a very few exceptions) wear corsets, nature is left to her full liberty of expansion. The common Russian women reckon corpulency very comely in females, and they express their admiration in a peculiar manner. When they see such a figure, they exclaim, *Kak ona tolsta, prekrásnaya; Bogh s' nei!* How thick and how fine she is! God be with her! They have the idea that it is very sinful to omit the latter part, *the benediction*, because, were it neglected, and the individual spoken of, to become lean, or to fall into disease, they might be accused of an *evil eye*. To such a length do their opinions extend, that when they see a female with a slender waist, such, as in this country is reckoned the perfection of a fine shape, they pronounce at once, that she is very ill, or that she is in a consumption. Great sized feet, and clumsy ankles, are also highly praised; *de gustibus non disputandum*.

The wives of the Russian merchants, whose circumstances permit it, pass their lives in little else than ordering the preparation of food, eating and drinking, and repose and sleep. They do not work themselves, they take almost no charge of their children, whom they

* Storch's Picture of Petersburgh, p. 98. 1801.

† Vide Travelling Sketches, p. 113. By R. K. Porter.

commit to the guidance of wet nurses immediately after birth; and as they are surrounded by servants, they contract the most indolent habits. A number of them very frequently meet together and make merry; and even when alone, many of them get intoxicated. They then betake themselves to bed, which is often placed over a *lejanka*, (the flat part of many ovens), and from the internal heat of spirits, and the external heat of stoves, their faces become excessively flushed. When a husband returns from his affairs, and finds his wife thus laid up, while laughing, he addresses her in the mildest language, "*Shto ti Milinka; Ti napilas*," "What, my dear! Thou art tipsey." And she replies in the tone of disease, "*Nyet u menya golova bolít*," "No, I have a head-ache;" and there is no more said about the matter.

Shining jet black teeth are very common still in Russia, but chiefly among the merchants' wives, who are liberal in the daily use of mineral paints; for the change from whiteness to blackness is reckoned the effect of their operation. Black teeth, it is thought, add much to the beauty of the female physiognomy. As for the practice, mentioned by Collins, of *staining the very balls of their eyes black*, I know nothing, unless he referred to the colouring of their eye-lashes.

In different parts of this work I have alluded to the rarity of beautiful faces and elegant figures among the ladies of Russia*; an opinion which the observations of numerous travellers, with whom I have conversed, has sufficiently confirmed. I have also noticed the causes of their general corpulency†; a word which recalls to mind an observation made to my wife by a Russian lady. In a conversation respecting England, she demanded, "From whence proceeds it, that the English ladies have so different a shape from us? They have all small waists, but to say the truth, we are all (*botchki*) barrels;" a better description than I can pretend to give. But, contrary to what seems to have been the case very lately, if Tooke can be trusted on that point, the ladies now imitate the refined taste of

* Vide p. xxvii. and Note, p. 581. † Vide p. 579.

other nations in the use of stays and corsets, and both males and females are employed to make these articles: I believe the former are reckoned preferable, and are daily seen running from house to house in Petersburgh and Moscow, to take the measurements of the fair ladies. But while they continue their indulgence in eating and drinking, and to lead indolent lives in over-heated rooms, no barrier can be of much use to the sex; they may assist the figure for a time, but they will never cure the deformity.

Of late years, the liberal use of paint seems to be in some degree supplanted by that of snuff, among the ladies, who are continually pulling out their gold boxes from their *ridicules*, displaying them with vanity, and conveying the contents to their nostrils.

At an earlier period of society, the Russian ladies seem to have led a different kind of life from that adopted at present. The author of Carlisle's Embassy says, "One thing there is very commendable among the *Moscovites*, and that is, that the Women have great respect generally for their Husbands; for which reason they are exceeding retired, and appear very seldome in publique *;" and the same language is reiterated by another author twenty-nine years afterwards. † But we must now consider their present state. "Before I came into this country (Russia)," says Sir R. K. Porter, "I was led to believe that I should find the morals on a par with France. To me it seems totally the reverse. I never saw married people more happy, or apparently more affectionate towards each other: I never, in any country, met with young women *more amiable* and *virtuous*.‡" "Their husbands do not controul them with jealous fears. *Ignorant of vice, these charming women* may be as lively and as happy as they will. There is a frankness, and even affection, in their manners to their male friends and acquaintance which is particularly attractive; and causes you to feel as if you were living in the patriarchal days, and in the company of half a hundred lovely and endearing sisters."§

* A Relation of Three Embassies, made by the Earle of Carlisle, p. 51. 1669.

† The Antient and Present State of Muscovy, by J. Crull, M.D. p. 148. 1698. And Levesque's Histoire de Russie, vol. iii. p. 83., and vol. iv. p. 15.

‡ Travelling Sketches, by R. K. Porter, vol. i. p. 207. § Idem, p. 215.

Mr. James also speaks in very flattering terms of "the female sex," "than whom," says he, "none more amiable in the whole world are to be found than in Russia."* I am sorry to add, that my opinion of the virtue of the "young women" does not tally with Sir R. K. Porter's. I have no doubt that some families are well-educated, and that in them you will find women of purity and delicacy of character; but chastity cannot be reckoned a prevailing virtue. Their plausibility and their imposing manners, must be admitted by all.

Freedom of speech, though not characteristic alone of the Russian ladies, cannot fail to attract observation. The openness with which even unmarried females speak of pregnancy, of confinement, of the diseases of child-birth, and even of those changes which are peculiar to the sex, in the presence of males, has often astonished and disgusted me. As a medical man, I soon found that delicacy of expression, and of allusion, used in Britain, when examining patients, altogether unnecessary in Russia. Indeed, in some cases, before gentlemen, I have been put to the blush by an open declaration, on the part of the sick, of that at which I had only ventured to hint. Without the least consciousness of impropriety, conversations have been kept up between a party of males and females, in my presence, which exceeded my belief. Another prevalent custom among the Russians, as a noble lord remarked, if "*not immoral, is at least, very filthy*:" that is, talking of diseases and their symptoms with the greatest indifference. This practice is peculiarly disgusting during meals. If the words, constipation, diarrhœa, obstructions, hæmorrhoids, scrophula, and allusions to fashionable diseases, &c. be apt to influence the appetite, the stranger had better lay aside the intention of frequenting the open tables of the Russian nobility. I shall now relate a few facts which illustrate the manners of the female sex, married and unmarried, it being understood that there are exceptions.

A young lady who was received into the very first society of

* James's Journal of a Tour, &c., p. 247.

Russia, and who seemed to have been thoroughly imbued with the idea of "beauty when unadorned *adorned* the most," exposed herself in the most indecent manner before the servants, male and female, of a great house, and afterwards boasted of her wanton conduct. As I knew something of her obscene language, and her lewd behaviour, this event did not surprise me so much as the report which lately prevailed, of her being about to enter a monastery. She might have gone there for purification.

At Kaséno, about eight or nine miles from Moscow, there is a lake which is celebrated for curing diseases, and especially "the curse of barrenness;" and hence it is often called the *prolific lake*. This village is much frequented, particularly on Sundays, and the *devotees*, male and female, after attending divine service in an adjoining church, as in the times of primeval innocence, bathe promiscuously in the lake; and then, very frequently, withdraw to the shades of the neighbouring woods. A friend of mine was one of a Sunday-dinner party in the country, who, in their way home, made a détour to Kaséno. When near the bathing-place, which was then in the open air, they quitted their carriages, and my friend, with a lady of high rank, led the van. Perceiving some individuals in the water, in a state of nature, he suddenly stopped, but the lady made a movement, and they advanced. At the brink of the bath, she said to him, "Ce n'est rien. Pourquoi avoir une honte denaturée?"

About a dozen of years ago, a noble lord, during his residence at Moscow, got acquainted with different families. In one of them, in which he was upon familiar terms, he begged a young lady to teach him a few words of Russ, a request to which she very readily assented. "Tell me, first of all," said he, "the words for How do you do? as I wish to ask some ladies that question in their native tongue." With great composure, she replied, "*Brucha bolít.**" The gentleman, who had no suspicion of a trick, sallied forth to the fashionable *Tverskoi Boulevard*, and meeting his acquaintances, bel-

* Venter dolet.

lowed out *Brucha bolit*, which threw the party, accustomed to such expressions, though not as a salutation, into a violent fit of laughter, which not a little chagrined the noble lord, when he learned its cause.

Some years ago, I dined in the country at the house of one of the highest females of Russia. After dinner, the weather being fine, we went to the balcony. In the presence of a number of other ladies, and two gentlemen, she placed her hand upon a young lady, saying to me "Quel petit ventre a-t'elle! Croyez-vous qu'elle a une hydropisie?"

I have heard some English travellers loud in the praises of the Russian ladies, "the amiable, the delightful, the fascinating women of Petersburgh and Moscow," whose frank, elegant, and imposing manners, seemed to have quite enchanted them; yet, on putting the question, whether they would like to choose a wife among them, it has uniformly been answered in the negative: then were remembered the solid virtues of the British fair, who become good wives and good mothers. It is true, that like the natives of other continental nations, the Russians often talk of the cautious, cold, prim, and even repulsive manners of the English ladies, and think their own far superior. The following anecdote well pourtrays the general feeling upon this point. In the year 1815, when at the house of one of the relations of the late Mr. Poltaratskii, I was introduced to an amiable, and, comparatively speaking, a very modest lady, who spoke English. On the following day, Mr. Poltaratskii asked me how I liked his relation. I expressed my favourable opinion; and by way of paying her, as I then thought, the highest compliment, ended by saying, that "She might pass for an English lady." "An English lady!" he exclaimed; "God forbid! She is far superior to your English ladies." "Could the British females combine a little of the ease and elegance of those of the Continent, without infringing upon their characteristic modesty, it might be desirable. But where fix the barrier between that formal, yet charming modesty, the result of moral and religious principles, the guardian of moral con-

duct, and that familiarity which very often graduates into indecency and libertinism? Long may repulsive modesty be preferred to licentious frankness in our island!

It falls not within the scope of this work to give a detailed essay on the history and progress of the literature of Russia, however delightful the task might be. But I may very briefly allude to its present state. The time is not very distant, when half a dozen book shops were not to be found in either of the Russian capitals; but their number is now much augmented; and all the government towns, and even some of the district towns, of the empire can boast of one or more. Indeed, at the present moment, the jealousy, the activity, and the emulation of the native booksellers, are as remarkable at Petersburgh and Moscow, as among those at London or Edinburgh; and the pages of the gazettes are continually filled with advertisements of new publications. The foreign booksellers seem less assiduous, and to have less rivalship among them. No doubt many of the works which issue from the press are of little or no value, and a great number are translations. One important inference, however, may be drawn from these facts; viz. that a *reading public* is formed, and is creating, for if books did not sell, the Russians, no more than others, would not persevere in printing them. I ought not to omit stating, that of late, the native poets, and the native historians, have contributed much to the literature of their country; the former have found an able representative in Mr. Bowring, and it were to be wished, that some of the works of the latter might find a competent translator. How much valuable information, especially with regard to history, lies buried in the *hidden volumes* of the Scythian and the Sclavonic authors, for want of a knowledge of their language! I think it may be candidly pronounced, that the state of Russian literature was never so flourishing as at the present day. As I rather suspect that the British public are not aware of the number of periodical publications, which issue from the Russian press, I have made out a list of them, and added it in a note. *

* Moscow. *Newspapers.* — The Moscow Gazette, and the Senate Advertiser.

While we lament the fettered state of the press, and curse the detestable and corrupt censorship, we must rejoice at the advance of

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Journals. — The Messenger of Europe; the Historical, Statistical, and Geographical Journal; the Magazine of Natural History; the Ladies' Magazine; the Musical Magazine; the Amateur's (especially of horses) Magazine; the English Literary Journal, in French and English (together), conducted by my countryman and friend, Mr. J. Baxter; besides the Journal of the Imperial Society of Agriculture, and the Memoirs of the Society of Belles Lettres, the Imperial Society of Natural History, and the Physico-Medical Society.

PETERSBURGH. *Newspapers.* — The Petersburgh Gazette, in Russ and in German (separate); the Russian Invalid, in Russ and in German (separate); the Senate Gazette; the Senate Advertiser; the Price-Current; and *Le Conservateur Impartial.*

Journals. — The Journal of the Imperial Humane Society; the Son of His Country; the Spirit of Journals; the Benevolent; the Emulator of Illumination and Benevolence; the Siberian Messenger; the Nevskii Spectator; Patriotic Letters; the Journal of Public Instruction; the Children's Museum; the Lithographic Album; besides the Transactions of the Academy of Sciences, of the Free Economical Society, and of the Society of Belles Lettres.†

The following facts well illustrate the comparative state of literature among the different classes of the population of Russia. The first edition of Karamzin's history of that country, the most popular work ever printed in it, was speedily sold off; and in the years 1818, 1819, a second edition was published by subscription. The total number of subscribers amounted to 1406, of which five were clergy, forty were merchants, and three were peasants!!! It is true that the price of this work prevented its purchase by the parish priests, some of whom borrowed it, and that a few of the higher clergy had provided themselves with copies of the first edition; but still it excites astonishment when we remark, among the thousands of clergy in Russia, only five subscribers for so useful and so celebrated a production. A few copies were subscribed for by the managers of public institutions. The greatest part of the subscribers, of course, were nobles; and as some took two, three, or more copies, the total number of copies subscribed for amounted to about 500. I believe the second edition consisted of 1000 copies; and a third edition is now spoken of. The author informed me, last summer, that he intended to publish the tenth and eleventh volumes of his history this winter; but his late severe illness, unfortunately, must have deranged his plans. We need not be surprized that only three peasants are found among the subscribers: few of them have any conception of *history*, beyond that of their village and the passing day. A number of them, however, have purchased Bibles, since the foundation in Russia of that noble institution, the Bible Society.

† A Mineralogical Society, and a Botanical Society, lately have been formed at Petersburgh, which intend to publish their transactions.

mind to which that list bears testimony. Some of the journals are much read, especially those which treat of general history, and of the politics of the day. The number of universities, of academies, of gymnasia, of public schools, of private schools (*pensions*), of Bible societies, and of other institutions in Russia, taken collectively, and in connection with the above fact, show us that a mighty engine is at work in the civilization of that country. In the perusal of the descriptions of the learned establishments of Moscow, the reader, however, will perceive, that I am not apt to augur without consideration, and that I am very sensible of the difficulties which oppose themselves in Russia to the wonted effects of such institutions in a free country. Of late, one feature of the gazettes has forcibly struck me; scarcely a number comes forth which does not contain the notice of a new school, Bible society, or charitable institution, somewhere in the autocratic territories.

The Lancasterian system of education, now adopted, by a few of the noblemen, for their slaves, it is to be hoped will become more general. I was most agreeably surprised last winter, when upon the estate of a nobleman thirty miles from Klin. I had been obliged to pass the night with a patient, and in the morning I was conducted to a private school, in which I saw fifty of the village boys taught and manœuvred in the most admirable manner. Many of this gentleman's neighbours laughed at him, but he was well convinced of the excellence of this plan; and through the Russian translation of Dr. Hamel's work on the Systems of Bell and Lancaster, he was endeavouring to give it full scope, by daily attendance, and examination of the pupils, and by kind treatment and the distribution of prizes. I was afterwards present at a fête, given in honour of his

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Some of the poetical works of Derjavin, Dmitrief, and Jukovskii, &c. &c. &c. have sold rapidly in Russia; which is the best proof of their being extensively read. In the above remarks, the reader must remember that I speak alone with reference to this country, in which the sale of 200 or 300 copies of most works is reckoned not only fair, but even flattering for encouragement.

lady's name's-day, when each of the pupils presented a specimen of his penmanship and of his composition. The writing was most creditable, and the laconic national compliments were a source of much amusement and gratification. The parental care and protection of this nobleman powerfully affected my mind, as he accompanied me in my visits to the patients in his villages. The repetition of low bows, the noisy appellation of father, and the esteem which his people demonstrated, I rejoiced to find, were partly warranted by their comfortable condition.

As the same system of teaching is now introduced among the military, we may look forward to important effects upon the northern empire. The Imperial army, amounting to a million of men, when better educated, as they are scattered over the Russian dominions, cannot fail to have much influence upon the manners, and to tend to the illumination of the people; when it is also kept in mind, that the number of officers of that army amount to above fifty thousand, that many of them have received a good education, have served during the last campaigns, and have carried back to their country some of the learning, of the usages, and of the opinions of other nations, it seems but natural to argue such an advance of civilization of the people, as may tend gradually to loosen the shackles, if not to break asunder the chains, of despotism.

The arts of printing, and of engraving, are making great strides in the north. I have specimens of both, which would do honour to any nation. Book-binding is also arrived at much perfection. The number of presses employed in each of the capitals is considerable; and engraving is likewise encouraged. The Imperial *Depôt de Cartes*, at Petersburgh, is a magnificent institution, in which maps of every part of the Russian empire are executed in the most detailed, accurate, and beautiful manner. It is truly a *depôt*, for it contains immense collections of maps, indeed, of every thing that can be procured, with regard to the geography of the world. The art of making paper is also wonderfully improved of late years: —

so that all the agents and materials for the composition and publication of books are now abundant in Russia.

As many particulars which illustrate the real state of literature, of the sciences, and of the arts, are scattered throughout this volume, it is of less consequence though I limit my remarks in this place. "The productions of the Russian press are no index to the *national* cultivation*," it is true; yet they furnish a guide to the state of cultivation of the *nobles*, or rather of the *highest class* of nobles. Having said enough of them, I shall now proceed, according to my plan, to notice the other classes of the population of Russia.

Clergy. — The high clergy, who are all monks, are generally men of considerable information: a few of them are distinguished for their learning in theology, their abilities as teachers, and their zeal in the cause of religion: some of them are exemplary in their lives; and even mix now and then in polite society. The lower orders of the clergy, by far the most numerous, — including the *popes* or parish priests, — with a few exceptions, know little beyond the performance of the duties of their calling. Few of them are worthy men: most of them are dissolute and irregular in their lives, and indulge freely in potations of spirits. They are rarely seen in genteel society, and by no means receive that attention or deference to which their holy calling, and a better education, might entitle them. They are in the *primitive stage*, in so far as regards theology: with respect to customs and manners, and general mode of life, some may be said to be in the imitative stage of civilization, a step more elevated than the peasantry; while the bulk of them cannot claim that distinction. It is said that Count Orlof, in a letter to Rousseau, among other inducements held out for him to come to enjoy tranquillity in Russia, made use of the following remarkable sentence†: "The pastor of the parish neither knows how to dispute nor to

* Preface to Bowring's Anthology.

† "Le curé ne sait point disputer ni prêcher; et les ouailles, en faisant le signe de la croix, croient bonnement que tout est dit." — Richardson's Anecdotes of the Russian Empire, p. 400.

preach; and the sheep, in making the sign of the cross, verily believe that all is said."

Merchants. — The Russian merchants think of little else, besides their affairs, and the accumulation and hoarding of money. Very few of them possess any knowledge beyond what is necessary for these objects, and the ceremonies of their religion. They are introducing improvements into all sorts of manufactures and trades, they are gradually, though slowly, depriving themselves of their beards, and they are making approaches to the modern mode of dress; indeed, a few of them have altogether adopted it. A number of the first, and even of the second, guild merchants are very rich, and rival the nobility in their style of living; the third guild merchants, and the *Mestchanins* or burgesses, are less refined, and many of them having spent their younger years as serfs, strongly retain most of their original habits. The middling ranks, the *tiers état*, which we regard as the pillars of our country, the source of her riches, the guardians of her glory, and the bond of union between the nobles and the people, scarcely have existence in Russia. It is true, however, that the sons of the priests, the merchants and their descendants, the burgesses, and the free peasantry (who have either received or purchased their freedom), though they do not replace that useful body of the community found in other countries, yet form a kind of *middling ranks*, comparatively speaking, not numerous, who are for the most part in the imitative stage of civilization; but a very few of them can be said to be completely civilized. In a subsequent part of this work, I have, at great length, pourtrayed the degraded character of the Russian merchants, in so far as regards the peculiarities of their nefarious and horrible system of commerce. The picture was completed on the grand theatre of their actions, and I shall content myself at present by making a reference to it.* Perhaps the *low shopkeepers* of London, of Paris, and of

* Vide from p. 284. to p. 295.

Venice*, are as firmly persuaded as the *Russian merchants*, that the

——— "value of a thing
Is just as much as it will bring;"

but such an iniquitous principle, I believe, never has been, and it is to be hoped, never will become, general among the *merchants* of any civilized nation. It has been observed with much truth, that "it must not for a moment be imagined, that simplicity of character is at all connected with the gross ignorance of a Russian; on the contrary, in cunning he surpasses all people. The Greek of Athens, the Jew of Salonica, even the Armenian, so celebrated for his duplicity, must yield the palm of *finesse* to the bearded Muscovite."† In their dealings, no check is imposed upon the rapacity and fraud of the Russians, by the fear of detection, the consciousness of shame, the sense of justice, or the love of honour. Speciousness, craft, dishonesty, swindling, lying, and even perjury, form the grand lineaments of the character of all the guilds of the Russian merchants, and of the burgesses, and the interstices may be filled up by adding the less prominent and allied vices which disgrace human nature. To their character I had also applied the term *demoralization*, but I was obliged to erase it, because, as far as I know, *morality* never dwelt among them. But while their moral degradation rouses our indignation and our disgust, it awakes our sympathy and our compassion. How soothing would it be to my bosom, could I anticipate a speedy change; but, alas! the pitiable state of the merchants is deeply entwined with the wofully corrupt administration, and the political condition of the empire: it forms one of the rotten spokes of one of the rotten wheels which hitherto have kept the mighty rotten machine of civil administration in motion.‡

Peasantry.— The fourth and last class of the subjects of Russia, is

* Vide Sir John Carr's Northern Tour, p. 240.

† Macmichael's Journey from Moscow to Constantinople, p. 30.

‡ Vide State of Civil Administration, p. cxli.

A Russian Peasant Family

composed of the peasants. As they form the bulk of the population, and are all slaves, their real condition deeply interests humanity, and deserves our most serious attention; more especially as the widely different accounts of authors, of equal veracity, upon this point, must leave the public quite in a dilemma. Dr. Clarke's extraordinary delineation of the misery of their state, created in my breast, as it probably has done in that of many others, the highest interest, and the greatest desire to ascertain the reality. I have given a representation of a Russian peasant family, so as to rouse the reader's attention more forcibly to the subsequent remarks. *

"Great, indeed," says Clarke, "must be the degree of oppression which a Russian will not endure, who from his cradle crouches to his oppressor, and receives the rod without a murmur. Other nations speak of their indolence, which is remarkable; as no people are naturally more lively, or more disposed to employment. We may assign a cause for their inactivity: it is necessity. Can there exist incitement to labour, when it is certain that a tyrant will bereave industry of all its fruits? The only property a Russian nobleman allows his peasant to possess, is the food he cannot, or will not eat himself; the bark of trees, chaff, and other refuse; quass, water, and fish oil. If the slave has sufficient ingenuity to gain money without his knowledge, it becomes a dangerous possession; and, when once discovered, falls instantly into the hands of his lord." † There is nothing uncommon in the first part of this quotation: it merely shows the degraded picture of slavery wherever it is found. There was, and still is, enough of tyranny and oppression in Russia to excite our sympathy and our pity, without false views to rouse our indignation and our horror. I am of opinion, that Dr. Clarke's expression, as to the *certainty of a tyrant bereaving industry* of all its fruits, was unwarranted by truth; and, indeed, I know that at the

* In the Essay on Architecture, p. 588. is a description of their houses.
† Clarke's Travels, p. 169.

time of his visit to Russia, numerous facts contradicted the statement. I have already said that I do not think that the nobles *generally* are cruel or oppressive to their slaves*; and the reader will hereafter remark, that I have stated, upon my conscience, that the peasantry of Russia *generally* live well.† I shall admit that the *onus probandi* lies with me. Among my notes of a journey made a number of years ago, when I visited hundreds of villages in different governments of the Russian empire, I find the following remarks, which completely express my present ideas, after having seen thousands more, and after a constant attention to detect truth. "Justice, sincerity and truth, equally demand that Dr. Clarke's gloomy picture of the state of the peasantry of Russia, should be called a shocking misrepresentation. No man can read it, and compare it with the reality, without violence to his feelings, and being somewhat indignant, or without lamenting that Dr. Clarke should have been the organ of so obvious a calumny. Such unwarrantable statements show us, that that author was not qualified to write upon the state of the serfs of Russia, for I do not choose to attribute his mistakes to wilful misrepresentation. Who ever heard of the peasants of Russia being fed upon the "*bark of trees, chaff, and other refuse; quass, water, and fish-oil,*" except Dr. Clarke? The account appeared so very extraordinary, and so contrary to all I had heard, seen, or read of, in ancient or modern authors, that for a long time I believed that the late professor was singular in his opinion, and I could not divine from whence he had derived his ideas; but at length I discovered their probable prototype in an old publication, from which I have hereafter quoted the citation to which I allude. Not trusting entirely to my own observation, I have been busy in making enquiries at others. I have asked the opinions of residents, the opinions of former, of cotemporary, and of modern travellers, as to the real state of the peasantry, and as to the accuracy of Dr. Clarke's account of their mode of life; and in one voice they have declared

* Vide p. viii. † Vide p. 482.

it, *generally speaking*, to be a complete caricature. As I have formerly stated, the peasants of Russia are commonly provided with black rye-bread, and with buck-wheat, which, when boiled, makes their *kásha*, and that these are the substantial and the constant articles of their food.* I do not hesitate for a moment in saying that the peasants are usually provided with rye-flour; nor shall I conceal that in years of scarcity they have been necessitated (as well as the peasants of other countries) to mix the bark of trees with it to compose their bread. I have heard that it has happened, that the vassals of a very few oppressive tyrants have been reduced to the same necessity; but to generalize *extraordinary occurrences* is totally out of the question. I never have seen chaff mixed with flour to form bread, and only one individual has assured me of having witnessed such a thing, on the borders of Poland, and in a time of excessive famine in the district. Of *kvass* I have said enough. With respect to fish-oil, I believe it is little used by the Russians, except in the vicinity of the rivers. The palate of the fastidious would not gain much by the substitution of hemp-oil for fish-oil, but as things ought to have their proper denominations, I may state as an incontrovertible fact, that the former is what the peasantry use during the great fasts, and on the meagre days, Wednesdays and Fridays; and I suppose it is really that oil to which Dr. Clarke alluded, under the name of fish-oil. I may remark, however, that lin-seed oil, at times, supplants hemp oil. Both are mixed with boiled buck-wheat, in place of butter, which is used at all other times except those specified above. To avoid repetition, I shall refer the reader to my account of the ordinary food of the peasantry, afterwards given in this volume, which may serve as the antidote to Dr. Clarke's revolting scene. †

Having defended the Russian nobles against false imputations, and having declared my conviction that the peasantry never were in the miserable state represented, I shall next enquire how far I am supported by writers in my views. This is absolutely

* P. xlviii. † Vide p. 482.

necessary, because the editor of the last volume of Dr. Clarke's Travels informs the public, that "It appears, from the documents found among his Manuscript Papers, that he (Dr. C.) intended, in the Preface to this concluding Volume, to refer to the numerous testimonies of Travellers who had confirmed the account of *Russian* manners and character which he gave in his First Volume." *

Many years ago, Collins said, "The Russians are a People who differ from all other Nations of the World, in most of their actions." Among the illustrations of this assertion, he says, "Because the Tartar abhors Swine's-flesh, they eat it rather than any other flesh." —"They prefer Rye above Wheat, and stinking Fish above fresh."— "They know not how to eat Pease and Carrets boyld, but eat them shells and all, like Swine." † A few years afterwards, Milton, whose work is full of extravagances, pourtrays the condition of the poor of Russia as most pitiable, and, I believe, he has had no proselyte except Dr. Clarke. "But," says he, "there is no People that live so miserably as the Poor of *Russia*; if they have Straw and Water they make shift to live; for Straw dry'd and stampt in Winter time is their Bread; in Summer Grass and Roots; at all times Bark of Trees is good Meat with them; yet many of them die in the Street for Hunger, none relieving, or regarding them." ‡ A few years after Milton, Crull says, "The common People have very little other Chear but coarse Meal, Pease, Turnips, Cabbages, Colworts, Cucumers, both fresh and pickl'd with Salt and Vinegar. They seldom want fresh Fish in a Country so abounding with Rivers and Lakes; but their greatest Delicacy is Salt-fish, which being ill salted, has a very strong Smell. Most of their Dishes are season'd with Onions and Garlick, and that to such a degree, that you may know the Approach of any of them by the Scent, before you see them, especially in Lent. The spawn of Fish, but especially of the Sturgeon,

* Advertisement to Clarke's Travels, part iii. *Scandinavia.* Section 2. 1823.

† The Present State of Russia, pp. 67, 68. 1671.

‡ A Brief History of Moscovia, p. 22. by John Milton. 1682.

which we call *Caviare*, is one of their best banquets." — "They prepare this with Onions and Pepper mixed with Oil and Vinegar, in the nature of a Salad. The middling Sort of People in *Muscovy* living sparingly, and the Poor meanly in their Diet; they know no Superfluity but Drink, which they will purchase, let come of it what will."* Lord Whitworth, who was very impartial, states that: — "The Peasants who are perfect slaves, subject to the arbitrary power of their lords, and transferred with goods and chattles; they can call nothing their own, which makes them very lazy, and when their master's task is done, and a little bread and firing provided for the year, the great business of their life is over, the rest of their time being idled or slept away; and yet *they live content*, a couple of earthen pots, a wooden platter, wooden spoon, and knife, are all their household goods; their drink is water; their food oat-meal, bread, salt, mushrooms and roots, on great days a little fish, or milk, if it is not a fast; but flesh very rarely." † Coxe gives his opinion in these terms: "I am far from asserting, that inhumanity is the general characteristic of the Russian nobility; or that there are not many persons who treat their vassals with the utmost benevolence and justice. I am also well aware, that several peasants are in such a flourishing condition as to have formed very considerable capitals without dread of exaction, and that some even possess landed estates under their masters' names. But if we consider the unhappy pleasure which too many feel in tyrannizing over their inferiors; we have every reason to conclude, that the generality of boors must still be cruelly oppressed." "The vassals who work for their masters, generally receiving their maintenance, or being accommodated with a small portion of land for their own use, always enjoy in *sufficient abundance the common necessaries of life*, which are so few as to be easily obtained; and usually spend any little money they are able to acquire in clothes or spi-

* The Antient and Present State of Muscovy, by J. Crull, M.D., pp. 163, 164. 1698.

† An Account of Russia as it was in the year 1710, by Charles Lord Whitworth, p. 38. Printed at Strawberry-Hill, 1758.

rituous liquors." * Tooke, when treating of the boors of the nobles, says, "Several authors, and among them our countryman Perry, give a lamentable account of their condition. It is, however, not only exaggerated, but almost always represented in too general a manner. There are indeed lords who strain their exactions too far, and oppress their vassals; yet this can only be said of those who require too great and too various attributes, or of some of the country nobles, particularly the poorer of them, who carry on the farming business themselves, or leave it to the management of a merciless *upravitel*, or overseer, who by birth is only a vassal himself. Their condition, indeed, depends entirely on the humour or caprice of their lord; yet it is not to be denied that a *great part of them*, especially such as belong to wealthy lords, who require neither task-service nor deliveries of products, but only take a moderate obrok, *live happily, grow rich, and would hardly be persuaded to change their condition for what passes under the name of freedom*, but is commonly nothing more than a brilliant conceit." †

This author then paints, in the most gaudy colours, the affluent condition of the peasants of some of the richest nobles of Russia, as of Sheremetef, of Orlof, &c. &c.; and in another place he talks of the "*good circumstances*" in which "*very many of the boors belonging to the crown and the nobles actually are.*" ‡ In fact, the scope of all his observations is to show the general comfortable state of the peasantry of Russia; for in another place he explicitly affirms, that "The majority of the Russian subjects fare better in their way, than the great multitude in France, Germany, Sweden, and several other countries." § Storch, in speaking of the sustenance of the Common People at Petersburgh, enumerates the following articles as their daily fare: — *Stchi*, or cabbage-soup; *kásha*, a thick porridge of millet and other grain; *botvínya*, a cold mug of kvass, with fish and flesh

* Travels into Poland, Russia, Sweden, and Denmark, vol. 3. pp. 173, 174. 1787.

† View of the Russian Empire, vol. ii. p. 348. 1799.

‡ View of the Russian Empire, vol. ii. p. 354.

§ Ibid. p. 389.

and cucumbers; *snetki*, little dried gudgeons; *pirogies*, small pies filled with meat or eggs and red turnips, and baked in butter or linseed-oil and hemp-oil; *tvarók*, turned milk; broiled mushrooms, and the like. "All these dishes," says this author, "are of Russian invention, and have been for ages *in general use* throughout the country."* I could easily multiply similar authorities from German and French authors; but, as I think some of the accounts by far too fair, and others partly false, I shall therefore now relate my own observations.

While I have endeavoured to show the general state of the peasantry, I must not mislead the reader. For though I am of opinion that the *generality* of them farewell, I also know that numbers are oppressed and most inhumanly treated. When some of the rich nobles, in consequence of dissipation and debt, are pressed for money, their serfs are among the first who know the fact, and who experience their impatience and rapacity: the *obrok* is augmented, or demanded before the regular time, or conditions are sometimes offered in order to obtain more easily the fulfilment of their desires. But such a demand is like an *ukáz*; it has a despotic influence; for the vassals well know that non-compliance with it, if within their capability, would draw vengeance upon themselves. These poor souls, however, well know the genius of their master, and carefully remark his humour and his general way of action; and as they are very cunning, they secrete their property, and invent a thousand excuses. But it is chiefly the vassals of the *poor* and of the *extremely poor* nobles, whose case calls for our sympathy and our commiseration. The necessities of their lords, when combined with avarice or rapacity, reduce humanity to the most abject condition. It is not merely in respect of money that the peasants are oppressed. The time fixed by law which they ought to have for tilling their own land, and managing their own affairs, is directly encroached upon, or almost altogether taken up, with their masters' work. They themselves, their wives, and

* The Picture of Petersburgh, p. 122. London, 1821.

their children, and their horses, are continually occupied in labouring for their lords, or in advancing some favourite scheme. Regret is generally evinced when new buildings, or gardens, are among the plans of their proprietors, as they are well aware there will be new exactions on their time and toils. Part of their sorrow also flows, at times, from the prospect of no indulgence in indolence. Even when the boors wish to refuse compliance, and to speak their minds, they lose courage, and to avoid increasing the misery of their lot, they are altogether mute. They know that they are sometimes oppressed contrary to the laws of their country, but the laws generally are as a dead letter to them. How is a peasant to obtain redress, who cannot quit the spot without his master's permission? And suppose he has reached the *courts of justice*, what can he do? He may complain of his lord, and become the instrument for an attorney to obtain a present or a bribe from his master, and thus the affair terminates. The reader will better comprehend the force of this remark, when he has read my account of the state of civil administration in Russia. The peasants, when dreadfully oppressed, sometimes become exasperated, and sacrifice their tyrannical masters, in the same way as the nobles sacrifice their sovereigns. They resolve upon his death, and they accomplish it. More frequently, however, this is the lot of cruel tewards. The irritated boors unite in a body; the oppressor is murdered, and no single individual is responsible.

Some of the lords of the creation also make unjust demands upon the sheep, the calves, the hens, the chickens, the eggs, the milk, the cream, and the vegetables of their peasants; and at times they contrive that their people shall *make presents* of these articles to them. The *Starost*, or *Elder*, of the village, knowing the wants of his master, counsels the vassals *to offer of their own accord*, what they know may be probably taken from them. I have known less ceremony used, and an order sent to each peasant of a village to produce fifty eggs, get them where he liked, so as that his lord might have abundance to prepare for the grand festival of Easter; when, according to the custom of the country, boiled and stained eggs are pre-

sented to friends. Even the coarse linen, which is made by most of the females in the villages, is sometimes shamefully pillaged.

The lot of the peasantry of the richer nobles, as those of most of the Sheremétefs, the Galítsins, the Dolgorúkiis, the Orlofs, &c. has always seemed to me as much to be envied by common people, as that of most of those belonging to the very poor nobles was to be pitied. In my visits, when residing in the country, what a difference have I remarked between adjoining villages, which belonged to different proprietors! How indignant have I felt at the sight of man oppressed by his fellow man! how delighted have I been to see the parental care of some of the nobles! Dr. Clarke himself even observed, "It is very true, that the system of slavery in Russia, like many other evils, may sometimes be productive of good. If the nobleman is benevolent, his slaves are happy; for they are fed, clothed, and lodged. In sickness they are attended, and in old age they find an asylum. In case of accidents from fire, if a whole village is burned, the nobleman must find wood to rebuild it. But when, as generally happens, the proprietor is a man without feeling or principle, their situation is indeed wretched. In such instances, the peasants often take the law into their own hands, and assassinate their lords." *

Dr. Clarke has given a most lively and revolting account of the state of the poor labourer in the provinces south of Moscow; an account, which I conceive to be equally unfair and reprehensible. † To a Briton, a state of vassalage, though coupled with all the comforts and pleasures of the world, cannot but be regarded with the most painful emotions. But in a country, where, by the doom of nature, slavery is the portion of the greatest part of the people, it is some consolation to find their condition even tolerable.

The civil, the moral, and the religious state of the peasantry, are often alluded to throughout this volume; and their vassalage, ignorance, and superstition, their customs, manners, and mode of life, are fre-

* Clarke's Travels, p. 94. † Clarke's Travels, p. 170. and p. 483. of this Volume.

quently noticed. Their dress, houses, occupations, and amusements, merit attention; their happy organization, hardiness, and sensuality, are very remarkable; and their improvidence, cheerfulness, and propensity to inebriety, as well as their national dance and songs, are quite characteristic. The reader will find two plates which were drawn, after nature, by an artist whose name must not be mentioned. One of them shows the national dance of the peasantry, and is called *Ruskaya Pliăska* *, Russian dance; and the other illustrates the merry mood in which the boors generally leave the *kabăk*, or tippling-house, while bawling forth their uncouth song.

It may be asked, what is the real state of the vassals of Russia as to civilization? The Russian peasantry are in the first, or agricultural stage of civilization; they are therefore not in a state of barbarism; neither are they civilized, but they are making progress towards civilization, especially to the imitative stage. In Russia, where, comparatively speaking, so many manufactures, arts, and trades are carried on by the natives, to supply the necessities and luxuries of the civilized and polite part of society, the genius of improvement, though shackled, must be in activity.

What a contrast between the nomad tribes of Tartary, or the savage mountaineers of the Caucasus, and the tranquil Russian boors, who till their own and their master's land, who tend their flocks and herds on the same spot from year to year, who are governed by laws, in some degree, suited to their moral state, and who go on in the same beaten path of religion from birth to death! The former are in a state of barbarism; the latter have surely quitted its precincts.

* Karamzin, after alluding to the enjoyment of music, says, "The present Russian, Bohemian, and Dalmatian dance, may give an idea of the ancient dance of the Sclavonians, which they celebrated with the sacred rites of paganism, and every demonstration of joy. It consists in convulsive actions of the muscles, gesticulations of the arms, rotatory motions on the same spot, genuflections, and beating with the feet, and corresponds with the character of strong, active, and indefatigable people." — Karamzin's History of Russia, vol. i. p. 70. The reader may also consult Clarke's Travels, p. 61., and Guthrie's Antiquities of Russia. In the villages, the Russian dance is seldom performed with much regularity, and is generally accompanied by the rude songs or wild howling of the peasants, which nearly drown the sound of the national *balaleika*.

The Common Dance of the Russian Peasants.

London Published by Thomas Cadell, Strand, Nov.r 1823.

Lukashka and Phyetka,
Two Rubsian Boors who have just quitted
a Kabik or Tippling-House.

London. Published by Thomas Cadell, Strand, Nov.r 1813.

Though domestic slavery be the most cruel and oppressive civil subjection, to those who have tasted the sweets of liberty, yet those ignorant of these sweets experience no privation; and such is the condition of the Russian peasantry. When they are educated, have learned what liberty is, and to prize its blessings, it will be time to give them their freedom. That this step may be taken with caution, and only a part of the empire set free at a time, must be the wish of every man acquainted with Russia, and every philanthropist who has studied human nature on the great scale, by the history of nations, and of the world.*

I shall now direct the attention of the reader to a subject of vital importance. The state of civil administration generally keeps pace with the progress of civilization; and it must be confessed that the civil administration in Russia is miserably defective. The bribery and corruption which characterize the courts of justice, have been sufficiently dwelt upon by other authors. It is painful to acknowledge that some of the pictures have been but too faithfully drawn; and melancholy to reflect, that there is no prospect of a speedy, extensive, or important check, not to speak of a cessation, of these evils.†

* "Il faut limer lentement les chaînes qui attachent l'homme à la glèbe, et que la saine politique empêche de brizer tout d'un coup." Essai sur l'histoire Ancienne et Moderne de la Nouvelle Russie; à Paris, 1820, vol. i. p. 4. By Marquis Castelnau.

† The reader may, with great advantage, consult James's Travels in Germany, Sweden, Russia, &c. Madame la Baronne de Staël says — "On pourroit dire avec vérité qu'il y a, sous les rapports civils, de grandes lacunes dans l'administration intérieure de la Russie." Oeuvres inédites, vol. i. p. 315.

He who is in search of truth, and of a standard of comparison between the state of the tribunals in England or Scotland some hundred years ago, and their present state, should peruse the history of these nations. I shall here insert a few quotations, all of which show us how cautious we should be in uncharitably stigmatizing the state and practice of other nations; or of supposing evils, which are or have been common, to be confined to Russia.

"Besides the above mentioned plague," (wolves,) "England was infested with one which was much more pernicious: there were another sort of wolves, who, not satisfied with eating up flocks and herds, devoured houses and families, which were the magistrates appointed in the cities and provinces to administer justice to the people. These mer-

The disease is deeply complicated with the constitution of the government. The world has not to be told of the almost universal inadequacy of the annual salaries granted by the crown, for the support of the rank, nay, of the existence, of those employed in the tribunals, and in the other branches of the civil department, in the army, and in the navy. Most individuals endeavour to support their rank in life, agreeably to the usages of civilized society. If those, in the service of any government, have no revenue besides inadequate salaries, it follows of course, that they must either act inconsistently with their rank, resign their places, or resort to some plans for bettering their incomes.

I shall not attempt here to determine, whether the corruption which exists throughout the northern empire, in all the branches of the civil administration, had its origin in, or be a remnant of, barbarism, or has been the effect of intercourse and commerce with the other nations of Europe. A system once established universally throughout a great nation, of receiving presents or recompences in money or kind, from those who seek the good graces or interest of the officers of the crown, would require strong measures and time

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cenary judges, abusing the exorbitant power Edgar's predecessors had suffered them to usurp during the wars, were become intolerable to the nation. Without any regard to law or justice, they consulted only their own interests; and those who made them the largest presents, were sure to gain their cause: and though, by that means, the poor were the most oppressed, the rich were not entirely screened from their partial proceedings." *

"The administration of justice was so shamefully neglected, that, upon his arrival, he" (King Henry II.) "found himself obliged to send commissioners into the several counties, with full powers to inquire into the misdemeanors of the magistrates, and to punish the guilty." †*

" "Even justice was avowedly bought and sold: the king's court itself, though the supreme judicature of the kingdom, was open to none who brought not presents to the King: the bribes given for the expedition, delay, suspension, and doubtless for the perversion of justice, were entered in the public registers of the royal revenues, and remain as perpetual monuments of the iniquity and the tyranny of the times. ‡

* Hume's and Ashburton's Hist. of England. ‡ Ashburton's Hist. of England, p. 144.

‡ Idem. Appendix to Book 4. Vide also Hume's Hist. of England.

for its melioration and destruction. The foundation of a reform would be the bestowing of salaries on those officers adequate to their rank, so as to render them independent. To do so speedily in Russia, is next to impossible; and if ever effected, it will probably be at a remote period, unless some revolution of Europe, or of the empire itself, give a new aspect to affairs. The present debased and corrupt system has been consolidated by time, notwithstanding the mighty efforts of two of the greatest and wisest sovereigns who ever wore a crown: indeed, the comparatively small augmentation of government salaries, since the time of Peter the Great, notwithstanding the diminished value of the roubles, the more general adoption of civilized customs and manners, and the consequent increased expence of the mode of living, seems more and more to have rivetted the mischief. The depreciation of the currency, amounting to 75 per cent., has reduced to almost nothing the former insufficient salaries of all the departments of the public service.

In these pages, the terms "bribery and corruption" require some explanation. In most countries, by bribes, are understood sums of money given or promised, in order to pervert justice, and gain one's cause: — by corruption, the act of being unjustly influenced by bribes. In Russia, though the same definitions be frequently applicable, yet the more general intention and utility of bribes, genteelly called presents, is to excite a person to do his mere duty, and to recompense him for his time and trouble: in fact, these presents may be said to form the receiver's chief salary. Wherever such an execrable system is once generally established and known, though despised by every generous mind, yet, it seems somewhat fair to regard the infamy attached to it, as infinitely less than the disgrace of accepting bribes in courts of justice, where nothing of the kind is expected or recognized; because, in the one case, both parties in a cause have the same channel of procedure open from the commencement: in the other, the process may be finished, and the detection of corruption on one side be too late for the other party to counterbalance his antagonist by the same weapons.

The cabinet statesman will easily find a cure for the evils spoken of. Increase the taxes; — give adequate salaries to all the officers of the crown; — issue severe edicts; — and punish delinquents with rigour, says he, emphatically: and then a sudden and advantageous revolution will be the consequence. But he who contemplates the great machine, and the thousands and millions of dependant wheels, in full motion, and who knows the genius of the natives of Russia, will speak more calmly and more rationally. He will see, that though immense sums be paid *indirectly by a part of the population* who have affairs in the courts of justice, yet that the sovereign, who would attempt to impose the same sums *in direct annual taxes upon the general population*, would run the risk of causing a speedy revolution, and of being hurled from his throne. Every plan of general melioration must have a beginning. I have sometimes thought that the commencement ought to have place first in the tribunals at Petersburgh and Moscow; and sometimes that it would be better to reform the courts of one whole government, and then to extend the plan gradually to a second and a third government of the empire. Prince D. V. Galitsin, who has been military governor-general of Moscow for some years, with a spirit of activity and justice which reflects upon him the highest honour, has attempted numerous reformations in the tribunals. His Excellency has been serviceable to some in hastening the termination of long-continued processes, and, there is reason to believe, has either checked, or altogether prevented, many abuses. In Russia, the middling ranks of society, the *tiers état*, are slowly forming, and in time may yield efficient members to link insensibly the noble and the peasant together, and may present intelligent, virtuous, and active magistrates for the courts of justice.* But, alas! that time may be centuries in futurity, unless freedom be given to the peasantry.

Every enlightened sovereign, who wishes to reign wisely, and to improve his people, will regard with a nice scrutiny their condition,

* See p. cxxix.

equally with respect to religion, civil administration, and political economy, and will reflect well before he takes decisive and important new measures. To suppose that the present monarch of Russia is ignorant of the state of his nation under all these points of view, would be presumptive folly. Like a wise politician, however, who is acquainted with the genius of the natives, who has the good of his realm and people at heart, and who, from the history of the world, perceives the madness of attempting to effect, in one reign, what must be the work of scores of years, probably of centuries, he proceeds with a cautious, and it is to be hoped, with a steady pace. Though it be true, that "Les Russes ne peuvent atteindre encore à cette perfection morale, qui est le résultat d'une constitution libre;" yet I am convinced, that, even with the present form of government, should His I. M. Alexander rule many years, the improvement of his people and empire may make rapid strides, and reflect glory upon the monarch and upon his country. May his Imperial desire to liberate a portion of his subjects from the thraldom of slavery daily increase, and overcome every barrier which either the interest or the prejudices of the nobles may oppose!

Having thus taken a general view of the deplorable state of civil administration, let us descend to a few particulars.

Corruption and bribery are said to be equally characteristic of the cabinet council of His Imperial Majesty, as of the meanest tribunal, or police-office, in the empire. These evils are so common in all the departments of the senate, that volumes of shameful and nefarious histories might be annually composed. It is a fact, revolting to human nature, that senators, who are clothed in scarlet, and covered with embroidery, who ride in their carriages and four, and who live in the highest style, will condescend to receive a twenty-five rouble, or, some say, even a ten-rouble note, as a bribe; and in the most simple affairs the process is protracted till the fee be paid. In the senate, justice may truly be said to be put up to auction, and to be bought by the highest bidder: and the fluctuations of decision, according to the presents or the promises of the opposing parties, have,

at times, exceeded all credibility. The reader will find the names of a number of the courts of justice mentioned in another part of this work, some of which belong only to the city, or to the government of Moscow, while others have relation to the empire in general.* The same system of deceit and dishonesty is common to them all; for notwithstanding the laudable exertions, and the vigilance of Prince Galitsin, as governor-general of Moscow, his influence is but felt to a limited extent. Were his authority and power a hundred times, nay a thousand times, greater than they are, they would be requisite for the eradication of such general and debased practices, which, alas! have become so familiar as not to be thought wicked, mean, or even improper. Amidst this direful scene, how pleasing is it to find a single point of repose for the mind! There is a senator at Moscow, who was never known to take a bribe nor to receive a present. That man, who is an honour to his nation, instead of being raised to universal distinction, at this moment lives in the most economical manner, and rides to the senate-house, not like most of his coadjutors, in a carriage with four horses, but upon a *droshki*, with a single horse! Such has been the reward of honesty and honour; though there is no doubt that the moment his Imperial Majesty is fully aware of his principles and his upright conduct, he will be recompensed. I have also heard of a few conscientious men in the interior of the empire; and once I myself was handsomely treated in a small court, and though a foreigner, was most powerfully protected against the dishonesty of a Russian. So that justice, though exceedingly rare in Russia, is not altogether unknown.

In the second part of this work is contained a detailed account of the police of Moscow. When I composed it, I ventured to express my admiration of its mechanism, and its operations.† I then had hoped that some of the liberties taken, and of the oppressive measures, adopted, by all its agents, had been represented in too dark colours. The result of particular enquiry has shown me my mistake:

* Vide pp. 235. 267.

† Vide p. 105. 112.

the tranquillity of Moscow is secured at the expence of the injured feelings and of the purses of the inhabitants. Foreigners who have property, or are in business, are peculiarly sensible of the oppression, imposition, and rapacity of the police. Bribes and presents accomplish every thing, from the highest to the lowest agent. How many base transactions now rush upon the mind, of which my limits prevent the detail!

In the government towns, the same system of police is adopted as at Petersburgh and Moscow; only they have no over-police master. In the district towns, the *Gorodnítchii*, or prefect, is also the head of the police; but his jurisdiction is limited to the boundaries of the town in which he resides. The same function is performed in the country, throughout the district, by the *Isprávnik* (also called the *Kapitán-Isprávnik*) or the captain of the circle. Though the salaries of all the agents of the police, whether in town or country, be extremely small, yet if they behave themselves they manage to maintain a *respectable rank*, and *to live well*: indeed I have known a *Kvartálnik**, whose income from the crown was about 300 roubles a year (less than 15*l.* sterl.), who kept his *droshki* and pair of horses, and had a table at which a fastidious noble might have daily dined.

The same system of corruption exists in the post-offices throughout the empire. Though the salaries of their agents be small, yet they all make a good living, and some of them even save money. One great source of indirect revenue to the body corporate is formed by the sums annually *paid*, or *presented*, by the merchants. In Petersburgh and in Moscow it is not uncommon for the principal houses each to give one, two, three, or even four thousand roubles every year, so as to avoid innumerable forms and ceremonies, and interruptions to their affairs; to secure the early receipt and regular dispatch of their correspondence; to have the liberty of delivering letters at a later hour than usual; and to avoid trouble in sending away or in receiving money, bills, &c. The lower agents of the post-offices likewise have

* Vide p. 107.

other means of bettering their circumstances, which I cannot notice particularly.

It is rather a singular fact, that at this moment, however corrupt may be the inferior agents in the post-offices of Petersburgh and Moscow, that their directors, Mr. Bulgákof and General Rushkóvskii, are men distinguished by their noble sentiments and the strictest probity.

At the custom-houses, the general venality is alarming in the highest degree * to the fair trader; and, no doubt, forces men of the best principles to have recourse to expedients of which they never would have dreamed in other circumstances. I have had some experience myself at the custom-house at Petersburgh; and to avoid having my numerous boxes opened, both in entering and in quitting Russia, I have allowed an agent to arrange the affair. He asks you so much for each of the officers with whom he has to deal, and so much for himself; and the sums being paid, your property may be conveyed off as soon as the regular forms are gone through. I have also managed the affair myself, and openly given the sums of money.

I have heard much of the corruption which exists likewise in the army and the navy administration; and I know numerous facts in corroboration of its general prevalence.

In Russia, the medical administration is divided into three great departments, the civil, the military, and the naval. Sir Alexander Crichton was lately at the head of the civil department, and, with a laudable ambition, strenuously laboured at the destruction of abuses. Sir James Wylie has been, and is still, no less assiduous, as chief of the military department, in introducing reformation; and I believe Dr. Leighton is also influenced by similar motives in his plans, as chief of the naval department. But the exertions of a few individuals cannot produce a considerable change in an enormous empire, nor have an extensive influence upon the conduct of those whose salaries are inadequate for the support of life, and far less for the maintenance of their rank in society. They may do some good in their chanceries;

* Vide p. xciii.

but at the distance of hundreds and thousands of miles, the dread of authority is lost.

I have formerly alluded to the ease with which the certificates of medical men are obtained in Russia *, in which soul and conscience seem to be hushed to sleep. An officer who absents himself longer from his regiment than the time of his furlough, is under no apprehension of the consequences. He rides about and amuses himself; he then feigns disease, and obtains a certificate. But even this ceremony is altogether unnecessary, at times; a sight of the sick is not requisite. It is quite sufficient that the name of the *disease* be sent, and the *date* of its commencement; that the period to which it is desired to prolong the furlough be indicated, or how long it is wished that the certificate should be antedated; — provided there be *an inclosure*. This is only one of the numerous abuses of medical men, who are unworthy of the name, and yet they are often reduced to such conduct by the necessities of nature. If they have little practice, what will an annual salary of about *20l.* or *25l.* sterling, do for them in a cold climate?

To conclude this dreary review, it may be said, that the whole system of the administration of Russia is like *the tissue of a decayed spider's web, or rather, like the centre of an immense wheel held together by rotten spokes*: corruption supports corruption, rottenness props rottenness; and this explains how the machine still continues its onward progress. Should a *slight concussion* be received in one part, there is a *sympathy* of the rest by which its force is uniformly diffused throughout the whole, and no single part gives way; for when one part gives way, the whole will fall; and that apparently will not happen until liberty give a death-blow to despotism. Till then, I fear, the character of administration will not undergo any material change.

At one time it was my intention to have introduced a long chapter either here, or in the Appendix of this work, with respect to the Russo-Greek faith, and the reader will remark some references to it in the

* Vide p. cxi.

history of Moscow. I have been necessitated to abandon that idea, on account of the want of room to do the subject justice within the prescribed bounds of the present volume: and it is the less necessary, as we already possess two excellent works upon this subject.* I have already delivered my opinion with respect to the genius of the Russo-Greek religion †, and numerous histories will present themselves in illustration of it, in the course of the history of Moscow.

I have devoted most particular attention to the variety of pictures, or images, which are used either as ornaments of the Russo-Greek churches, or as objects of reverence in the Russo-Greek faith; and, no doubt, many of the accounts of them which this volume contains, will excite curiosity and great interest. It is pretended that the Russians "do not attempt to draw upon the canvass a representation of the unseen and incomprehensible God, whom we never can represent ‡;" but surely the distinguished Platon must have been aware of the fact, that almost every church in Russia is adorned with pictures or images of the Lord God of Sabáoth, or of the Holy Trinity. § These, as well as other paintings which I have described, will enable us to estimate what ridiculous flights the unguided imagination, and the impious pencil, have made among the sublimest subjects which can occupy the thoughts of man. ‖

It has been attempted to show the difference between an "*affectionate salutation*" to the pictures, and the *reverence* or *adoration* of them: and we are informed, that the worship performed before the picture of the Saviour, consists in the deepest humility of soul before him as Lord and Creator of all; but that the worship performed

* The Rites and Ceremonies of the Greek Church in Russia, by John Glen King, D.D. London, 1772.; a most elaborate and interesting volume: and, The Present State of the Greek Church, translated from the Theology (*Boghosloviyé*) of the celebrated Platon, by Dr. Pinkerton, who has given a learned Preliminary Memoir on the Ecclesiastical Establishment in Russia, and a curious Appendix. Edinburgh, 1814.

† Vide p. xi.

‡ The Present State of the Greek Church in Russia, translated by Dr. Pinkerton, p. 228.; and the original *Boghosloviyé* of Platon.

§ Vide Plates.

‖ Vide p. 86—91. 146. 150—158. 313. 390. &c.

before the pictures of the saints is a reverence rendered to them out of a loving heart as his favourites, and as of the same nature, and of the same church, and members of the same body with ourselves.* But the learned divine must have been very sensible that not one in ten, perhaps in twenty, of the nobles attend to the difference he has made; he must have been conscious of the utter impossibility that illiterate peasants should mark the nice distinction which he himself has drawn betwixt the homage paid to the Saviour, and that given to the saints; and must have had innumerable, nay hourly, occasions of observing the idolatrous ideas which thousands of them actually entertain about the pictures and powers of departed saints.† From a collection of the opinions of ancient and modern authors now lying before me, it is perfectly clear, that the general impression has been, that the most of the Russians were and are idolaters; and if the worship of pictures be reckoned idolatry, and contrary to the second commandment, as is the case in my humble opinion, I fear no defence can be offered against the propriety of the appellation. How often have I beheld with deep sorrow, that reverence and adoration due to God alone, bestowed on the saints, and the holy images or pictures, and relicks! And in conversations with the peasants, when Christian charity was inclined to regard their actions with every indulgence, how frequently has my conscience told me that there was no palliation of the broad charge of idolatry! Some of the nobility, however, must be exempted.

A prominent feature of this work, is the open declaration I have made, that the Russians worship not only the *holy images*, mere pictures, but also *graven images:* and it is notorious, that one of these graven images is placed in the centre of Moscow, nay, in the very centre of the Kremle, and at the side of the great cathedral of the Assumption. Facts are stubborn things; yet a number of gentlemen now residing in and near London, when at Moscow, rather seemed to suspect my accuracy of observation. I therefore

* Present State of the Greek Church, p. 229. † Idem. p. 231. Note

conducted them to see such images, and they had ocular demonstration of the existence of some of those of which I have given a description, and to which I now refer the reader *, and can bear testimony to the correctness of my statements. Innumerable facts scattered throughout this volume, will sufficiently demonstrate the lack of knowledge, and the necessity of instruction, among millions of the Russian peasantry; a remark that brings to mind that my opinion as to the utility of Bible Societies in Russia has often been asked. The empire is not ripe enough to receive all the benefits anticipated from them by some; but a few seeds may fall into good ground, and in time may send forth blooming fruits amidst the present wide extended field of tares. Religion paves the way for morality, refinement, and civilization, and establishes a sure basis for the arts and sciences, philosophy and literature; and, therefore, Britons must rejoice at the flattering testimonials with which their offers, in behalf of Christianity, were hailed, and the almost unexampled encouragement † and success which the plan of Bible Societies has had in Russia. Their effect may be felt when the present race has passed away; and the names of their patrons may be lisped by innocence, and pronounced with esteem and reverence by after generations. It is not my province to dictate to so enlightened bodies of men, as are at the helm of those sacred affairs; but I cannot avoid wishing, that a general system of introductory education made a chief object of so noble a pursuit as the illumination of the minds, and the salvation of the souls of our fellow-mortals. The institution of Bible Societies in Russia, will form a remarkable epoch in the history of the present reign; and the uncommon interest taken in their prosperity by Alexander, will reflect eternal lustre upon the memory of that monarch. Such is my opinion, though contrary to that of some of my friends and a number of my acquaintances. ‡

* Vide pp. 198, 199, 200. 418. † Vide p. 364.

‡ As I have professed to have real pleasure in relating every thing of good report with respect to Russia and her sons, and as I wish not to appear invidious by omitting to take notice of any individual who is justly valued by his sovereign, and by his country, I must

The degraded and melancholy views which truth has forced me to bring forward of the character of the Russian nation, so far from dispiriting the friends of Christianity, and of Bible Societies, will only tend to excite their energy, and to the device of new schemes for making known the great truths of religion. May heaven grant success to such angelic undertakings! The field for exertion is extensive and dreary, but "knowledge is power;" and the heaven-inspired energy of man, while it allies him to his Maker in heaven, almost renders him omnipotent upon earth.

I must now finish my remarks on the character of the Russians. According to the plan which I had sketched, I ought to revert to the opinions of authors respecting their character before the commencement of the 18th century.* The materials are before me; but the scheme is much more extensive than I thought of, and I fear the reader's patience would be tired by numerous quotations from a multiplicity of authors. As he can consult these himself, I shall at present content myself by making a reference to the names or works of those most deserving of notice, though some of the statements of a few of them be unfair or false.† With my own views, as to

allude to Prince Alexander Galitsin, Minister of Public Instruction for foreign Confessions, and President of the St. Petersburgh Bible Society. In the year 1814, Dr. Pinkerton speaks of him as "a nobleman, whose high rank, personal talents, and public and private character, render him a general blessing and honour to his country."† Nine years have since elapsed, during which the Prince has maintained a steady and arduous wish to promote the interests of religion and of general instruction throughout the Russian empire; and has employed every possible means for the accomplishment of those important purposes, whether he met with applause or with disapprobation. Long may he live, and as long may he fulfil, with equal ardour, the venerable duties of his office! Vide also p. 12. Preface.

* Vide p. xiv.

† Fletcher, Crull, Collins, Milton, Lord Carlisle's Embassies, Olearius, Le Brun, Mayerberg, Perry's State of Russia, Levesque, Le Clerc, Richardson, Gordon's History of Peter the Great, M. l'Abbé Chappe d'Auteroche, Memoirs of General Manstein, Coxe, Tooke, Storch, &c.; and among the Russian authors, Lomonósof, Tatístchef, Stcherbátof, Boltín, Karamzín, Glinkii, &c. &c.

† Present State of the Greek Church, p. 35.

the present state of civilization in Russia, and its anticipated rapid progress, the reader is acquainted; and they are still further developed in the history of Moscow, which is now to engage our attention.

Russians, farewell! May heaven grant your speedy elevation in the scale of intellect, show you the value of morality, and inspire you with true religion!

A

DETAILED HISTORY

OF

MOSCOW.

General Front View of the Kreml.

INTRODUCTION.

EVERY city, like mortal man, has its day. The noblest and the proudest see the helplessness of infancy, and pass through the vicissitudes of their existence to ruin and oblivion. What are now the boast of Ancient Greece, Athens and Sparta? Two mean villages. — What is Carthage? A mere promontory, where scarcely one stone lies upon another, to indicate her situation, still less to record her history. — What is Rome, formerly the mistress of the world? She exists, indeed, but her glory is gone; all but the decaying fragments of her antiquity, and those recollections which still linger round the seat of the decaying papal power.

Every great city, with the history of which we are acquainted, has, in its turn, been visited by great calamities; earthquakes, eruptions of volcanoes, lightning and thunderstorms; hurricanes of wind, rain, and hail; inundations, fires, famines, invasions, the plague and pestilence, insurrections, and other awful visitations, have made it their victim; changing its distinguishing characters, diminishing or increasing its population, and forming the prominent epochs of its history.

The immediate effects of such misfortunes are commonly dreadful, and sometimes attended with degrees of suffering and misery,

from the contemplation of which the mind of man revolts. Who can forget the details of the earthquakes at Lisbon; the awful eruptions of Etna and Vesuvius; the famines which, at different periods, have desolated Europe; the plague of London, of Constantinople and of Moscow; the invasions, in modern days, of almost all the capitals of Europe; the destruction of Washington and Algiers; the dreadful fires of Constantinople, and of our own capital? Many have been the ravages of this fearful element in Moscow at different periods, *but the invasion and burning of Moscow in* 1812, arrests the terrified contemplation. Then was presented to heaven, a conflagration more extensive, awful and sublime, than the world had perhaps seen since its foundation. It was a very "*ocean of flame*," whose rapid fury, fed by every thing which seemed to oppose it, can hardly be called up to the imagination by any imagery of language, or by any power of words.

However dreadful these calamities may be in their nature, and in their necessary consequences, to suffering humanity, there is no doubt that they have often ultimately had an important and valuable influence on the general civilization, customs, manners, morals, religion, and literature of whole nations; while their operation on the cities they have visited has been immediately and directly beneficial, increasing the sum of happiness and the sources of happiness.

Whatever may be the speculations of enthusiastic philosophers, time and experience demonstrate that man, even at the highest pinnacle of improvement and knowledge which the human mind ever has attained, or probably can attain, has ever been, and it is likely, ever will be, a progressive being. Let him look to his *imperfections*, and then talk of *perfectibility*. Almost as soon as he has completed what he had esteemed the master-piece of his own works, he discovers something that might have been more agree-

able or more useful; in a word, that might have been better. His works are like himself, the subject of improvement; he reforms and re-reforms them; he modifies and re-modifies them; but never arrives at the point to which his own ambition had directed him. Far less does he approach perfection in the eyes of others; and he is still more distant from the summit of real perfection, if such perfection can be conceived of in relation to man. Mutability and change are the necessary consequence of his limited power. He cannot re-create what he destroys — he cannot restore even his own works to their original form and character; novelty is therefore not only a charm, but a necessity; and the application of art for the purpose of improvement, to the vicissitudes produced by time and calamity, is one of the most valuable promoters of civilization and its attendant blessings.

The same remarks forcibly apply to the habitations of men, where this principle of change, of creation and decay, is constantly in action. A city is ruined. The streets are widened and improved — squares and places are formed — finer edifices are erected — causes of disease are removed — general improvements are adopted; and the city is resuscitated from its dust, more healthy, and more beautiful. We are aware that this is not always the *progress* of things, after signal misfortunes: yet Moscow does not form the exception; for of Moscow, it may be said, that ever since it became a capital, great calamities have been its portion. It has sustained many sieges, — has often been taken, and laid in ruins, by the Russian great dukes themselves, by the Poles, the Lithuanians, and above all, by the Tartars. It has been distressed by famine, — attacked by the plague, — and repeatedly destroyed by terrible conflagrations. Indeed, except Constantinople, perhaps no city of nearly the same magnitude, which now exists, or ever existed, has so often been burned to its foundation, and as

often arisen from its ashes with sudden renovation. Every fire has been followed by such a renewal and improvement, as, after the immediate impressions, tended to console, in a great degree, its numerous inhabitants. But let us turn from times long past, to what has happened in our own days. The view of Moscow, in 1821, contrasted with its situation in the year 1812, before the last *burning* of the city, presents a powerful demonstration of the *utility of misfortunes*, and affords a happy illustration of the remarks we have ventured to make; and when the revolution of a few years shall have soothed the wounds of suffering and distress; —when memory recalls, less vividly, the *awful blaze*, and its dreadful consequences; — when the Russians, in beholding a vastly improved and splendid capital, have their ideas distracted from the past, intent upon the present, and anticipating the future; — when they review all the effects of the year 1812; probably, *the burning of Moscow* will be regarded, not as a misfortune, but as a *happy event;* — a distinguished blessing in the course of Providence.

Wherever a civilized army enters a less civilized country, it carries with it, and often leaves behind it, the seeds of future general improvement in arts and sciences, as well as arms. Certain it is, that since the French invasion, a great number of new edifices have been constructed, while others have been restored in a manner superior to their original state. Streets of old black wooden edifices and hovels were destroyed, which were the receptacles of filth and disease, and blots upon the general beauty of the capital. Squares have been formed, or new modelled; streets made straiter, wider, and more regular; the city walls have been repaired and white-washed. The whole city, in short, has assumed a more European aspect, though the irregular Asiatic outline is everywhere visible.

Improvement of a city, — improvement of even a solitary

edifice, tends to general or particular good, or to both; and has an almost insensibly beneficial effect upon the mind of man: so much so, that by the style of the architecture of a city, if built by its natives, you may judge of their progress in civilization; if built by foreigners, or partly by foreigners, the deduction is hardly less obvious: objects of ingenuity and taste call forth the latent powers of the fancy and the understanding, force them into action, form and correct the taste of individuals, and ultimately spread their influences over the whole field of social habit.

The attack upon Russia by the armies of the south of Europe; the subsequent conquest of Paris, in which the Russian troops bore so prominent a part; the abode of these troops in France; the settlement in Russia of a number of foreigners, who accompanied the invading armies to Moscow; and the return of others in consequence of encouragement, or the prospect of encouragement held out to them, are all events of singular interest to Russia. The influence she has acquired, and apparently consolidated, in the direction of European affairs, and the subsequent effects on her general civilization, which may be confidently anticipated, make every element of improvement of the highest importance to her.

It is the duty of the historian, whether he speak of countries, of cities, or of men, to exhibit them to us under every point of view. He is bound, in so far as the materials of information are accessible to him, to show us their origin, their progress, their revolutions, and their present condition.

Under this impression, I have recorded the varied statements of the foundation of Moscow; traced the city through all its changes, from its earliest existence to the present times, according to the testimony of Russian and foreign authors; while I have noticed the chief events connected with its history, and presented a general and particular view of this famous metropolis at the

present time. I have not followed, however, chronological order in my work: for after the account of the foundation of Moscow in 1147, I have deemed it best to proceed to the general and particular description in 1820; thus leaving an interval of 673 years, through which its progress will be traced. When the reader knows Moscow as it now exists, he will be prepared to accompany me in this interesting detail, especially of the events of the year 1812, and the eight following years.

Before proceeding farther, however, it is absolutely necessary, to introduce a standard for the transposition and pronunciation of Russian words in the English language.

PRELIMINARY DISSERTATION ON THE RUSSIAN LANGUAGE.

The Russian language has some letters peculiar to the Sclavonian dialects, and of course many singular sounds and combinations of sounds in syllables and words. Its structure and modes of expression are characteristic and sometimes obscure, which renders it no easy task, even for foreigners who have spent the greatest part of their lives in Russia, to acquire a moderately good pronunciation, or to speak with general correctness.

With the forms of many of the letters of the Russian alphabet, which are the same as the Greek and Latin alphabets, we are acquainted: others are altogether new to us; but of the letters of the Russian alphabet, which have the form of the Greek and Latin, some have sounds or names altogether different; and there are other letters, in attempting the names or pronunciation of which, the best grammarians place the character to be explained opposite

to itself, or perhaps add to it some useless vowel, leaving the uninformed wholly in the dark, till the sounds or names of these letters are acquired by the assistance of a teacher. This is the case in the alphabet of the Russian grammar, published by the Imperial Russian Academy. A tyro will not be much wiser, when he finds Ш *a* opposite Ш, or Щ *a* opposite Щ: Э opposite Э: — Ю opposite Ю: — Я opposite Я: or when he sees І & Ѵ without any explanation at all: *i. e.* without a name. The same difficulties occur in a greater or less degree to a foreigner, in acquiring any language. Practice alone will master some of these impediments. The difficulty or facility, however, of learning any foreign languages, will be modified by the greater or less resemblance of the letters, the syllables, the words, and of course the pronunciation, as well as the general structure of that language, to our native tongue, or to any other language we may have previously attained.

The Russian language is very little known beyond the districts in which it is spoken. Though it has considerable affinity with its root, the Sclavonian, and its sister dialects, the Polish, Bohemian, &c. it is little like our own, or any other we have probably been accustomed to hear, read, or speak. Hence it happens, that some individuals born at St. Petersburg, and in other parts of Russia, of German, French, Swedish, Danish, English, or other foreign parents, speak the Russian language indifferently, and with such a pronunciation, as immediately to proclaim, to a native, their origin. At St. Petersburg, however, but especially in the more remote parts of the Russian empire, by those who have taken pains to learn, the genuine pronunciation is frequently acquired, and to them the structure of the language is familiar. Such foreigners often speak Russian with facility and correctness; sometimes with fluency and elegance.

After thus referring to the difficulties of learning the Russian language, I cannot avoid mentioning here an instance of its easy attainment. The late professor, John Robinson, of Edinburgh, nine months after his arrival at St. Petersburg, is said to have delivered his lectures, *viva voce*, in Russian, at the Imperial Academy; an extraordinary instance of the celerity of the acquisition of a language, and of intense study; even admitting that his pronunciation was not pure, nor his diction always correct.

Since the Russian language is so different from most European languages, and the difficulties of pronunciation and of speech are so great to foreigners, who, by their residence in the Russian empire, have had every opportunity of acquiring this tongue; is it astonishing, if a *traveller* flying through, or sojourning a few days, weeks or months, in Russia, even though his whole time were devoted to the study of the language, — a study, however, too often despised, — should depart nearly as ignorant as he arrived, — should, in attempting to *transpose* Russian letters and words, by means of the Roman or English characters, not only often err, but even create most stupid and ridiculous words, which nobody can pronounce, far less comprehend?

The crowd of consonants, which we meet with together, in words transposed from the Russian, as in *Peschtschannaya*, a street in St. Petersburg: *Schtcshi*, cabbage-soup * confound and disgust us, for we may rest assured, few foreigners, Germans excepted, will be able to pronounce such words at all; and far less to give the intended Russian pronunciation. Indeed, in perusing the Russian bulletins, issued during the late war, how often did it happen that the English reader overleaped *transposed Russian words* altogether, because, when he uttered them in the circle of

* See Storch's Picture of Petersburg, and translation into English, p. 18.

society, he only excited the universal laugh. The simple word *Kosáck*, for example, was metamorphosed into Cóssac, Cózak, Cossack, and Cóssok; in lieu of *Ko-sák*. The same remark applies to the transpositions of Russian words into French. When a Briton or a Frenchman finds *schtsch*, seven consonants in succession, to represent a single Russian letter Щ; no wonder he is alarmed, and glad to overleap it. The Germans alone can comprehend it, by such a designation. *

Is it surprizing that those who visit Russia should mistake and mis-spell the names of various objects and places, since that happens with *flying travellers* every day, in every country of Europe; and even to natives, who have the advantage of knowing the language, customs, manners, laws, &c. of the country in which they peregrinate? A too general ignorance of the Russian tongue has led to renderings often false, ridiculous, or unintelligible, both with respect to sound and sense. It would be too much to expect that the superficial enquirer should be always right, but here he is almost universally wrong; he relieves himself by the persuasion, that all the errors, all the unutterable words, and combinations of these words, are easily to be excused and explained, by the simple assertion that they are owing to the harshness, the irregularity, and *barbarisms* of the Russian tongue.

Thus, a language regular and copious, smooth and harmonious, varied and elegant, is thrown aside, as unworthy of serious attention, because one man has no diligence, and another no taste. Nay, even some foreigners resident in Russia venture thus to despise and to condemn the language; a language which, either through ignorance or want of application, they themselves can only speak most imperfectly.

* Vide table, in Charpentier's French and Russian Grammar.

And not the language of Russia alone, but her customs, manners, and religion, have suffered from the misrepresentations of the careless and the idle.

After the statements already made, the reader will not be startled, when it is mentioned, that in all the travels in Russia, by foreigners, which have come under my review, the *transpositions* of the letters of the Russian alphabet, into those employed by southern European nations, are often incorrect, and sometimes absurd; and the words unutterable, and incomprehensible. The German transpositions from the Russian are more appropriate, owing to the facility with which a string of consonants can be combined in that language; as well as to its possessing a number of the same sounds; sounds which exist neither in French nor English.

Some authors, however, have mounted above the general climax of error in this particular.

In Olearius's Travels, we find *Goses*, in place of *Gosti*, stranger-merchants, or visitors; *Catairogod*, for *Kitai-Górod*, one of the divisions of Moskow; *Uzemirna wosdui senja Chresta*, instead of *Vsemirnoye Vozdvijeniye Khresta*, Universal elevation of the cross; *Blaganescenia prisizte Bogorodice*, for *Blaghovestcheniye presviatŭi Boghoroditsŭi*, the Annunciation of the Virgin Mary; *Schiestuie swetaya Ducha*, in lieu of *Soshestviye Svetaho Ducha*, the descent of the Holy Ghost.* Indeed the table of the Russian festivals, from which the three last examples are taken, is full of such mistakes; and the rules which Olearius has given (p. 95.), for the pronunciation of the Russian alphabet, are frequently erroneous.

It is more surprising to find so many errors in the work of our

* Vide pages 86—99, &c., of translation of Voyage de Perse et de Moscovie, par Adam Olearius.

countryman Collins*, who resided many years at Moskow, as physician to the Tzar Alexei Michailovitch, at a time when he must have been obliged to speak Russian, as the French language was at that period little in use. We can only account for these defects, by supposing, that he had a bad ear, or was careless, or that they crept in by the inadvertence of his editor, himself being dead before its publication.

The sounds of the letters of the Russian alphabet are badly explained (p. 44.), and his transpositions of Russian words are very faulty; for example, he always writes *Czar*, for *Tzar*; *Vayad*, for *Voëvode*; *Juan Vasilowidg*, for *Ivan Vassilievitch*; *Obràsänsky*, for *Preobrajeniye*, or *Preobrajenskoi*; a place, formerly in the suburb of Moskow, named after the Transfiguration.

The *Voyage de Deux Français* is full of wrongly-spelled words; and the vocabulary of the Russian, for the assistance of travellers, vol. iii., is full of blunders; the blind leading the blind, or rather attempting to blindfold those who see. The few words in this vocabulary, which represent accurately the Russian words intended, might be soon selected; but to point out the errors, would require the erasure of nearly whole pages. †

In Levesque, we find comparatively few errors. He was well acquainted with the Russian tongue. ‡

In Le Clerc's work, a number of mistakes occur in the orthography of Russian words, though not a great many of consequence. §

In Coxe's Travels, there are numerous orthographical errors of the same kind. Thus, we find *Novogorod*, for *Novgorod*; nun-

* Collins's Present State of Russia, in a Letter to a Friend in London, 1671.

† Voyage de Deux Français, en Allemagne, Danemarc, Suede, Russie, et Pologne, fait en 1790, et 1792.

‡ Histoire de Russie.

§ Histoire Physique, Morale, Civile, et Politique de la Russie.

nery of *Viesnovitskoy*, for *Voznesenskoi*, or of the Ascension; *Kremlin*, for *Kremle*; *Khitaigorod*, for *Kitaigorod*; *Bielgorod*, for *Beloi-Górod*; *Semlainogorod*, for *Zemlianoi-Górod*. *

Both the French and the Germans have been very desirous to transpose the peculiar sounds of the Russian into their own tongue, and English translators of their works have produced a host of most extraordinary and barbarous words; for example, in the translation of Storch's Picture of St. Petersburg, we find numerous words such as these, taken from the description of the plan: *Blagoveschtscheniye*, *Proischoschdeniye*, *Peschtschannaya*, and *Schtschi*, &c. These words, we conceive, are unutterable by those who are ignorant of Russian. They are correct transpositions into German, the original language of the work, but in an English dress, who can bear them?

In Wichelhausen's Description of Moscow, we find a few errors, as *Loberschnicki*, for *Lavushniki*, dealers in small wares; *Butterschniki*, for *Butushniki*, police-sentinels; *Kraul*, for *Kararil*, a watchman, &c. &c. †

Tooke's, Clarke's, James's, and Machmichel's orthographical deficiencies, I cannot now discuss.

A great source of the errors of many foreigners, is, that they have not drawn their information from the fountain-head, the Russian itself. The French, the Germans and English, transpose words into their respective languages, agreeably to the sounds of these languages. Individuals of these nations translate each other's works, and copy the transposed Russian words, as they find them, letter by letter; thus the Russian word, *Butuschnik*, transposed into German is *Butushnik* in English; *Tchas* (an hour), transposed into French, is *Chas* in English.

* Travels into Poland, Russia, Sweden, and Denmark.

† Zuge zu einem Gemahlde von Moskva. Berlin, 1803.

The following alphabet of the Russian is taken from the excellent grammar of that language published by the Imperial Russian Academy: opposite the Russian letters, we find their names when sounded singly, and also their value, when formed into words, represented, as far as that is practicable, by corresponding letters of the English alphabet.

The modern Russian admits only 35 letters; the mother of the Russian language, the Slavonian, has 42 letters.

RUSSIAN ALPHABET.

Forms of the Letters.	Names of the Letters.	Value in English.
А	Az	A
Б	Buki	B
В	Vedi	V
Г	Glaghol	G
Д	Dobro	D
Е	Yest	E
Ж	Jiveté	French J, as in Je, jaune.
З	Zemlia	Z
И	Ije	I
І	——	I
К	Kako	K
Л	Lyudi	L
М	Mŭislété	M
Н	Nash	N
О	On	O
П	Pokoi	P
Р	Rtsŭi	R
С	Slovo	S
Т	Tverdo	T
У	——	U, as in *bull*.
Ф	Fert, or Phert.	F, or Ph, Greek Phi.
Х	Kher	Kh, Greek X.
Ц	Tsŭi	Ts.
Ч	Cherf	Ch.
Ш	Sha	Sh.
Щ	Tscha	Tsch or Shtsh.
Ъ	Yer	Mute letter.
Ы	Yerŭi	UY.
Ь	Yer	Mute letter.
Ѣ	Yat	E hard.
Э	Э	Ditto.
Ю	Ю	U broad, as in *usual*.
Я	Я	Ya.
Ѳ	Phita	
Ѵ	Ijitsa	

" Of sounds in general, it may be observed, that words are unable to describe them. An account, therefore, of the primitive letters, is useless, almost alike to those who know their sound, and to those who know it not." * The sounds of the letters of one language being fixed, however, may be advantageously used to represent the sounds of the letters of another language; and the continual occurrence of Russian words, in this work, renders it necessary to attend to the following remarks.

Observations on some of the Letters of the Russian, and their Sounds.

A. This letter has either the short sound of English A, as in hat, mat; or the middle sound of A, as in mar, bar.

B. This letter often takes the sound of F, at the termination of words. Double B occurs at the commencement of some words, as *Vvedeniye*, which only gives to the *V* a fuller sound; therefore, through this work, for such words, a single *V* has been employed.

Г. The letter *Glaghol* has different sounds; first, as English G hard, as in *Galká*, a raven; *Górod*, a town; *Grom*, thunder; *Gerb*, the arms; *Glaz*, the eye; where g is sounded as in the English words *gag*, *gap*: 2dly, in words borrowed from the Slavonian, as in *Glana*, the head, sometimes pronounced as *Hlana*; *Gartan*, the throat, pronounced *Hartan*: 3dly, in words derived from foreign languages, Glaghol takes the same sound that it has in the language from which it is borrowed; as *General*, a general; *Geographiya*, geography; *Gigant*, a giant; *Gubernator*, governor; *Geroi* or *Heroi*, a hero; *Gellespont*, the Hellespont. (See remarks hereafter, on

* Johnson's Preface to English Dictionary.

the pronunciation of the Greek and Latin, in Russia:) 4thly, in the middle, and at the termination of words, as in *Bog*, Bog*h*; *Blagovestcheniye*, Blag*h*ovestcheniye; *Bogoroditsŭi*, Bog*h*oroditsŭi, Glaghol has neither the sound of G hard, nor of H. Indeed, in English there is no corresponding simple sound. I have represented this letter in such cases as the above, by *gh*; and it is not to be doubted, says Johnson, "that in the original pronunciation, *gh* has the force of a consonant deeply guttural, which is still continued among the Scotch." *

A North Briton, therefore, will easily pronounce these and all similar words properly, when told, that Glaghol, as represented in this work by *gh*, has the same strongly guttural sound as *gh* in the Scotch words, *Ought*, *aught*, *eneugh*, *sheugh*, *skiegh*, *haughmagandie*; or as *ch*, in the Scotch words *Loch*, *Hech*. The Germans, also, know this guttural sound of Glaghol exactly, as in *Noch*, *Ach*, *Machen*, *Acht*.

Glaghol is the Greek Gamma, and is never sounded soft in Russian. Therefore, in the transposed Russian words in this work, G is always hard, when followed by a vowel.

In the Russian, G is sometimes pronounced as K; as Druk, for *Drug*; Snék, for *Sneg*; Nedosúk, for *Nedosúg*; and in the genitive of nouns, it often takes the sound of V, and often of H.

E. This letter is sounded somewhat like *Ye*; the *e* neither being so soft as in *ye*, nor so hard as in *yet*. The Scotch are also acquainted exactly with this broad sound. In the middle of words the *e* is sounded as in then, men, ten.

In some Russian words, E is pronounced as O; as in *Jeltii*, yellow; *Shelk*, Silk; pronounced joltii and sholk.

* Johnson's Dictionary and Grammar of the English Tongue.

This letter, in some words, has a peculiar sound; as in *Med*, honey, pronounced nearly as myod; *Potemkin*, nearly as Potyemkin. If I mistake not, such words as have *e*, thus sounded, in Russian, are printed with *io* in the Slavonian. To assist the reader, *ye* is employed to represent this letter.

Ж. This is represented by the French J; the sound resembles that of Z, in the English word *azure;* or *ge*, as in dungeon, spunge, expunge, lounge. In Russian words, transposed in this work, it must therefore be remembered, that *J* or *j*, has the force of the French letter J.

И and I. These letters, though represented by I, have the sound of English *ee;* exactly the French *i*. Though these two letters have the same sound, yet, in the Russian language, some words in their orthography require the one, some the other. The former is usually employed before a consonant, the latter before a vowel. As they very frequently terminate words, either separately or united, the reader will attend to their sounds, transposed by *i* or by *ii;* thus, *Vasilii* is to be pronounced Vasil*ee-ee; Grigorii*, Grigor*ee-ee; Velikii, Velikee-ee; Drevnii*, Drevn*ee-ee; Vitii*, Vit*ee-ee:* the double vowels *ee-ee*, not being long dwelt upon, though pronounced soft.

The letter *I* sometimes sounds like Y; as in *Iacof, Yacof*, James; *Ioann, Yoann*, John.

O. When o is accented, it has the broad open sound, as in *Dobró;* when not accented, it very often takes the sound of *a* middle, as in *bar;* as *Moskva, Golitsin, Khorosho;* which are pronounced M*a*skva, G*a*litsin, Kh*a*r*a*sho. In this work, therefore, I have transposed o by *a*, or by *o;* according to its real value in the Russian words.

C. This letter answers to our S; as also to the English C soft. For C hard, in the Russian, K is used; as, for example, *Kon-*

stantin. Like the *English S*, the *Russian C* often takes the sound of Z; as in *Sbor*, pronounced Zbor; *Israil*, pronounced Izrail.

У and Ю. As may be remarked in the alphabet, these two letters are employed for the long and middle sounds of the English U. In this work, the first letter is represented by *u*, and the second by *yu.*

Х. Is one of the most difficult letters to transpose into English: 1st. It sounds as *Kh*, slightly guttural, at the beginning of words, as in *Kharasho;* enunciated almost as if written *ikharasho;* very gently upon the *ik:* 2dly, as *ch*, German, in the middle, and at the termination of words, or as in the Scotch word *loch.* This letter would be properly represented by *Ch*, also, at the commencement of words, except, that it would probably convey a false idea, as it might appear to stand in place of K.

Ч. The sound of this letter is exactly the same as *Ch*, in *Charles, rich.* This character is therefore represented by *Ch*, in this work, except in the middle of words, as *Pocht*, where the enunciation would probably be wrong; in these cases, we have employed *tch*, as *Potcht;* as to the sound of which there can be no mistake.

Щ. This letter has puzzled most foreigners, who in their transpositions of it into their own languages, have produced a vast number of barbarous and unpronounceable words. The exact sound may be produced by blending the two last syllables of establi*sh*'d *ch*urch; in the following work, I have transposed it by the letters *sch.* These consonants make an approximation to the sound, and will not distaste the reader when he meets with them; while they would be

sufficiently understood by the Russian, in the enunciation of words.

Ы. Yerŭi is seldom pronounced purely by foreigners. In words it sounds nearly as ŭi; the *u*, as *u* in b*u*ll, and the *i* as *ee*, or French *i*: at the same time, these vowels must be slurred into a diphthong.

This letter is quite peculiar to the Russian language, and the Russians often exercise foreigners with it; as in the word *bŭil*, the past, *was*. By pressing the tongue against the roots of the fore-teeth and palate, and attending to the above directions, the sound will be nearly pure *bŭil;* but neither *bil* nor *boŭil*. In French, this sound is made very nearly by the letters *oui*, pronounced briefly, or as it were a hurried triphthong, as boŭil.

In this work, Yerŭi is represented by *ŭi*, as above explained. In some cases, however, in the middle of words, I have been forced to use a single *i* in place of *ui*, so as to prevent confusion.

Ѣ. Nearly Greek H, or English E, short; as in *enter*. In some cases it sounds as English ye, in yet; as in *ezdit*, pronounced yezdit. It is therefore represented so as to bring out its proper sound, either by *e* hard, or by *ye*.

Э. As Greek H. Used in words derived from the Greek and Latin; as *eskadron*, a squadron; *exo*, an echo; and the pronoun *étot:* and is represented by *e* hard, as in *enter*.

Я. In the pronoun Я (*I*), at the commencement and at the termination of words, this letter sounds like *ya*, or *ia*, in the word *regalia;* as *yabloko*, or *iabloko*, an apple; *ditya*, or *ditia*, a child. In the middle of words, it sounds almost like Greek H, or English E short, as in egg; or as *ia* blended toge-

ther, the sound of the *i* mellowing into *a*, and the *a* sounding like short *e*. In this work, at the beginning and termination of words, this character is represented by *ya*, and in the middle of words, by *ia*. The reader will give attention to the above remarks.

Θ. This is the Phita of the Slavonian and Russian; certainly the Θ of the Greek, though corrupted in sound. It is used in words derived from the Greek; as *Θrakiya*, Thrace; *Θéäter*, theatre, though generally the Russians write and pronounce it simply, *Teäter*:—and in proper names, as *Θeodor*, *Θeophil*, &c. *Theodor* and *Theophilus*. The Russians, however, often supplant this character by the Φ, both in writing and speaking; so that we have *Phedor* and *Pheöphil*, in place of the above names. Some nations find it very difficult to pronounce the *th*, as in the above words, or as in *bath*, *smith*, &c. The Russians are among this number. This letter was probably first called Phita, by the grammarians, because they imperfectly comprehended the value of the Greek Θ; or could not enunciate that letter.

Ѵ. Ijitsa, in Greek words, and in Slavonian books, sounds as English *ee*, or French *i*; as in *Ipostas*: it sounds like *v*, in *Evangeliya*, the Evangely or Gospel, and in some other words.

It will be remarked, that the number of letters in the *Russian alphabet* is increased above the number of letters of the *Latin alphabet* by the number of vowels, and the two terminating mute letters *yere* and *yer*, and the letters Ц, Ч, Ш, Щ, Φ, Θ; and excepting the two latter characters, also above the number of the letters of the *Greek alphabet*. Many of these letters are, in fact, our compound consonants, *ts*, *ch*, *sh*,

ph, *th*. In the same manner the compound consonants, *fl*, *sl*, *sk*, *st*, &c. would form abundance of letters to serve an alphabet.

Of the Diphthongs.

ăi is sounded as i in high, as in the word Nikolăi.

ĕi is sounded as i in night.

ĕo has a peculiar sound, as in *Phedor* and *Pheodor*, pronounced Fyedor or Fyĕodor. These letters, however, often occur together, not forming a dipththong, and are then marked thus, ėò.

ŏi is sounded as *oy* in boy.

ЇИ are represented by *ii*, as formerly explained.

ȧii, *ŭa*, *iô*, *ȧė*, *ŭii*, must be sounded separately.

Of the Combination of the Consonants.

There are combinations of consonants in Russian, which are now almost unknown in English; as *mnogo*, *msta*, and which require the addition of vowels to produce their proper pronunciation; thus *minogó*, *imsta*, scarcely, however, carry any sound to the i. The words *kniaz*, *knut*, are nearly sounded as if written kiniaz, kinut, touching as slightly as possible upon the i. The Scotch language has this sound, in *knaggie*, points of rocks; *knappin*, a hammer; *knew*, knew; which was also used in English with the Scotch sound, at one period, and is a frequent combination in the Anglo-Saxon. Many more examples might be given of the same kind. In general, in the enunciation of such words as appear difficult to foreigners, the pronunciation will be facilitated by adding the letter *i*, either before or between these consonants, and thus forming regular syllables; but it must be particularly remembered, that the sound of the *i*, in all such cases, must not be heard distinctly.

The Russian language has no article, definite or indefinite. It

admits, therefore, only the other eight common parts of speech, which it would be useless here to enumerate.

It is regular in its structure, and is daily becoming more definite and pure, by the efforts of the Imperial Russian Academy, and of the literati of the *Societies of Belles Lettres* at St. Petersburgh and Moskva.

He who would wish to become well acquainted with Russian, and the idioms of the language, may be recommended to the perusal of the grammar, published by the Imperial Russian Academy, under the title, *Rossiiskaya Grammatika Sotchinennaya Imperatorskoya Rossiiskoya Akademieya.*

A few remarks on the pronunciation of the Greek and Latin, by the Russians, seem desirable here; and some general rules will be laid down for the transposition of words from one language to another.

In their Latin, the Germans, from whom the Russians have copied, and to whom they have been more indebted than to any other nation, follow the genius of their own orthography, and therefore sound the Roman letters conformably to the sounds of their own alphabet; hence, we sometimes see a Russian name, *Schtschegelof*, for instance, in a Latin composition, which might be better represented, following the genius of the English orthography, by *Schegelof* or *Tschegelof;* the g sounding hard, as in egg.

The Germans pretend to have retained the ancient pronunciation of the Latin; the Scotch are equally bold in their claims to correctness; and the English, except for their unclassic and peculiar sounds of *a* and *i*, in some words, think themselves quite Romans in their enunciation.

The German and Russian pronunciation of Latin sounds strangely to a Briton; as, for instance, intellegere, g hard, for our

intellegere; legit, g also hard, for our legit; C sounded as Ts or Tz; as in Cæsar, pronounced Tsæsar, and also sometimes Kæsar, by those who assert that the Roman C was universally hard; Circus, pronounced Tsircus; Circulus, Tsirculus; Zephyrus, Tsephyrus.

The pronunciation of the Latin, and we may also add of the Greek, differs in almost every country of Europe. The original sound cannot, perhaps, be now accurately determined, and hence every nation follows more or less the character of its own orthography.

An observation respecting the Latin, of Lord ——, who is well known to possess extensive philological and classical knowledge, and whose opportunities of observation, during his extensive travels, have been very great, I shall never forget.

In answer to the question I addressed to his lordship: "Which pronunciation of the Latin, of the nations of Europe, approaches, in your lordship's opinion, nearest to that of the ancient Romans?" he replied, "That point may be difficult to determine; but certain I am, that the English pronunciation of Latin is the very worst."

The scope of these general remarks is to excite the attention of philologists to discover, if possible, the original sounds of the letters, and of course the pronunciation of Greek and Latin. I am aware that this subject has been much agitated; but the fact, that those esteemed the *classic literati* of different countries of Europe, though the orthography of the words be the same, have a very different pronunciation, demonstrates the necessity of farther investigation.

It seemed also important to suggest to translators and to lexicographers, that in transferring words from one language to another, it would be wise to print the transferred words either in the original character or in italics, to indicate that every letter is printed as first written; or if they will trans-

pose them, to represent these words by the letters of their own language which will produce the same sound, or the nearest approximation to it which the orthography of their language admits; and by no means, in transposed words, to attempt to put letter for letter, nor to combine letters which have really no sound in the language to which they are transposed.

This rule is particularly necessary in works that are translated from one language into another, and from that into a second, and from a second into a third language. For example, let those who use German words in English translations, print them in the original characters or in *italics;* but, if they *transpose* them by English letters, let them produce a true pronunciation. If the French and Germans translate from the Russian, and transpose Russian words agreeably to their real value, and if these works be afterwards translated into English, the Russian words must be *re-transposed.* The English translator should know the value of these words in French and German, and write them so as to give the Russian enunciation as nearly as possible; and *vice versa,* from English into German or French. For want of attention to such rules, what ridiculous words have been introduced into translations, and into *re-translations!* I have strictly adhered to these rules, in this work, in transpositions of Russian words into the English language.

He who would wish to acquire the real pronunciation of Russian, must hear it spoken and read, and must have recourse to the assistance of a master. It is then a foreigner will find the difficulties disappear, and the language become inviting; it is then he will perceive what false ideas have been propagated respecting it.

It may be confidently asserted, that the system adopted in this volume, for the transmission of Russian sounds into English, will give the most correct idea of the original pronunciation, especially,

after a little attention to the contents of this dissertation; and, it is hoped also, that these remarks will prove useful to travellers, and to foreign historians of Russia.

Be it allowed me to remark, that some have been busy in tracing every thing that belongs to Russia, as well as the Russian language, to Grecian origin; while others have been of opinion, that the Slavonian language, acknowledged by all to be the mother of the Russian, is of Roman parentage. The subject is involved in obscurity, and perhaps will ever remain so.

The Russian language admits of three genders, which are known, as in the Latin, by their terminations. The adjectives, for the most part, in the singular, end in *oi* or *ii*, masculine; *aya*, feminine; and *oye*, neuter; and in the plural, in *iye*, masculine; *iya*, feminine; and *iya*, neuter.

The nouns also terminate differently; thus the Russians say, *Graph Orlof*, (masculine); *Graphinya Orlova*, (feminine); Rasumovsk*ii* and Rasumovsk*a*. In transposed words, the original orthography is always given, as it is necessary to have a fixed rule; and why not adhere to the real character?

How ridiculous is it to put *Elizabeth Petrovna*, *John Vassilievitch*, one half English, and the other Russ; in place of *Elizaveta Petrovna*, and *Ivan* or *Joann Vassilievitch!*

For want of following these rules, how many deviations from the real names of the Russian have we seen in a French, German, and English dress.

" Fair Moskva's smile my vision fills —
Her fields, her waters, — towering high,
And, seated on her throne of hills,
A glorious pile of days gone by."

FOUNDATION AND DESCRIPTION OF MOSCOW.

Moskva, as it is invariably called by the natives, is the ancient metropolis of Russia. Though written Moskva, the *o* being sounded like *a* in *hat*, it is pronounced *Maskva*. It seems, therefore, difficult to discover why the French should write *Moskou* and *Moscou* (masculine), and *Moscovie* (feminine): or why the English should write *Moscow*, or *Mosco*, and *Moscou*; especially, as it is well known, that the city derived its name from the river *Moskva*. Both nations may have formed *Moskou*, *Moscou*, and *Moscovie*; *Moscow*, *Mosco*, and *Moscou*, from the Latin *Moscovia*: an appellation that sometimes has signified *Russia*; sometimes, only *Moskva*, the capital of Russia. The Germans, when they write *Moskwa*, have followed the Russian orthography; their *w* sounding as our *v*: and their language even admits, pretty nearly, the sound of the adjective *Moskovskii*, of or belonging to Moscow, in the word *Moskowisch*. Sometimes, however, the Germans write *Moskau*, a complete deviation from the real sound or name.* I have adopted the appellation, Moscow, in compliance with general usage.

Moscow, although called the ancient metropolis of Russia, is not of so remote an origin as Novgorod, Kief, Vladimir, and Tver; all

* Karjavine, a Russian, always writes *Moscva*. Remarques sur la Langue Russienne, 1791. Others write Mosko and Moskow.

of which had been the residence of the Russian sovereigns, before the former city existed, or at least, had attained any pre-eminence. But Moscow is called the ancient metropolis in contra-distinction to St. Petersburg, the modern capital, or rather residence, and is, by many of the Russians, still esteemed the *true metropolis* of the *Russian empire:* indeed, except for the non-residence of the court, in all other respects, it has very decided claims to the title.

The origin of Moscow is involved in considerable obscurity. Though there is a general agreement, on many points connected with its foundation and early history, among Russian historians, yet their discrepancies and differences on others will claim attention. Had the writers cotemporary with, or soon after the establishment of a small village, near the site of the Kremle, been able to foresee that it would become the seat of the chief principality of Russia, as happened in the year 1304, when the Great Duke Daniel transferred the seat of government from Vladimir to Moscow; or had they been aware, that Moskva would become one of the largest cities of Europe, or the metropolis of the largest empire of the world, they would have been more circumstantial in their information. But obscurity hangs over this subject, and there do not exist, at this day, any authentic documents to assist enquiry. By collecting together the various, and sometimes opposing accounts of the most reputable historians, and comparing them with the opinions and the evidence flowing from less distinguished sources, an approximation to truth may be expected.

Some annalists have recorded that Moscow was founded by the Great Duke *George*, in the year 1158; but according to the most accurate accounts of the Russian annalists, that prince died in the year 1157; consequently, it is impossible that he could have been the founder of that city*, if the date be correct.

In the year 1156†, or 1157‡, the Great Duke *George*, on his

* Stcherbatof's Hist. vol. ii. p. 248, 249, 250. † According to Stcherbatof.
‡ According to Vsevolojskii. See Dictionnaire Géograph.

retreat from Vladimir, wishing to see his son Andrei Bogholyubskii, went from Kiéf to Vladimir, and tarried at a place, where Prince Oleg, the guardian of Igor, had founded a town, between the rivers Moskva, Yauisa, and Neglinnaya, which had already become an ordinary colony, and was then in possession of a rich and distinguished individual, named *Kutchko Ivanovitch*. This man, by the extent of his domains, and his wealth, almost rivalled the Russian princes. Although Kutchko was a subject of the Russian principality, and especially of the Great Duke George, in whose territory he lived, yet on this occasion, seeing the Great Duke with few attendants, he not only failed in showing him the respect due from a subject to his sovereign, but even ridiculed him in unbecoming language. The Great Duke George, irritated by such insolence in his dependant, ordered him to be seized, and to be punished with death. According to the then prevalent custom, the property of this indiscreet man belonged to the Great Duke George; who, seeing a fertile country, a convenient situation, and facilities for building a strong town, immediately ordered a piece of ground, of no great extent, where the Neglinnaya joins with the Moskva river, to be inclosed by a wooden barrier, or palisade. This inclosed town he peopled with inhabitants from the neighbourhood, and called others thither from Vladimir. He gave it the name of Moskva. The young children left by *Kutchko*, the Great Duke George took with him, and delivered them over to his son Prince Andrei at Vladimir. The young prince received them favourably, and afterwards married the daughter of Kutchko.*

Thus much we know, says Karamzin, that Moscow existed in the year 1147 (March 28.): and we may believe the most modern annalists, that *George* was its founder. They report that this prince, having arrived on the banks of the Moskva, in the village of the wealthy Boyarin, *Stephen Ivanovitch Kutchko*, ordered him to be put

* Stcherbatof, vol. ii. p. 248, 249, 250.; and Dictionnaire Géograph. de Russie, par Vsevolojskii.

to death for some insolence; and, captivated with the beauty of the place, there founded a town; and his son, then reigning over Sujdal and Vladimir, married the seducing daughter of the executed Boyarin.

Moscow is a third Rome, say these historians, and a fourth shall never be.* The Capitol was founded in a place imbrued with human blood. Moscow is entitled to the same distinction; and to the consternation of her enemies, is become a mighty empire! †

Before a town was built, Moscow, or rather the site of Moscow, was called *Kutchkova*, after the name of the then proprietor: and the place where now stands the Sretenskoi monastery, till the year 1482, was named the *pole*, or field of Kutchkof. ‡

Another relation is thus given:—George Vladimirovitch, Great Duke of White Russia, on his return from Novgorod to Rostof, made a visit to the boyar, *Kutchkof*, who had an estate upon the river *Smorodinka*, which is now called the Moskva. The visitor had formerly heard much of the beauty of the mistress of the house, and on seeing her, was, to the misfortune of her husband, fascinated with her charms. The imperious Great Duke, not fearing God, under the pretext that Kutchkof did not welcome him as he ought to have welcomed his sovereign, ordered him to be thrown into a pond, and carried his widow along with him. Some time having elapsed, the son of the Great Duke, *Andrei Yurevitch Bogholyubskii*, married Ulita, the daughter of Kutchkof, and received in dowry her father's lands; and they living on the spot, ordered a castle to be erected, and called it by the Slavonian name, *Kitai*. §

The following narration is yet more varied:—In the year 1125, at the death of the Tsar and Great Duke Vladimir Vsevolodivitch Monomach, his son, Prince Yury, ascended the throne of the principality in Kiéf; his son (i.e. Yury's) Prince Vsevolode, and his

* Rome and Constantinople are alluded to here.

† Karamzin's History, vol. ii. p. 217.

‡ Descript. of Imp. Museum of Moscow, p. 9.; also Karamzin.

§ Pamiat. Sobit. vol. iii. p. 241. Kratkoyé Letopis o Mosk. Gosudarst.

brother, remained with him in his capital; but the eldest son, Prince Andrei was placed in Sujdal. In the year 1158, this Great Duke Yury going from Kiéf to Vladimir, to visit his son Andrei, arrived at the place where now stands the imperial town of Moscow, on both sides of the river Moskva. The villages here at that time belonged to the *Boyarin, Ivan Kutchko,* who conducted himself in a very haughty manner, and enraged the Great Duke, who, impatient of the affront, ordered *Kutchko* to be condemned to death; and being struck with the nobleness and grace of his sons, Peter and Joakim, and the beauty of his only daughter, Ulita, he sent them to Vladimir, to Andrei. He himself having ascended the hill, and surveyed both sides of the river Moskva, as well as the river Neglinnaya, was highly pleased with the villages, and ordered that a small wooden town should be founded, which he named the town of Moskva, after the name of the river. The Great Duke then went to his son Andrei, whose marriage he celebrated with the daughter of Kutchko. He directed Andrei to people the town of Moscow, and to enlarge its boundaries; and he again returned to Kiéf. *

The author of this account, remarks Karamzin, did not know that in the year 1125 Mstislaf inherited the throne of Kiéf;—that Vsevolode was at that time unborn; and that, in the year 1158, Yury as yet had not seen the light. But, indeed, these tales, he adds, are founded upon the *ancient*, and no doubt authentic *tradition;* according to which Yury, or George, began to build Moscow, having caused the proprietor of the villages, *Stephen Kutchko,* to be murdered.

Tatistchef, referring to the supposititious chronicles of the *Raskolniks,* adds, that George had become enamoured of the wife of *Stephen Kutchko,* the *Tisiatskoi* †;—that the husband, taking advantage of the absence of the Great Duke, carried his wife to the country, on the banks of the Moskva river, and wished to fly to Isiaslaf (formerly the capital of the duchy of the same name under the Polish *régime*);—but that George abandoned the army near Torjok, hurried

* Hist. of Karamzin, vol. ii. Note 301.

† Commander of a thousand.

to deliver his mistress, killed the husband, gave his daughter to Andrei, and founded Moscow. *

There is another account of the foundation of Moscow contained among the oldest Russian tales, but invented by a very uninformed chronicler, who relates, as a fable, that the son of Alexander Nevskii, Daniel, was killed by the lovers of his mistress *Ulita*, and the sons of *Stephen Kutchko:* that the Great Duke Andrei Alexandrovitch having punished by death his brother's wife, and the *Kutchkos*, together with their father Stephen, seized his fine villages on the Moskva river, founded there a town in the year 1291, and built the first church of the Annunciation.

If the author, says Karamzin, had looked into the annalists, he would have seen that this same Daniel Alexandrovitch lived in Moscow, and is generally called *Moskovskii* (i. e. of, or belonging to Moscow): that of this town there is frequent mention made in the 12th century; and that the *Kutchkofs* murdered *Andrei*, and not *Daniel.*

Trusting to a verbal tradition, the latest historians of Moscow relate, that on its site were the villages of Kutchkof, named; 1st, *Vorobyevo*, where is now the hill of the same name, *Vorobyeva Gora*, or Sparrow-hill; 2d, *Simonovo*, where now stands the Simonovskoi monastery; 3d, *Visotskoyé*, where now stands the Petrovskoi monastery; 4th, *Kudrino;* and 5th, *Kulishki*, still so named; 6th, *Sukhoshtchuvo*, now called Sustchevo; and 7th, the *Kuznetskaya Sloboda*, or Blacksmith's Suburb, where is now the *Kuznetskii Most*, or Blacksmith's Bridge. Besides these villages, they relate that there were still others upon the *Vshivaya Gorka*, near the *Androniovskoi* monastery, on the *Krasnŭi and Christŭi Prudi*, or the beautiful and the clean ponds, where was situated the house of *Kutchkof.* They state, that in a thick impassable wood, where the Kremle now elevates itself, in the middle of a morass, and in a little island, there stood a hut which was inhabited by a hermit named Bukal:—that upon

* Vide Tatistchef's History of Russia.

the very place named *Bukalavo*, is founded the present palace; and that the church named *Spas na Boru*, stands exactly on the site of the hermit's dwelling; that the Moskva river, formerly named the *Smorodino*, was named *Moskva*, from *Mostkov* *: that George gave orders to build upon its banks a wooden town, and named it after the river, *Moskva;* and that to another town founded there, where now stands the Znamenskoi monastery, he gave the name of Kitai, because his son Andrei was so sirnamed.

Kamenevitch-Rvovskii relates, and with great gravity too, that the son of Japheth, *Mosoch*, first dwelt with his family in the government of Moscow, and had a beautiful wife named *Kvu*, a son named *Ya*, and a daughter, *Vzu;* that from their four names the rivers Moskva and Yaüsa were nominated: that Mosock, first prince and patriarch of Russia, founded the town of Moscow at the mouth of the Yaüsa, where, toward the end of the 17th century, stood the church of *Nikita* the Martyr. But the opinion, says Karamzin, that the name of *Moskva* is derived from *Mosoch*, is much older than the time of the amusing Kamenevitch, being mentioned in the year 1699.

Tatistchef explains the name of the Moskva river in the Sarmatian language, in which it, according to the opinion of that learned historian, signifies *crooked*, or *serpentine* †; and the famous Baër knowing the Russ language imperfectly, thought that Moskva was so named from *Mujeskii Monastir*, i. e. Monastery *for men*: — "*Moscua* non à fluvio fuit enim fluvio vetus nomen Smorodina, sed a veteri monasterio, Moskvi nomen habet; — Moskvi a *Mus* et *Musch*, viro, quasi virorum sedem dicas."

Some have, however, supposed that Moscow was built by Oleg,

* The name Moskva is derived from a village, said to have existed, and called *Mskovtova*: — as also from *Mostkov*, which signifies *pontets*, or boards laid across a ditch or a river. At this period it is probable that many bridges of planks were thrown across the shallow Moskva river. * This may possibly have a connection with the name.

† History: also Slov. Geograph. Ros. Gosud. vol. iv. p. 338.

regent of the empire, and tutor of the young Igor, the son of Rurik. This prince, traversing the country in the year 882, from Novgorod to Kiéf, caused a small town to be constructed upon the Neglinnaya, which he surrounded by palisades. This is the same place, it is said, which, after the lapse of a considerable time, became the property of a rich noble of Sujdal, named Kutchko, who generally resided there. *

It seems most probable, from comparing all the authorities, that Moscow was founded in the year 1147, by the Great Duke Yury II., or George, sirnamed Dolgorukii, or Long-hand, son of Vladimir Monomach, who, in going that year from Kiéf to visit his eldest son Andrei, to whom he had given the principalities of Sujdal and Vladimir, stopped near the present site of the Kremle, the enchanting situation of which attracted his attention; and admiring the fine villages and woods of the environs, he wished to know the proprietor of them. This was the same *Kutchko*, of whom we have spoken above. He, proud of his riches, and of his power, instead of rendering the honours which were due to the sovereign of Kiéf, received him coldly, and spoke of him with ridicule and contempt. The Great Duke, justly irritated, caused him to be carried before him, and after having reproached him for his insolence, ordered him to be put to death, and thrown into a pond. But, touched by the tears of his three children, Ivan (or Peter), Joachim, and Ulita, he caused great honour to be paid to them, and sent them to his son at Vladimir.

After this, he directed the hill, upon which is now built the Kremle, to be surrounded by palisades, and there laid the foundation of a town, which he named *Moskva*, from the name of the river which flowed at its side. A little farther distant, at the place where now stands the Znamenskoi Convent, he raised another town, and named it *Kitai*, after a sirname which his son, Andrei, had had from

* Tatistchef's History; and Vsevolojskii's Dictionnaire Géograph. de Russie.

his infancy. This town was peopled with inhabitants from the neighbourhood, and colonies from Vladimir. Yury afterwards went to Vladimir, where having espoused his son to Ulita, daughter of Kutchko, he carried them with him to Kief. He died there a year after his return, *i. e.* in the year 1157, and recommended the peopling of Moscow to his son. The great Duke, Andrei, conformably to the desire of his father, caused the church of the Assumption to be built at Moscow, which he endowed very richly, and in which he caused to be placed the image of the Holy Virgin, brought from Constantinople, and which was said to have been painted by St. Luke. He also sent new colonies to Moscow. This prince was afterwards murdered by his wife, and brothers-in-law, the *Kutchkos*, who were punished in their turn by Vsevolode, brother of the Great Duke.

Concluding, that the Great Duke, *George Vladimirovitch Dolgorukii*, the son of *Vladimir Vsevolodovitch Monomach*, was the founder of Moscow, in the year 1147, a period of nearly seven centuries has elapsed to the present time, an interval which will be disposed of according to the plan mentioned at the end of the introduction.

We now proceed to the history of Moscow in 1820. *

The statements of the longitude and latitude of Moscow, differ extremely. As it is difficult for the author to determine which is right, he gives a number of them, with the authorities. Moscow is situated in 55° 45′ 4″ of north latitude, and 55° 12′ 45″ of east longitude, from the meridian of Faro †: in 55° 45′ 45″ of north latitude, and 28′ 53″ longitude from the meridian of St. Petersburgh ‡: in 55° 45′ 45″ of north latitude, and 37° 31′ of longitude, from the

* Those desirous of examining the early history of Moscow, may consult the following works: Tatischef's, Scherbatef's, and Karamzim's Histories of Russia. Sumarokof's Works. Slovar. Geograph. Ros. Gosud. vol. iv. p. 337. Dictionnaire Géograph. de la Russie, par Vsevolojskii. Wichelhausen's Gemahlde von Moskwa, &c.

† Dictionnaire Géographique de Russie de Vsevolojskii, and Description of New Plan of Moscow.

‡ Mesiatsoslof, for the year 1819, p. 70.

meridian of Greenwich*: in 55° 46′ of north latitude, and 37° 33 of east longitude†: in 55° 45′ 4″ of north latitude, and 55° 12′ 4″ of east longitude.‡

The form of Moscow, bounded by the Kammer-Kollejskoi Vall, is somewhat like an irregular rhomboid, and its circumference is generally, though perhaps extravagantly, estimated at 40 versts, or above 25½ English miles.

The not unfruitful and delightful country, now the site of Moscow and its environs, watered by the rivers Moskva and Yausa, and the rivulet Neglinnaya, no doubt led to the foundation of a town, in or near the present Kremle. In his choice, the founder no less consulted good taste than utility, though he, perhaps, little dreamed that Moscow ever would attain her present enormous magnitude, would become in a few centuries one of the largest capitals in Europe, or would be celebrated as one of the most extraordinary cities of the globe. Moscow is situated upon a number of gentle elevations, vallies, and plains. Of course, its face is continually varied, especially on the north, or what is called the *city-side* of the Moskva river. This continual undulation of surface, and the wide open spaces and circles around the great divisions of the city, the very winding course of the Moskva, and the unabrupt, though tortuous course of the Yausa and Neglinnaya, with their open banks, (the houses being, for the most part, at some distance); the sometimes magnificent width of its streets; the Asiatic manner in which the greatest part of the city is built, the houses being detached from each other, surrounded by a court, and very often with a

* Coxe's Travels, vol. i. p. 396.

† Brooks's Gazetteer.

‡ Richter's Moskwa, 1799. p. 7. (*a*) Wichelhausen's Gemahld. Putyevoditel Moskvŭi, part. i. p. 3. Istor: and Top. Opis. Gorod. Moskov. Gubern. p. 13. Slovar, Geograph. Rossiisk. Gosudarst. vol. iv. p. 337; all of whom have copied from Grishof's Investigatio positionem insignium Russiæ locorum in nov. comm. Acad. Petropol. tom. viii.

(*a*) Richter has 35° 45′ 4″ of north latitude, evidently a typographical error.

garden behind; all contribute to a continual and free ventilation, and, consequently, to the purity and salubrity of the air, as well as the comfort and health of the inhabitants; besides rendering the city extremely cheerful and agreeable, by presenting almost every where, fine and varied views of the town and its delightful neighbourhood. And as the Moskva river, the Yausa, and the Neglinnaya, flow between the chief elevations of the city's ever-varying surface, they give a beautiful relief to its extended range.

These great advantages of the locality of the metropolis are, in some degree, counterbalanced by the occurrence in the flatter parts of the city, of morass and marshy ground, especially near the banks of the rivers, and the numerous ponds. It were to be wished, for the health of the inhabitants, that many of these marshes were drained, and many of these ponds filled up.

Except for its five great divisions, Moscow must be deemed, upon the whole, an irregular city; forming a singular contrast to the new capital, St. Petersburgh.

St. Petersburgh is placed in a low level humid situation; is watered by a magnificent and beautiful river, the Neva, and numerous fine canals, dividing it, as it were, into circles, and with massy quays of granite: its streets are in general straight, and in the centre of the city, as well as in many other places, the houses are quite contiguous. It exhibits some fine open paved places, charming walks on the quays of the Neva, and on the banks of the canals: many streets with flagged side-paths for foot passengers, and, numerous handsome and agreeable *boulevards*. At Petersburgh, there are many massy buildings, public and private; few monasteries, and, comparatively speaking, few churches: almost every where great exterior cleanliness and regularity displayed. No marks of antiquity, no associations to take back the thoughts or feelings to times gone by.

In St. Petersburgh, almost in every direction, we perceive regularity, and unity, and the insignia of an elegant splendid city: the triumph of art over the parsimony of nature is every where visible; and the

taste of Europe is blended with much of the convenience and magnificence of the habitations of Asia.

Moscow is erected on a fine, varied and gently elevated dry situation; has a few shallow rivers, and no canal worth naming; almost all the streets are winding and irregular, and in few of them are the buildings quite contiguous; it has few remarkable squares. Besides the Kremle and the *boulevards*, few situations where a pedestrian can enjoy himself. Flag stones for the convenience of passengers are very rare, and the streets are so dirty, that walking is rendered impossible, except in dry weather; and if even then attempted, is dangerous, from the unceasing driving of vehicles of all kinds, in summer; while in winter it is quite out of the question. Moscow every where displays her ancient white walls contrasted with fine boulevards, which will soon be increased in number and extent; innumerable massy public and private edifices, mixed with others of more humble pretensions; a crowd of churches and many striking monasteries. In Moscow, every where, we perceive variety, irregularity, and contrast; the marks of an ancient and modern city intermingled; every where nature and art appear, as it were, engaged in the attempt to excel each other, forming the finest combinations, or the greatest discordances. The same mixture of European and Asiatic taste may be seen in Moscow as at Petersburgh, but the Asiatic is here more pure, and greatly more predominant: Moscow, in a word, is an ancient, Petersburgh a modern city. The chief beauty of the latter consists in *regularity*, the beauty of the former, in *irregularity*; and, according to taste, the one or the other will be preferred. Cities, however, so different, do not admit of a proper comparison, and yet we cannot avoid a quotation on this point.

"The situation of the residence," says Storch, "at the mouth and on the islands of the Neva, is low and swampy, and the country round it a morass and forest, excepting where human industry and art, in spite of the parsimony of nature, have converted it into charming scenes." Well may he add, "How different from the

happy situation of Moscow, where ages have concurred, by domestic culture, with beautiful nature; where the blessing of the husbandman smiles before the citizen from the window of his house!" *

The views in the city, as may be supposed, from the ever-undulating surface of Moscow, and the character of its scenery, are very varied in extent, interest, and beauty. Sometimes they are confined to the capital, but oftener they embrace, at the same time, a part of the environs. Some of the most remarkable points of view are from the *Simonovskoi* monastery; the *Vshivaya Gorka* above Batashof's house; the *Krasnoi Kholm*, from near the church of Elias the prophet, on the *Vorontsova Pole*; the Merry Gardens; the gardens of Countess Orlof-Chesmenska; garden at Galitsin's hospital, from the *Pretchistenskaya* street; an elevation not far from the *Dorogomilovskoi* bridge, and near the church of the Annunciation of the Virgin Mary; the Three Hills; the *Tverskoi* Boulevard, at different places, but especially near the *Tverskiye Vorotŭi*; the *Malaya Dmitrovka* street, and the *Novo-slobodskaya* street, at the openings of the streets to the east: from a little east of Catherine's Institute, at the church of *Ioann Voina*, the *Troitskoye Podvorye;* the *Suchareva Bashnya;* the elevated situation, without the *Nikolskiye Vorotŭi*, of the *Kitai Gorod;* from many parts of the *Ilinskaya, Pokrovka, and Basmannaya*, and all by the banks of the Yausa; and every where on the banks of the Moskva river.

Moscow, strictly speaking, is watered by one river, and two rivulets, besides a number of insignificant streams, as shown in the plan of the city.

The Moskva takes its origin in the district of Mojaisk, near the boundary of the government of Smolensk, from a marsh adjoining the village, Ostatka, 150 versts from Moscow, and afterwards traverses the districts of Riasan, Zvenigórod, Moscow, Bronitsa, and Kolomna, where it falls into the Oka. The banks of this river present innumerable charming situations, and at some places are re-

* Storch's Picture of St. Petersburgh, p. 4.

markably picturesque. Before entering Moscow, in the city, and after it leaves the city, the course of the Moskva river is extremely winding and circuitous. In consequence of its really serpentine tract, a large part of the city is well supplied with water; and thus a shallow river becomes of immense importance to the city, both for the purposes of domestic economy, and for the arts. Numerous manufactories are established on its banks, in the town, and especially soon after it enters the city; a circumstance which astonishes us, in a country where the police is so attentive to the health of the inhabitants. The winding course of the river is also highly useful in the country, as it serves to irrigate tracts of meadow land, which are sometimes nearly insulated, and are pleasingly fertile. Hence the banks of the Moskva present every where populous and thriving villages.

In summer, the Moskva is greatly diminished in size, and wherever it is broad, it becomes shallow. At no part of its course, with which I am acquainted, does it exhibit such a diminutive appearance as opposite the Kremle, where one would fain see it assume a form worthy of that magnificent situation, and at the stone bridge, where it has a trifling fall. In some parts of the city, children pass the river on foot, the water scarcely reaching their middle; and in other places, sandy islands of great extent appear, after a drought, as near the *Krimskoi Brode*. Above the Krimskoi Brode, the Moskva becomes deeper; below the Sparrow-hill, as well as near the exit of the river from the city, at the Simonovskoi monastery, it is very pretty, and of considerable breadth and depth.

The banks of the Moskva still continue, in a great degree, as they came from the hands of nature. On the north side, from the stone bridge to a little beyond the Foundling hospital, a good stone quay is erected, about twenty-six or twenty-eight feet above the level of the river, over which rises a strong, handsome iron balustrade. The south side, opposite the tract mentioned, as well as in some other places, is lined with small trees, one laid over the other, and fastened

together, so as to form a high perpendicular wall, or bank, which, from its dark color, has a dark and gloomy appearance.

A stranger standing on the quay of the Kremle, or upon the *stone-bridge*, in summer or autumn, regards the paltry Moskva, and its elevated banks, with emotions of surprise; and, after puzzling himself to find the cause of their apparent incongruity, probably concludes, that the river-course is not natural, and condemns it as useless and ridiculous, cut, probably, or at all events, deepened by art. But let him take his station on the quay of the Kremle, in the spring, and he will now see the Moskva gliding majestically and impetuously along, at 26, 28, 30, or 32 feet above her summer level, and overflowing her elevated banks and quays. Indeed, in some seasons, he would run great hazard of being swept from his position, by the rolling flood.

In the great flood of the year 1808, the arches near the abutments of the *Stone*-bridge, were covered; and light was visible only through the centre arch. Although carriages could cross the bridge, yet on the south side, near the *communicating canal*, the water entered by the doors into the carriage. The quay of the Kremle was inundated; the impetuosity of the river, bearing immense masses of ice, levelled the iron balustrade on the pavement, for the space of fifty or sixty yards; and, indeed, the Moskva then washed the walls of the ancient citadel.

When the *Stone-bridge*, or *Vsesviatskoi Most*, was built, between the years 1687 and 1694, the *communicating canal* was also cut, in case the overwhelming force of the river in the spring should injure, or bear away, that enormously strong bridge from its position. Though a great body of water and masses of ice pass by this canal, the banks of the Moskva, as well as its own, are often overflowed by the rising of the spring-flood; indeed, the paltry Moskva now seems like a small sea, some square miles of ground being inundated in the city. The extensive plain on the north side of the river, below the Sparrow-hill, is overflowed; a great part of the *Devitcheï Pole*, and the *Devitcheï Nunnery*, as well as numerous buildings adjoining, and on

the banks of the river, are insulated; so that boats are employed to maintain communication with them. The part of the city between the river and the *communicating canal*, and the south side of this canal, are almost all covered with water. The *Balóte*, which all the year round, except a few days in the spring, is crowded with thousands of people, telegas, or sledges, loaded with provisions, as well as its neighbourhood, is now invisible, and like a small lake; and is covered by the boats of the *corn-merchants*, plying backwards and forwards to their shops and magazines, which, being built for their situation, receive no damage, though their foundation be under water; the provisions, being lodged high up, remain uninjured.

From the experience of the last century, *i. e.* from 1718 to 1818, the ice of the Neva, at St. Petersburg, has never broken up sooner than the 22d March (in 1723), and never later than the 30th April (in 1810). During the same period, the earliest time of its freezing was the 16th October (in 1805), and the latest the 12th of December (in 1772). I am not aware that any regular statement of the freezing and breaking up of the ice of the Moskva has been kept. For this reason we have made the above statement regarding the Neva, because from it we can form a good idea of the time of the congelation and of the thawing of the Moskva. For, in a general way, it may be stated that the Moskva breaks up from eight to twelve days before the Neva, and that there is little difference between their time of freezing. In general, the Moskva is frozen about the end of November, and opens about the end of March or beginning of April.

The congelation of the Moskva, like that of the Neva, is announced by the appearance of small flakes of ice driving about on the surface of the river for several days, which gradually becoming more numerous, and increasing in size, are at last arrested, and freeze together when attacked by a smart frost. Frequently it happens that the ice is again broken up, and the same revolution takes place, even two or three times. When once the ice is fixed, or when the *permanent* ice appears, foot-paths and carriage-roads are

marked out upon it by branches of fir, which are stuck upright along their sides, like rows of trees. By this means there is every where a free communication between both sides of the city during winter, which renders the want of bridges to be more sensibly felt in summer. These *ice-roads*, by the number of vehicles that pass over them, and by the continual consolidation of the snow, as it falls, acquire such a degree of density and hardness, that they may be traversed without danger, even when the surrounding ice is full of apertures. On a moonlight night, in the spring of 1818, I passed from the Stone-bridge to the house of Countess Orlof-Chesmenska, opposite the *Donskoi Monastery*, in my sledge, while the horses were nearly up to the knees in water, an experiment I should not like again to repeat; but having once got fairly upon the road, there seemed more danger in attempting to turn back than to go forward. Having felt a cold perspiration over my body, the river being deep here, I was very happy when I saw the horses on *terra firma*. The peasants take advantage of the ice-roads on the river, which is often covered by hundreds of sledges in succession, loaded with provisions and fire-wood, &c.

In the spring, when the sun displays the influence of his beams, the snow-water accumulates on the ice, and often overflows it to some depth. So long as this water remains, there is little or no danger; but when it disappears, it is a sure indication of the porosity of the ice, the surface of which now becomes grey and dullish; and the breaking up is generally at hand. The blackish appearance of the ice, and its irregular surface, perforated by numerous apertures, indicate a speedy disunion, which, however, sometimes does not take place till after the centre sinks considerably below the margins. The ice generally holds longest near the Stone-bridge, no doubt from the support received from it; so that it is common to see the river flowing both above and below this bridge, while on both sides, for a short distance, the ice remains fixed for a day or two, or even longer, according to the weather.

The general thickness of the ice of the Moskva, during the period

of complete congelation, is from twenty inches to two feet, and two feet and a half.

In January, but especially in February and the beginning of March, numerous bodies of merry ice-cutters, and bawling *Isvostchiks*, driving their sledges, which are loaded with shining crystalline masses of ice, render the Moskva a cheerful and pleasing scene.

A field of ice is fixed upon by a party in a proper situation, as regulated by the police, which is inclosed by a wooden railing, supported by a rampart formed of the snow which is cleared away from the spot destined to be cut up. The ice is then, by much labour and perseverance, cut into great square and oblong blocks, by means of long heavy iron pikes, which are elevated and then forced into the ice, partly by their weight, partly by strength, again and again, till the whole thickness is penetrated. The semi-transparent masses are then hauled from their position by iron hooks, and laid aside till the time fixed for their removal. To a person unacquainted with this kind of sight, the idea of a quarry, even when these masses are resplendent and melting in the sun, can scarcely be driven from his imagination. When the ice has been thus cut, early in the spring a second or third harvest is collected from the same field. These blocks are then transported to the ice-cellars, and being regularly placed, the interstices are filled up by small pieces of ice and snow.

So great is the demand for ice, and so eager are the inhabitants to avoid length of carriage, that sometimes at a short distance above the *Stone-bridge* scarcely a margin is left on the road-sides; so that were your horses to take fright and run off, you might be placed in danger, as the slender wooden enclosures offer but a feeble resistance, and the snowy rampart has become nearly invisible by the strength of the sun's rays. In few places, however, would there be danger of being drowned, at least from depth of water.

From what has been already said, the reader may comprehend the appearance of the Moskva in the country, and may imagine he sees not only the banks of the river to a great extent, but many *peninsulas* completely inundated, or nearly insulated.

This flood of the Moskva, in the spring, is productive of incalculable advantages to the proprietors of, and the peasants attached to the estates on the banks of the river, as well as to the inhabitants of the metropolis. In a rigorous climate, where there is but a short summer, immediately on the breaking up of the ice, here reckoned the harbinger of spring, or rather of summer, the land is overflown; and being thus irrigated, brings forth abundant pasture and hay crops, almost spontaneously; and, aided by an almost vertical sun, in a very short period. On many of the inundated meadows, the crops of grass and hay, produced without the toil of the labourer, year after year, are enormous: indeed, in some places the natural grasses grow so thick together, that it seems as if there were difficulty for the blades to find room to shoot. Were all advantage taken of those meadows, and of this irrigation, the profit would be enormous.*

The Moskva, small and shallow in summer, becomes, as has been said, a formidable, majestic, and impetuous river in spring, and excites the attention of every individual. At the breaking up of the ice, and for some days afterwards, crowds of spectators are seen on the quay of the Kremle, on the Stone-bridge, in the Kremle, and indeed wherever the river is visible, gazing at the mighty flood, and amused at the play of the masses of ice borne along by the potent stream; and many make a trip to the Sparrow-hill to have a full view of the grandeur of the Moskva at this period.

The breaking up of the ice of the rivers is a gay season in Russia, and betokens the complete resuscitation of *Mother-earth*, who had long been buried in her white shroud.

At St. Petersburgh the breaking up of the ice of the Neva is a period of universal gratulation: at Moskow, the disenthralment of the Moskva river may be called the season of enthusiasm, in which the nobility, the clergy, the merchants, and the peasantry equally share. I was more astonished in seeing the Moskva than the Neva in spring: at this period there is little or no flood in the Neva unless

* Vide Description of *Ostrof*, in a subsequent part of the volume.

the wind blow up the gulph of Finland; did it undergo the same swells as the Moskva, St. Petersburgh would sink to rise no more.

The great flood of the Moskva is produced by the general melting of the snow and of the ice, and of course by the overflow from the same causes of the many small tributary streams which it receives in its course.

The height of the flood varies considerably in different years. Before the invasion of Moskva by the French, in 1812, it was in contemplation to throw a cast-iron bridge across the Moskva river, in place of the *Moskvaretskoi* wooden bridge. With this intention, an engineer made the following statements:

	Feet.
Ordinary depth of the river in summer, in the deepest parts - - - -	7
Ordinary height of the spring-flood - -	27
Height of the spring-flood in 1808 - -	32
Height of the south bank - - -	23
Height of the north bank - - -	27
Breadth of the river at the *Moskvaretskoi* bridge -	342

The project has not yet been effected, but it is anticipated that the continuance of peace will speedily lead to its execution.

In summer the Moskva is navigable below the Kremle, for long broad flat-bottomed barks, which are dragged against the stream by horses. Sometimes two drivers, and eight, ten, twelve, fifteen, or more horses are employed for one bark: one of the drivers is a man, the other a boy or a girl. The horses are sometimes all on one side of the river; sometimes the one half are on one side, the remainder on the other side, and frequently all of them hold that course in the river itself.

In summer the Moskva is navigable above the Stone-bridge for rafts, which are floated down the river; they serve for building, and often bear a quantity of fire-wood. In the middle of summer, or in the autumn, after long drought, it is amusing to observe the peasants conducting their long and winding rafts down the frequently narrow

and shallow channels by which they alone can pass. Many a time they are run a-ground, and the progress they make is very slow, especially above the *Krimskoi Brode*, and between it and the Stone-bridge.

The country through which the Moskva flows to the metropolis, is filled with fine woods, and a few considerable forests. In the spring, as soon as the melted snow completely exposes the earth, and the flood of the river is sufficiently diminished to admit of *navigation*, the peasants are all at work on the banks of the Moskva, and many a raft departs from the place of its creation. Indeed, the whole course of the river is covered with them, especially above Moscow. From the entry into the city to its exit, the Moskva river is scarcely visible, except near the banks: hence the beauty of its appearance is diminished; yet the beholder is in some degree compensated by the curious scene now presented to his notice.

Every raft is furnished with one or two small low straw-covered huts, for the raftsmen's place of repose; and at meal-times, on every raft a fire is kindled. A stranger, who at this season makes a visit to the upper part of the river toward the evening, cannot but be struck with the novelty of the scene. Fires blazing on the whole track of the river; over each of them the family-pot suspended by means of three sticks joined together at the upper, and separated at the under ends; groups of peasants assembled about these fires, or seated round their social board on the raft, in the rudest garb of savage life, pouring forth their rude untutored song, in jovial chorus, or joining their voices to the sound of the pastoral pipe, the *rojók*, or the primæval flute, the *dudka*, — attracted and exhilarated by the loud and merry sounds on the banks of the river, engaged in varied amusements, among which the busy dance is most prominent.

In the spring, barks depart from the shores of the Oka and the Volga; and as soon as the flood has subsided, and the force of the current abated, they ascend the Moskva river, and arrive at what may be called the harbour of Moskva, *i. e.* the part of the river between the *Moskvaretskoi* bridge and the *Krasnoi-Kholmskoi* bridge, and even considerably beyond the latter.

In these barks merchandize of all kinds are transported from Astrachan, Simbirsk, Saratof, Kazan, &c. as well as from the provinces near the capital.

The winding course of the Moskva river contributes greatly to the beauty of Moskva, not merely as a river, but because its banks rise and fall romantically in its course: — thus the south bank, high and picturesque at the Sparrow-hill, gradually falls as you approach the Kremle, opposite to which it is low and flat; the north bank, quite a plain, opposite the Sparrow-hill, soon rises gently, and is continued elevated to the Stone-bridge; then, after experiencing a slight fall only to rise higher, forms the magnificent Kremle. From the Kremle to the exit of the Moskva from town, and afterwards, the north bank is picturesque and romantic, and in its course forms the *Vshivaya Gorka*, while the south bank is generally quite level.

The great flow of the Moskva in spring causes a large quantity of ground on each side to be left unoccupied by edifices, which not only adds greatly to the beauty of the city, but permits a great extent of landscape.

The Moskva is not well supplied with fish. — Those found in it, and in the Yauza, are the following:

LINNÆAN NAME.	RUSSIAN NAME.	ENGLISH NAME.
Esox Lucius.	Schúka.	The Pike.
Lucio perca.	Sudák.	Pike-trout, or Perch-pike.
Gadus lota.	Nalím.	The Burbot.
Muraena anguilla.	U'gor.	The Eel.
Cottus quadricornis.	Padkámenskik.	The Four-horned Bullhead.
Cyprinus Gabio.	Pískar.	The Gudgeon.
Perca fluviatilis.	O'kun.	The Perch.
Perca cernua.	Jersh.	The Ruffe.
Cyprinus carassius.	Karáss.	The Crucian Carp.
——— Rutilus.	Yias, or Plotva.	The Roach.
——— Tinca.	Lin.	The Tench.
——— Orfus.	Golovle.	The Orf.
Silurus glanis.	Sóm.	The Salmon.
Acipenser Ruthenus.	Stérliad.	The Sterlet.

The sterlet, or rather *sterliad*, is seldom seen in Moscow, and seems to abandon its usual haunts when it enters the Moskva river.

The fish of the Moskva is not esteemed of the best quality; it has been conjectured that this may be produced by the calcareous water of this river, which is said to have a farther disadvantage, in producing *calculi* in the bladder to those who drink it. This disease, whatever be its cause, is very common at Moscow and its environs; the inhabitants, therefore, generally employ well or spring water for the preparation of food, and for drinking, while they use the river water for other purposes of domestic economy. During the spring-flood, the water is very impure, and ought not to be used internally.

2. The Yauza takes its rise at the village *Tainskoye*, twelve versts from Moskva, and enters the city on the north, half-way between the *Sokolnitchya Zastava* and the *Preobrajenskaya Zastava*, and after a gently winding course falls into the Moskva, on the east side of the Foundling Hospital. In summer, the Yauza is a small river, or rivulet; indeed, sometimes after long drought, its channel is almost dry; its high banks then excite surprise. In spring it swells enormously, and like the Moskva overflows its shores, and inundates their environs. Its water is reckoned to be of an inferior quality.

3. The *Neglina*, or *Neglinnaya*, is a contemptible stream.

On my arrival at Moskva, having read in *Coxe's Travels* that the "Kremlin stands near the conflux of the *Moskva and Neglina, which wash two of its sides* *," I conceived rather a magnificent idea of both rivers. Of the Moskva we have already spoken. Near the Kremle, the Neglinnaya was invisible, but on inquiry, I found that it was so paltry, not even worth the name of rivulet, that the government had ordered it to be covered over by an arch, the ground on both sides to be levelled, and thus, if not the channel, at least the idea of even a rivulet is now obliterated.

Had Coxe taken his description in spring, we might in some degree have excused him; but I believe he was at Moscow in Au-

* Vol. i. p. 393.

gust, and surely did not write the above from observation, or even in Moscow, but in his cabinet in England, or else he copied it from Levesque. *

At the time of Coxe's visit to the metropolis, far from washing the walls of the Kremle, the Moskva river must have been near one hundred feet from, and above thirty feet below the level of their foundation; and the Neglinnaya must have been a shallow stream, also distant from and far below these walls.

The Russians almost always call this stream a *retchka*, or rivulet, or use the diminutive appellation *Neglinka*, or *Neglinnaya*.

Wichelhausen has given a faithful representation of this rivulet. He says, when speaking of the Neglinnaya, "Noch ein kleiner fluss oder velmehr ein grosser bach †:" and Richter said before him, of the rivers of Moskva, "Zwey fluisse die Moskwa und die Jausa, nebst dem bache Neglinnaja." ‡

A number of streams also flow through the city, and chiefly deserve notice because they either issue from, or form numerous ponds in their course. These are, 1. The *Sinitchka*, which falls into the Yauza, between the suburb of Le Fort and the *Vedenskiya Gori*, or hills. 2. The *Chetcherka*, which has its source in the *Krasnŭi Prud*, and runs through the *Basmannaya*, the *Rogojskaya*, and the *Pokrovskaya* quarters, falling afterwards into the Yauza. 3. The *Rebenka*, which traverses the *Sokolnitchye* Pole. 4. The *Presna*, which begins at the *Presninskiya Prudi*, and soon penetrates the earthen rampart, and quits the city; to which may be added the *Mitistch*, or stone canal, described hereafter, and some other streamlets designated in the plan.

The Water Communicating Canal was cut at the time the *Vsesviatskoi* Most, or *Stone-bridge* was built. By regarding the plan, it will be seen, that it forms a communication between two arms of a

* Histoire de Russie.

† Gemahlde von Moskwa, p. 67.

‡ Glizze von Moskwa, p. 2.

curvature of the Moskva. It was feared, that the pressure of the great body of water during the spring-flood of that river might injure or carry away the Stone bridge, and this communication was established so as to permit a great quantity of water to pass by it, instead of passing through the arches of the bridge. This purpose it effectually answers; and provides, at the same time, a supply of water, though not pure, for its neighbourhood.

The number of ponds and small lakes, natural and artificial, is very great in Moscow. There would appear to be no less than 253 by Table III.,—an almost incredible amount. Some of them occur in gardens, and in flat parts of the city, surrounded by marshy ground, and some even in elevated situations. Many of them are marked in the plan of the city, to which we refer.

Advantage has been taken of a few of these ponds, along the banks of which fine promenades have been formed, as at the *Krasniye Prudi*, or Beautiful Ponds; the *Chistiye Prudi*, or Clean Ponds; and the *Presneskiye Prudi*. The latter are by far the most magnificent. Along the banks of these are fine gardens laid out with much taste, with broad gravel walks, and adorned by parterres, summer-houses, grottos, statues, bridges, &c. The whole is inclosed by a fine balustrade, and entered by handsome gates. These gardens are quite a promenade for the *beau-monde*, when the weather is fine, but especially on Sundays. They are supported at the expence of the crown. The walks at the other ponds are also fashionable resorts.

In the year 1799, according to Richter, there were in Moscow,

Principal streets - - -	53
Cross streets - - - -	482
Total	535 *

In the year 1803, according to Wichelhausen, Moscow had 64 principal streets, and 521 cross streets: viz.

* Glizze von Moskwa, p. 4.

In the *Kitai-Górod* — 4 principal streets, and 12 cross streets.
In the *Beloi-Górod* — 13 principal streets, and 86 cross streets.
In the *Zemlianoi Górod* — 19 principal streets, and 198 cross streets.
In the *Slobodi*, or suburbs — 28 principal streets, and 225 cross streets. *

According to Table III., in 1817, the number of principal streets in Moscow is - - - - - 164
The number of *Pereulki*, or cross streets and small streets, is 539

Total 703

I imagine, however, that a number of these streets are only projects for the future improvement of the city.

There are few straight streets in Moscow. The *Nikolskaya*, the *Ilinskaya*, the *Tverskaya*, the *Pokrovka*, the *Novaya Basmannaya*, and the *Medchanskaya*, are among the longest and the straightest. Of course, there must be an immense number of winding streets, and lanes. The streets of Moscow are generally wide, some of them enormously wide; and even some of the lanes, or cross streets, called *Pereulki* in Russian, might, in any other capital, pass for good streets; as for instance, the *Levontevskoi Pereulok*..

The *Plostchads*, or squares, places, and markets, are, according to Table III., twenty-five in number. There are few fine squares in Moscow, but a great number of irregular, and, in general, not very elegant plostchads, and public places, or markets.

A few exceptions, however, exist. Between the edifices of the Kremle, are formed a number of plostchads. It cannot be said that there is a single regular street in this division of the city; for the ground not occupied by government buildings, monasteries, and churches, is, in truth, all *street*, or all *plostchad*. Between the Arsenal, the Treasury, or Museum, and the Senate-house, is a kind of triangular place, called the *Imperatorskaya Plostchad*; and between the *Spáskiye Vorotŭi*, or Gates of our Saviour; the New

* Gemahlde von Moskwa, p. 43.

Palace, the Palace of the Metropolitan, now of the Grand Duke, Nikolăi Pavlovitch, and the brow of the hill is a large irregularly shaped paved square, called the *Ivanovskaya Plostchad*, and sometimes the *Parádnaya Plostchad*, or Parade Square; the name of which indicates its occasional use, for the exercise, review, or parade of the troops. At the west end of the palace, is another open court, or *plostchad*, which might be called *Dvortsovaya Plostchad*, as here, in general, the nobles pass with their equipages to the *Dvore*, or Court.

But although Moskva has few remarkable squares, it can boast of one at least, not exceeded, if equalled, in size, in singularity, in beauty, and in grandeur, by many in Europe; this is the *Krasnaya Plostchad*, or Beautiful Square, hereafter particularly described.

According to Table III., there are in Moscow no less than 597,754 square *sajins*, or 4,184,278 square feet of pavement.

The pavement of Moscow is generally not good. In a few places, however, it is tolerable, but in many very bad. Many streets are unpaved, or paved only on one side. To pave well all the extensive wide streets and lanes of Moscow, would be an Herculean undertaking, even supposing the materials were on the spot.

In my opinion, therefore, when we take a rational view of circumstances, it is surprising the Moscow pavement should be maintained even in the state in which it is at present. If we consider the enormous extent of *street* in Moscow; the small population in proportion to the size of the town; the nature of the materials, stones collected from rivers, and taken from the earth, of all sorts, sizes, figures, and qualities, which nature furnishes here for the work; and, above all, the character of the climate, and the expansive power of cold, which does incalculable mischief, its imperfections will be easily accounted for. A street is paved and covered over with sand in the autumn, when you ride smoothly and delightfully along in your carriage, or over the snow, in winter, in your sledge. Spring comes, and the universal thick ice which covers all the

surface, as upon a river, is broken up, or dissolves away gradually. When the street is released from its winter covering, many of its stones are found altogether displaced, and thousands loosened by the expansion of water in freezing, either at the setting in, or the passing away of winter.

The mode of paving depends upon the materials. The sides of the streets are bounded by rows of very large stones; similar rows pass through their middle. The spaces between these rows are divided into square compartments, by cross rows of the smaller stones; each of these compartments is again divided by two rows, in the form of a cross, into less compartments, which are filled up by the smallest stones. The whole are driven in by a heavy block of wood with handles, which is elevated, sometimes by one, two, or three men, and then let fall; a quantity of bricks broken into small pieces, gravel, and lastly, sand, are thrown over the pavement, to fill up the interstices, and cover the defects. With such materials, it is impossible to make a good and permanent causeway.

A foreigner is quite amused in witnessing the crowds of workmen employed as paviors and assistants, and the lazy positions which they assume. Who that has noticed the activity of a pavior in Britain, could bear to see him squatted on the ground and working like a boy, as is the case here; resting as many minutes as he works, to *otdochnut*, or draw breath?

The number of lamps in the city, according to Table III., amounts to 4341: this is but a small number in proportion to the numerous streets, or the immense extent of Moscow. However, some of the principal streets are pretty well lighted, others are badly so; and some parts of the city are scarcely lighted at all.

It will be remarked, that according to the same table, Moscow must have been better lighted before its destruction in the year 1812.*

* Schekatof states the number of lamps in 1805, at 6569, which may have increased to 7292 in 1812. He also says, that the lighting the town then cost 33,000 roubles annually.

The number of lamps, or rather gas-lights, in London, I have seen somewhere stated at 50,000, while Moscow cannot boast of 5,000 lamps.

In Moscow there is a number of fields, or parks, called *Pole* in the singular, or *Poli* in the plural. These *Poles* are extensive uninclosed grass fields, or parks, and are used for promenades, for holding festivals, and for exercising the troops. The *Devitchĕi Pôle*, near the nunnery of the same name, and the *Sokolnitchii Pôle*, as may be seen by the plan, are the most distinguished.

Besides the parks, or *poles*, that have received names, there are in Moscow, especially in the suburbs, many extensive fields or plains, and uninclosed spaces of a more or less regular surface.

In some of the old plans of Moscow, the number of bridges mentioned astonished me; Schekatof says, that Moscow had 46 bridges* in the year 1805, but according to Table III., there were in 1817 no less than 106! I have never been able to discover them; no little ingenuity and industry would be required for that purpose. The reader, unacquainted with Moscow, will be justly astonished when told, after the above statement, that there is only one bridge, distinguished by the name of *Stone Bridge*, or *Kamennoi Móst*, because it is the only one of such materials across the river Moskva, that deserves particular attention. There is a good stone bridge across the Yauza, near the court gardens, called *Dvortsovoi Most;* another across the same rivulet, near the Foundling Hospital, called the *Yauskoi Most;* a third across the Neglinnaya, called the *Troitskaya*, and a fourth over the *water-communicating-canal* at the north-east end of the Polianka, besides some others. To make up the number of bridges specified, the most trifling arch or arches of stone or wood, across ditches or dry fosses must be included. The bridges admit of a division: 1. those of the Moskva; 2. of the Yausa; 3. of the Neglinnaya; and 4. of the canal.

The *Kamennoi Most*, the *Vsesviatskoi Most*, or Stone Bridge, was

* Geographical Dict. of the Russian Empire, vol. iv. p. 383.

founded in the year 1687, and five years were employed in its erection. It is situated at the *Vsesviatskiye Verotŭi*, or Gates, to which this appellation was given by an ukaz of the Tsar Alexei Michailovitch, in the year 1658. Up to that period the name was *Tresviatskiye Vorotui*, but it was thenceforward called the *Vsesviatskoi Most*, or Bridge of the Gates. It is a remarkably strong bridge of seven arches, and of great breadth, with a very broad foot-path on each side, which is provided with double parapets; between these pedestrians are protected from danger from the passing equipages. The pillars of this bridge, between the arches, are remarkably strong, and project greatly beyond the surface of the wall or parapets, so as better to resist the all-sweeping force of the river, and the enormous masses of ice in the spring. Upon the whole, the *Stone Bridge*, though plain, and from its enormous strength somewhat heavy, is yet handsome, and adds much to the beauty of Moscow.* By the untravelled natives of the capital it is looked upon as a stupendous effort of human genius, and by the peasantry is deemed one of the wonders of the world; ideas most natural, since it is, I believe, the finest bridge in the empire; it had formerly, I am informed, towers at each end.

I have often contemplated, in imagination, the appearance of Moscow without this bridge. Perhaps the Kremle might still appear more elevated without any great object near it; but it forms a fine supporter of the Kremle on the south-west, which wants, in truth, a similar relief on the south-east.

Every object has its place, and bridges across rivers in towns are a part of natural town-scenery. To me it appears that large rivers without fine bridges in cities, are as unnatural as it would be to see them thick set together amidst rural scenery.

Superb as is the city of St. Petersburgh, provided with pontoon-bridges across the Neva, I long felt a something wanting;—a vacuity while regarding her finest quarters, and I now believe that deficiency

* Vide Plate VIII.

is fine bridges. What a magnificent appearance, were it practicable, would such a bridge as that of Waterloo have on the Neva: and three or four such bridges would produce an effect of extraordinary beauty.

The *Moskvaretskoi Most*, or Bridge, claims the attention of the stranger, who is justly surprised that a stone bridge, long ere now, has not been erected in its place.

It is a wooden bridge, is quite flat, and is supported by an immense number of piles of wood. * It is removed every year in the spring, at the breaking up of the ice, and is again reconstructed. This proves a great inconvenience at this period, there being then no communication between the two sides of the city, but by the Stone bridge, and by boats.

It is amusing to see the piles of wood forced into their places by means of an immense pulley, and a great weight raised to a height, by a crowd,—a host of *workmen-soldiers*, who let it fall suddenly down. An elegant bridge here would be a great ornament, and of immense utility to the city.

The expence of taking down and reconstructing this bridge annually, is paid by the Town-council, as also those of the *Krimskoi Brode*.

The *Dorogomilovskoi* Bridge is now similar to the *Moskvoretskoi*, though, till lately, it was a *living bridge;* and is by no means, though ordinary, to be called contemptible.

The *Krimskoi Brode*, and the *Krasnoi Kholmskoi Most*, besides some others in Moscow, are what are called *living bridges*. They are so denominated, because, being formed of planks, supported on whole trees laid across each other, which swim in the river, they yield under, and spring after the equipages; and being fixed to upright posts, in such a way as to admit of motion, they also rise and fall with the elevation or fall of the river. Such bridges are very common in Russia, and being of simple construction, are easily

* Vide Plate IX.

erected by the peasants. They are generally provided with parapets, which, however, are often very flimsy, or out of repair. In their centre, most of them have a part that admits of being removed, for the passage of barks. The living bridges in Moscow are removed in the spring, and it is two or three weeks before they are again established. The *Krimskoi Brode*, was established on the 30th April, in the year 1819, and the river had become free on the second of the same month. In consequence of heavy rains, the stream swelled enormously, and the bridge was carried away by the force of the current, and part of it altogether lost. It is said, that the contractor receives 9000 roubles a year from the town-council, for keeping this bridge in repair.

A living bridge is called a *Zivoi Most*, in Russ. The *Krimskoi Brode* received its name from the following circumstance: — When the Tartars at the *Kremle* had possession of Moscow, they were accustomed to pass the Moskva river by fording it at the place where we now find a living bridge. *Brode*, in Russ, signifies a *ford*, and after the departure of the Krim-Tartars, the place where they forded the river was called after them *Krimskoi Brode*. Afterwards, though a bridge was established, the ancient name was retained, and it is in daily use at present. Talk of the *Krimskoi Most*, and few comprehend your meaning.

There are a number of small wooden bridges, some of them living bridges, and two stone bridges across the Yausa. One of the stone bridges east of the Foundling Hospital, with stone and iron balustrades, and handsome stone lamp-posts, or pyramids, is called the *Yauskoi Most*, the other is denominated the *Dvortsovoi Most*, and conducts to the Summer Gardens. It is rather an elegant bridge, and of considerable size. Other two small stone bridges draw no particular notice.

Across the Neglinnaya, are a number of small stone bridges, as the *Borovitskoi Most*, and the *Troitskoi Most* near the corresponding gates of the Kremle, and the *Kuznetskoi Most*, or Blacksmith's Bridge.

These bridges still remain, though the rivulet be concealed which they cross.

Across the Communicating Canal, in a line with the Polianka, passes a small three-arched stone bridge, called the *Kozmodemianskoi Most;* besides a small wooden bridge a good deal further to the east.

In more ancient days, there were a number of bridges across the ditches which surrounded the walls of the Kremle, and the Kitai Górod. These ditches being nearly all filled up, the bridges are scarcely noticed; little more than their parapets being visible, and indeed some of them are wholly destroyed.

Moscow is built upon a soil which consists chiefly of sand and clay; or, to speak technically, of *silicea* and *alumina.* This is every where to be seen, by turning up the surface of an uncultivated piece of land. In gardens and tilled ground, of course, the soil will be found to have been altered according to the measures employed for that purpose.

The environs of Moscow are beautiful, but the soil is every where arid and argillaceous. Near the Sparrow-hill, I have seen the inhabitants digging earth to form bricks, from the same fields on which a crop of corn had recently been cut down. Considering the nature and aridity of the soil, the implements of husbandry employed to till the ground, and the generally small quantity of manure used, we are astonished to see the comparatively abundant crops produced. There is a great deal of almost pure sand in and near this capital, especially in the elevated grounds; but adjoining to the course of the Moskva river, from causes already mentioned, the soil is often a black rich mould, and produces abundant crops.

From the character of the soil, it is not difficult to explain the cause, that Moscow, in dry weather, during summer and autumn, is often enveloped in clouds of dust; a most annoying visitant, which drives thousands to the country for refuge. Immediately after rain, of course, the air is very pure; and were the roads in the neighbourhood of Moscow, and the streets in the city, left untouched, there would

be little dust. But the streets first dry, and then, by innumerable carriages passing along them, the earth is, as it were, comminuted to an impalpable powder. The argillaceous part of this dust, being very light, is easily put in motion by the horses' feet and the wheels of the carriages, even when there is no wind, and remains for some time suspended in the air; but, should there happen to be a gentle wind from any quarter, immense clouds are every where formed. Sometimes the Kremle is obscurely visible, through a thick mist, or is even quite concealed. Sometimes, even Moscow itself is thus buried in volumes of dust. The air we inhale, charged with invisible and impalpable powder, produces disagreeable effects, and is very unhealthy.

This comminuted dust, of course, passes into the houses through chinks, and even by the minutest apertures; so that, during the oppressive summer months, many are forced to shut their windows, as a sort of protection against it.

So remarkable is this dusty obscurity of the atmosphere, that in the country, while standing upon an eminence, as on the *Sparrow-hill*, the roads may be discovered at a great distance, by the clouds, or trains of dust, which follow every passing equipage.

Moscow is abundantly supplied with all kinds of provisions, which either necessity or luxury demands; and which are conveyed to town, in winter, by sledges, from the neighbouring governments of Tula, Kaluga, Riasan, Voroneje and Kursk; as well as by barks from the more distant ones; and from the nearer provinces by telegas, or small carts, in summer. In the latter season, immense quantities of all kinds of corn, especially of wheat, are transmitted by water from the government of Orel.

The quantity of wheat, flour, oats, barley, krupa, corn, &c. &c., brought to town, is noticed in Table III. The term "krupa," demands some explanation.

Krupa is a term of extensive signification. The word "grits" is an approach to its translation; the chief kinds of it are,—

Yatchmennaya Krupa - Wheat-grits.

Perlonaya Krupa, or Yita	-	Barley.
Rjennaya Krupa	-	Rye-grits.
Pshennaya Krupa	-	Wheat-grits.
Greshnaya Krupa	-	Buck-wheat grits.
Manna Krupa	-	Fine and small white grits, or almost powdered, prepared from wheat.
Smolenskaya Krupa	-	Similar to the last, only of a yellow shade, and prepared from buck-wheat.

Rice is called, in Russian, either *Ris*, or Soroshenskaya Krupa.

Plenty of cattle, particularly oxen and sheep, are driven from Little Russia; and a profusion of poultry and game is brought from the government of Moscow, as well as from that of Tula and of Riasan. The Riabtchiki of Archangel, are famous at Moscow.

Abundance of fish are also brought to Moscow in winter, from the banks of the Ural, particularly the larger kinds; and from Belo Ozero; as —

LATIN.	RUSS.	ENGLISH.
Accipenser Huso.	Beluga.	Great Sturgeon.
——— Sturio.	Osetre.	Sturgeon.
——— Ruthenus.	Sterliad.	Sterlet.
——— Stellatus.	Sevryuga.	Sevring?
Salmo lavaretus.	Siga.	Ssig?

The supply of animal food may appear small, from Table III., when we consider how much is daily used in the houses of the nobles, merchants, and people of secondary rank, besides what is consumed by the peasantry. This is partly explained by the weekly fast days, and the great annual fasts of the Russo-Greek church, which are

kept more or less strictly; and by other causes immediately to be mentioned.

For the sake of curiosity, we mention, that the number of bullocks annually consumed in London, is estimated at 110,000; of sheep, 770,000; lambs, 250,000; calves, 250,000; hogs and pigs, 22,000; besides animals of other kinds. But to form a correct idea of the immense consumption of animal food in London, the size and fine condition of the animals slaughtered ought to be taken into account, as well as the number slaughtered. * From this statement it results, that 110,000 bullocks, and 1,510,000 smaller animals, or a total of no less than 1,620,000 animals, are consumed annually in the British metropolis.

Admitting that Moscow contained the fourth part of the population of London, and that it consumed the fourth part of the animal food, it would amount to 27,500 bullocks, and 337,500 smaller animals, or a total of 405,100 animals: whereas, we find the total number driven into Moscow to be 33,918 bullocks, and 28,435 smaller animals, or a total of 62,353 animals.

To this number, however, must be added the immense supply, amounting to many thousands of frozen carcases of sheep, pigs, and calves, which are transported in sledges, during winter, every week, to all the markets, and disposed of wholesale and retail. Even many whole frozen carcases of bullocks are brought into town in this season, besides the supplies the nobles daily receive from their estates; and the enormous consumption of fresh and frozen poultry, game, and fish, noticed more particularly in the description of the markets, lessens the demand for other kinds of animal food.

Indeed, the supply of vegetable and animal food is excellent at Moscow; and there is reason to believe, that the inhabitants of no capital in Europe partake more abundantly of the good things of this life than the Moscovites.

Besides the great *general provision market*, the *Ochotnoi Riad*,

* Picture of London, 1819, p. 73.

hereafter described, every quarter of Moscow is provided with at least one market called a *Rinok*, and some quarters have two markets. These markets are round, square, or irregularly shaped places, for the most part with a stand in the centre for numerous *drojkies* in summer, or sledges in winter, which may be hired; and with a watch-house, or *Butka*, adjoining, for the patroles, who are called in the singular *Butushnik*, and in the plural *Butushniki*. At these markets or *rinoks*, we find grocery-shops; butcher-shops, in which are also sold fowls and vegetables; flour and corn shops; tin-shops; ironmongery-shops; rope-shops; wooden dish and tub shops; coarse pottery-ware shops, in some of which red-painted and plain coffins are generally exposed; besides *cabaks*, and *khartcheoni*; — all crowded together. In these markets, a fire or a stove is never seen.

Besides the regular markets, there are a few grocery-shops and small-ware shops scattered throughout the city, some of which are warmed.

Many of these market-places being unpaved, in wet weather are in a most filthy condition. To them, on fixed days, the peasants bring all kinds of vegetables and common fruits; such as apples, pears, gooseberries, currants, sour cabbage, and immense quantities of the kinds of mushrooms hereafter mentioned *, besides fire-wood, hay, &c.

Moscow, in general, is well supplied with water, by the Moskva, the Yauza, and the Neglinnaya; some small rivulets; the Truba, or canal; the Mitistch, immediately to be described; the Communicating Canal; numerous ponds and small lakes; and by a great number of wells. There were no less than 3513 of these, according to Schekatof, in the year 1805; and according to Table III., they amounted to 3793 in the year 1817.

The water of the Moskva, as well as the water of the Yauza, though they cannot be called hard waters, are by no means pure, especially in the city: 1st, from the foreign ingredients they contain;

* Vide Catalogue of Edible Mushrooms in the Appendix.

2dly, on account of their pollution by manufactories, and filthy streams, which discharge themselves into them. This is peculiarly the case in spring, so that their water becomes quite turbid, and contains immense quantities of extraneous materials; besides being then chiefly formed of melted snow and ice. Of the effects of the use of this water, I shall treat in the chapter on diseases. In some parts of Moscow, the inhabitants are obliged to send to a considerable distance for *good water*, notwithstanding the great number of wells. At the *Preobrajonskoi Kolodets*, or well; the well near the *Three-hills;* the *Andronievskoi* well; and the *Presnenskoi* well; —are the purest waters in the city. Most of the well-waters are hard, and rapidly decompose soap; a few of them are moderately soft, and still fewer are fitted for the washing of clothes. For the latter purpose, recourse is had to the rivers.

On account of the insufficient supply of good water, during the reign of Catharine II. a plan was projected of obtaining a supply from a considerable distance, by means of a canal and reservoirs; which was executed, and in a great degree answers its design. I believe it was originally intended to have walks along this canal; and that there should be a supply of water, even for gardens and reservoirs, in different parts of the city, in cases of fire.

This canal begins eighteen versts from Moscow, at the village *Bolshich Mitistch*, where there is plenty of pure water. From hence it runs between *Tainitsko* and *Rostokina*, then penetrates the earthen rampart, passes through the *Sokolnitchii Pole*, near the *Krasniye Prudi*, and stops at the *Zemliannoi-Gorod*, close to the *Krasniye Vorotŭi*, at the reservoirs. I believe it was intended to carry it forward to the *Prenenskiye prudi*, or ponds, but probably that design is now abandoned.

This work cost a million of roubles. It was begun in the year 1779, and eight years were allowed for its completion. The water is said to be pure at its fountain-head; and the aqueduct near the source, I am told, is handsome.

Four wells, or reservoirs, near the *Artilleriiskoi Polevoi Dvór*, and

not far from the *Krasniye Vorotui;* or Red Gate, supply their neighbourhood abundantly. The water is raised by pumps, and runs by wooden canals into barrels placed near them. These barrels being generally fixed upon carts in summer, or upon sledges in winter, form a necessary appendage of every establishment.

From the other wells, the water is raised by means of great levers, as in the villages, and by horizontal and perpendicular wheels and pulleys. Sometimes a rope is placed over a small pulley, and the person drags up the bucket by the rope, either while standing still, or by walking to a distance, with the rope over his shoulder; thus, indeed, *drawing* water, while another person seizes the bucket at the mouth of the well. Pumps, which were formerly rare, are now becoming common, though many of the peasants think the old ways of raising water the best.

Many of the wells, particularly at the monasteries, and in private establishments, are covered by small temples, elegantly painted externally, and adorned by scriptural scenes within. They are often remarkably handsome.

Table III. shows that the number of gardens in Moscow amounts to 1021; besides 233 kitchen-gardens, many of which are of a very large size, and few of them of small. If Schekatof's statement be correct, that Moscow, in the year 1805, contained 1523 gardens, their number must have greatly diminished in 1817. An error exists somewhere. Moscow is chiefly dependent, however, for its great supply of fruit and vegetables, upon the provinces and distant *Governments*, which will be spoken of in their proper place.

These gardens, at least some of them, are laid out in the English manner, and with great taste. Many of them remain unfinished, and in others much confusion reigns, amidst grandeur and display.

The general ornaments of the Russian gardens are, fine avenues, parterres, broad gravel walks; ponds and lakes; rivulets and cascades; artificial hills, bridges, and temples; urns, vases, and statues; balustrades; green-houses, hot-houses, boats, small fleets, &c. &c. But the stiff and unpleasing formalities of Dutch taste sometimes

prevail: the trees and shrubs are cut and carved into graceless forms, or arranged in alleys, circles, and other artificial figures.

In this severe climate, a hot-house is a necessary part of every nobleman's garden, even for some of our most common fruits. They are known by the general name of *orangeries*. Green-houses scarcely are known here, because fires are requisite in winter; and in summer, the weather is so mild or hot, that the fruit-trees and plants are almost all exposed in the gardens in front of the orangeries. The larger trees, and more tender plants, are sometimes left in the orangery, which thus becomes a green-house in summer.

At the tables of the nobility, there is generally an abundance of the finest fruits: pines, peaches, apricots, grapes, pears, cherries, and even lemons and oranges; none of which can be obtained here, in perfection, without the assistance of hot-houses.

Great care is devoted to these orangeries, which are frequently superintended by individuals retained for the purpose, who are under the direction of an English or German gardener. Indeed, there are instances of individuals (Germans) kept for no other purpose than to attend to the pine-apples.

The test of the gardener's knowledge is the quantity and the quality of the fruit produced; therefore he is, in general, stimulated to the greatest exertions, to render himself worthy of his place. Indeed, he sometimes has a higher interest. Many of the nobility have a much larger supply of fruit than they consume, and a quantity is sold in town, upon which the gardener has a certain per centage; or sometimes he gets the third part of all the fruits to himself.

In consequence of these arrangements, and the liberal manner in which every thing requisite for the perfection of these orangeries is supplied by the nobility, a stranger is generally astonished, equally by the quantity and the quality of the fruit which daily appears at a Russian dessert. I am of opinion, however, that excellent as these fruits generally are, most of them are inferior to those raised in the open air; this is most remarkably the case with the pears.

At many of the estates belonging to the nobility, the magnificent

hot-houses possess no collections of exotic plants; indeed, it may be said, in general, that the Russians study more the gratification of the palate, than any merely mental enjoyment. To this, however, there are many exceptions. Some of the nobility display the keenest sensibility to the beauties of nature, and an elegant taste in the arrangement of their estates and gardens. Some have collections of plants, and a few have magnificent botanic gardens.

The number of edifices in Moscow was estimated by Herberstein, at the end of the sixteenth century, at 41,500 *, and by later writers at 50,000; but probably inaccurately, or by guess. No doubt, however, the number was immense; for in more ancient times, instead of an immense castle, a Russian nobleman had, as it were, a *village* for himself. As appears by Table I., the number was 10,000 in the years 1779 and 1803; a calculation which is probably very near the truth.

The total number of houses in Moscow, before the burning of the city, in the memorable year 1812, according to Table III., amounted to 9158; of which 2567 were built of stone, and 6,591 were constructed of wood. The sum total may appear to be small, in a city whose circumference is 40 versts, or above 26¼ English miles. The causes of this have been already referred to. Perhaps the number may have diminished from 1799 and 1803, as these statements indicate; this would be a necessary consequence of improvement, where a dozen wooden houses may have been supplanted by a single stone palace. Moscow, indeed, to speak correctly, consisted of whole villages of one-story wooden houses, and in the various suburbs many of them yet remain.

After the departure of the enemy, there remained 526 stone houses, and 2100 wooden houses; total 2626. Before the invasion of the French, there were 2567 stone houses; after the retreat of the enemy, there remained 526; consequently, the total of stone houses consumed, amounted to 2041. †

* Com. della Moscovia, p. 38. a.

† Vide Table III.

Before the invasion, there were 6591 wooden houses; after the retreat of the enemy, there remained 2100; consequently, the total of wooden houses consumed amounted to 4491. The total number of houses, stone and wood, which became a prey to the flames of 1812, therefore, amounted to 6532; and not ten, twenty, and thirty thousand, as stated by vague accounts. *

By Table III. it will be observed, that from the retreat of the enemy in 1812, till the year 1817, there had been repaired 2514 houses.

Rebuilt	stone 623, wood 555	1178
Total repaired and rebuilt		3,692
Total that remained after the conflagration		2,626
General total in 1817		6,318

By a calculation from Table IV., the whole number of edifices in the year 1819, amounts to 7922; and in 1820 may be estimated at about 8000 or 9000; certainly not more.

The numerous government and public edifices in Moscow, are generally of immense magnitude; as the Palace of the Suburbs; the Foundling Hospital; the Military Hospital; the Exercise-house; the Senate-house; the University; the Military Governor's house; Galitzin's Hospital; Sheremetef's Hospital; the Printing Establishment of the Holy Synod; besides other hospitals and barracks, and of many of which the reader will find a description in the particular view of the city.

The charitable institutions mentioned in Table III., consist chiefly of hospitals, infirmaries, and poor-houses, many of which will be referred to hereafter.

It is a point agreed upon by almost all travellers, that the mansions or palaces of the nobility of Moscow, are truly magnificent,

* Vide Table III.

and such as few capitals can boast. They are generally immense piles of building, or assemblages of buildings, in a good style of architecture. The number of these palaces astonishes the stranger, in taking his rides through the different divisions of the city. Our limits only allow us to notice a few of these, the most remarkable for their size, taste, and architecture.

In the Tverskaya — the fine house of —— Kazetskoi (who became Princess Beloselska), adorned by a central balcony, and Corinthian columns; of Prince Theodore Galitzin, which came to him by his wife the Princess Prosorovska; of the late Count Leon Kirilovitch Razumovskoi, with the family arms blazoned in the pediment.

On the Tverskoi Boulevard — the large house of Prince Gagarin, with twelve Ionic columns, forming a grand colonnade. Not repaired since 1812.

In the Pokrovka — the house of Countess A. Razumovska, in which Mortier, as governor of Moscow, took up his residence in the year 1812; the massy, uninteresting, and heavy dwelling of Count Rumiantsof, the chancellor of the empire; Prince Trubetskoi's massy house, somewhat resembling the shape of a chest of drawers: an odd taste, but not inelegant.

In the Basmannaya — the house of Prince Alexander B. Kurakin, who was ambassador at the court of France during Buonaparte's reign; and of Prince Michaïl Petrovitch Galitzin.

In the Gorochovskoi Percúlok — the handsome and elegant house of Ioann Ioannovitch Demídof, with central balcony; centre adorned by Corinthian columns, and two adjacent wings.

Near the *Pokrovskiye Kazarmi*, or Barracks — the striking and superb house of the late ——— Durássof, two stories high over the basement, and the centre embellished with a fine balcony and Corinthian columns.

In the Petrovka — the house of the late Merchant Gubin; — the house of Rjevskoi, not large, two stories high, with six Corinthian pillars in front.

In the Dmitrovka — the English Club, which formerly belonged to Princess Urusova, and now belongs to ——— Muraviof, hereafter described.

In the Machovaya — the celebrated house of Pashkof, of which a particular description is hereafter given.

In the Nekitskaya — the house of Count Vladimir Orlof, with a central balcony, and Corinthian pilasters.

In the Vsvijenskaya — the fine house of ——— Ustinof, with central balcony, and six Corinthian columns.

In the Zramenskaya — splendid establishment of General Apraxin, hereafter described.

In the Miasmtskaya — the fine massy house of Prince Soltikof, three stories high, with Ionic columns supporting a balcony level with the second story, a balcony at each corner, on the same level, and handsome balustrade in front; — the massy house of —— Yushkof, opposite the Post Office, three stories high, with two fronts in different streets, with a balcony and six massy Ionic columns at the corner.

In the Pretchistenka — the princely establishment of Prince Serge Galitzin; the house is nowise remarkable; the massy house of —— Vsevolojskii, that of —— Dolgorukii, and of —— Potyemkin.

On Vshivaya Gorka, — that of ——— Balashof, hereafter described.

In Kalujskaya Street — that of Countess Orlof-Chesmenska, hereafter described.

The edifices of Moscow, as well as those of St. Petersburgh, unite in them, generally, the solidity of Scottish, the comfort of German, and the taste of Italian habitations, amidst Asiatic arrangements. In a country, and particularly in a capital, where natives of so many different regions reside, it is natural, that amidst some prevailing style of architecture considerable variety should exist. The *Greko-Italian* form of building is prevalent; but a mixture of Grecian, Turkish, Chinese, Tartaric, French, German, Swedish, Danish, and

British taste may be remarked, both externally and internally, at Moscow. *

Making all allowance for the revolutions and changes at Moscow, within the last twenty years, I was not a little surprised at the observations of Dr. Clarke, afterwards quoted on this subject †; and still more so, at the following remarks by Raymond: "Les palais, les hôtels, et même les maisons, ne sont guères remarquables, que par la profusion, le mauvais goût, et le mélange d'ornemens de toute espèce, tels que statues, reliefs, vases, cariatides, festons, et colonnes ‡:" an observation by no means just.

Wichelhausen has judged more correctly; he says, "Bei dem neu gebaueten steinerenen haüsern is fast durchgehends ein guter Geschmack befolgt, und viele Palläste können mit denen in Florenz und Rom um den Vorzug streiten; vorzuglich der Gallinizinsche, Demidowsche, Paskowsche, Daskowsche, Razumoffskysche und Bezberodkysche." §

The truth is, that while the generality of the dwellings of the first nobility are remarkable for beauty, elegance, or splendor, a number are clumsy, encumbered, and devoid of all taste; while some are gaudily or flimsily, others are plainly or chastely ornamented.

Ranges of central columns, of different orders; terraces; fine balconies; central domes; statues and vases; urns and reliefs; handsome walls and balustrades, are the prevailing embellishments: and are not these, combined with proportion, disposition, and decorum, the chief ornaments of architecture; the scenery of a city, if one may so speak, and of noble mansions? To accuse the taste of the Russians in this respect, is, in fact, to accuse the taste of Italy, — to accuse the Greko-Italian architecture; because, for centuries past, celebrated Italian architects have always been employed in Moscow,

* See Essay on Architecture in Russia, in Appendix.

† See Appendix on Architecture.

‡ Tableau Hist. Geograph. Milit. et Mor. de la Russie, vol. ii. p. 258.

§ Gemahlde von Moskwa, p. 51.

and are still employed for many of the chief buildings; and because the Russian architects, who have raised some fine structures, have had the Italians for their masters, whom they have followed.

To conclude, Moscow displays, in the generality of her structures, a combination of magnificence, solidity, convenience, and beauty; of order, disposition, proportion, and taste; while it is unable to boast of any very extraordinary or astonishing monuments of architecture, or a single example of what may be called the *sublime* of architecture.

But as the subject has been separately considered in the Appendix, it is fit to abandon it here.

1. The method of building with wood, employed by the peasants in Russia, has often been described by travellers. Round baulks are laid one upon another, and morticed together at the various angles, and the interstices are crammed with moss and junk. In the suburbs of Moscow, numbers of similarly built low houses are still to be seen, but most probably will disappear within a short period.

2. The same mode of building is often employed, for raising upon a brick or stone foundation, princely fabrics. The walls being raised and roofed with wood or iron, their exterior is cased with boards, and being ornamented, the whole is painted according to the taste of the proprietor. These dwellings generally consist of a very long façade, a single story high, upon an elevated basement, employed as cellars, store-rooms, &c. and have a court behind, around which are built the stables, coach-houses, &c., and houses for the servants, as well as that necessary part of an establishment, the kitchen.

These dwellings, so constructed, are peculiar to the northern nations, and have several important advantages. They are easily and speedily erected, and from the simplicity of their construction, they easily admit of any alteration in point of form or convenience: the building of them costs, comparatively, little; they will last two or three score years, and even more: they are extremely warm and comfortable; and sometimes they are even transportable*;

* Storch's Picture of Petersburgh, p. 24.

although on this point we must not give credit to the overcharged representations of travellers. It is true, palaces have been removed, as if by magic, to other situations; but not without the exertions of thousands of workmen being called into action.

Many of the nobility esteem wooden houses more healthful than brick or stone houses; which is by no means a prejudice, as some have supposed, but founded, to a certain extent, upon accurate observation and experience. Every one knows how disagreeable an odour and unhealthy an air is thrown out by newly-built and plastered stone or brick edifices; not to speak of the cold sweating of the walls, which too many regard not till they dearly pay for their negligence.

The peasants' houses, in general, remain unplastered, and being built of seasoned wood, are fit for habitation immediately after their erection; and, indeed, in summer often are taken possession of before they are roofed.

Many of the wooden houses of the nobility are covered with paper, or with drapery, and are likewise fit to be occupied in a very short period after their erection; and even when plastered, as they more generally are, as may be conceived, they dry rapidly, especially when built of well-seasoned wood.

Storch, twenty-five years ago, says the preference given by the natives to wooden houses, was carried so far that people of good fortunes, especially at Moscow, frequently built a wooden dwelling-house for their particular use, adjoining to their brick mansion.*

Frequently these wooden edifices are finished in a very neat, light, and elegant stile; and some of them are two or even more stories high.

Many of the country-houses of the nobility near Petersburgh and Moscow, are remarkably fine edifices, and display great variety of beauty and chaste taste: being of wood, and elegantly painted, they seem quite in consonance with the season and summer scenery.

* Picture of Petersburgh, p. 25.

Of the wooden houses some are stuccoed over, which gives them the appearance of brick buildings, and adds both to their durability and warmth.

3. These are generally built with a proper regard to architecture and to convenience. They have stone foundations, and frequently white stone basements; but more generally the whole structure is of brick. A foreigner, particularly an Englishman, in surveying the enormously thick walls of these edifices, is surprised; and especially when he regards those of a building of a single story, and he begins to question their utility, while he recollects the feeble and tottering erections of London. Winter appears, and their adaptation to the climate is most obvious. Most of them are built two stories, or three lofty stories in height, over an elevated basement; a few only are one story high, and still fewer are of the height of four stories. "There are, indeed," says Storch, speaking of St. Petersburgh, "houses of an extraordinary height; but, as in regard to habitation, luxury is here more studied than in any place that I know, so the same elevation which, at Paris, for example, is sufficient for five stories, is here employed only for two." *

The same remark is applicable to Moscow; and I believe, that without exaggeration, it may be said that the elevation of a three story mansion at Moscow, often would be sufficient for four, or even five stories at London.

"Most of the houses being built upon the Italian plan of architecture," continues Storch "have a basement story, rising but little above the level of the pavement, and is fitted up as apartments for the upper servants, or let out as *lavkas*, or shops for petty wares." † The same may be said of Moscow. But this custom, carried to so great length at St. Petersburgh, that even in the basement of some public edifices we observe these low shops, is by no means so common; here, when it occurs, it disfigures the whole fabric of noble mansions. — Strange incongruity; a magni-

* Picture of St. Petersburgh, p. 25. † Ibid. p. 26.

ficent nobleman, and a petty shopkeeper dwelling under the same roof!

These brick houses are generally stuccoed, and are coloured variously; white, yellow, orange, green, blue, pink, red, &c.; indeed, of all hues of the rainbow. But fashion regulates the taste, and there are generally one or two prevailing colours.* The roofs are, for the most part, nearly flat, or at least do not form a very acute angle. They are formed of sheet-iron, and are likewise painted of all colours; but black and dark blue, red and green, are predominant: thus combining durability, security, and ornament. A few houses, however, remain unplastered, and present their red walls to view, as in England, and thus make an agreeable variety.

These edifices are called, in Russian, *Kamenniye Doma*, or *stone houses;* I remember only to have seen a few real stone edifices in Russia: viz. the marble-palace, and the marble-church, at St. Petersburgh†; and a wing of a large intended edifice at *Kanneva*, a seat of Count Rumiantsof. At Ostrof, indeed, the tower and body of the church are built of the white calcareous toofa found at Metchká; and which is also the case with the Troitskoi cathedral, at the Troitskoi monastery, and with the cathedral of Tver. ‡

The ancient walls of Serpuchof are formed of great masses of hard sand-stone: not a brick is contained in them.

4. *Brick and wood edifices* are very common in Moscow. The foundation, basement, and ground story are built of brick, cased with white stone, or stuccoed and painted of different colours. The superincumbent building, of one or two stories, is erected of wood, cased with boards, and variously painted. Frequently the wood is

* The colours of the walls and of the roofs are ordered by the police; the proprietors have the choice of two or three colours.

† They are brick edifices, cased with marble slabs.

‡ See Appendix.

stuccoed and coloured so as to resemble a brick edifice, and give the whole house the same aspect.

In the finest houses the panes of glass are very large; and in some, as at St. Petersburgh, all the windows of the front, or of a single story, or of the centre, are formed of single sheets of glass, and have a magnificent appearance, especially in gilded frames. Large panes of crown glass cost twenty-five roubles a-piece, so that a window with eight of them will amount to the sum of 200 roubles. Two or three hundred roubles, or even more, for a single sheet or window, is nothing extraordinary; so that a house with twelve or fifteen such windows, though free of taxes, pays dearly for its light.

The edifices, in general, are well supplied with windows, which are often of a great size; certainly no advantage in a cold climate, though they add to the elegance of the buildings. A little more consumption of fuel obviates their effects in cooling the rooms. In some other edifices the windows are small, and their advantage is felt in winter by the poor and middling classes, because they require much less consumption of fuel; which now, at Moscow, is an article of great expenditure, the sajin costing twelve, fourteen, sixteen, and eighteen roubles, and sometimes a much higher sum.

Moscow can boast of few ancient buildings; indeed the greatest part of those esteemed the most ancient have undergone great changes, or have been totally rebuilt. The edifices in Russia require frequent repairs, or renewals; and the explanation of this is easy. All the edifices of Moscow, even the palaces, were at one period of wood, and of course were subject to comparatively rapid decay. After stone buildings began to be erected, some of the artists were not so well acquainted with the principles of architecture as at present, or with the mode of preparing the other materials for building: in addition to which, Moscow is but scantily provided with the most durable article of construction, *free sand-stone.*

The lime used at Moscow is gypsum, brought from the banks of the Oka and Volga.

The clay for the formation of bricks seldom possesses that degree of ductility and tenacity which is found in Britain: yet, the durability of the bricks depends not a little on the mode of preparing and burning them; and it has been remarked, that the bricks with which the walls of the Kremle are built, are far superior to those of modern times, both with respect to hardness and durability. They were made as hereafter mentioned, by the orders of Italian architects. I have not been able to put this observation to the test; because, as soon as any part of these walls is perceived to be injured, it is repaired, and the effects of time cannot be accurately ascertained.

At Moscow there are two sorts of stone adapted for building; the one a soft *white calcareous toofa — toof calcaire*, which is easily cut, but by no means durable. It is chiefly brought from Panka and Miatchkovo, on the Moskva, twenty versts from the metropolis, as well as from other places on the banks of that river. In the quarry it is very soft: by exposure to the air it becomes harder; but in consequence of long exposure it decays and crumbles down. It is frequently used for the foundations or for facing the basements of houses, and for ornaments, and generally decays long before the bricks with which the superstructure is erected.

The foundations of the walls of the Kremle are faced with this stone, and are renewed as they decay. This stone is but ill adapted for the whole of a building, except for *churches;* and I believe experience has taught the architect, that stone of any kind ill suits a climate in which the external cold is so severe, and the internal heat so great, as in the houses at Moscow.

The second kind of stone is brought from Vntrinka, twenty versts south-east from Moscow, on the Moskva river, in large flat-bottomed barks. It is found of different colours, and is a very hard crystalline sand-stone, and of course difficult to work. It is well enough adapted for small buildings; but is costly, and the work goes on with great tardiness. It is used for monuments, or the foundations of monuments; the basements of balustrades; and for walls; as that round the *Pokrovskoi* cathedral; and for the foundation of edifices, as that

of the Exercise-house. The whole quay, on the north side of the Moskva river, is also formed of this stone, as well as a great part of the *Stone Bridge*, properly so called; and the other small stone bridges in the city.

There is a hard, darkish or greyish coloured crystalline sand-stone, called *tatarskaya*, which is brought from the distance of eight versts from the Kudrina, and which is used for the same purposes as the last mentioned. There is also a quarry of the same near Khoroshovo.*

The art of making bricks, of preparing the lime, and of building, being now well understood, we may augur that some of the buildings of the 19th century may endure much longer, without remarkable change, than their predecessors.

The finest built edifices, and the best workmanship, are exposed to physical evils, unavoidable, from the nature of the climate, viz. great heat and cold. The expansive power of cold, or rather of freezing water, is destructive beyond calculation. If there is any opening, any fissure, or any hollow, into which water has insinuated or lodged itself, either in the stone, among the bricks, or under the plaster, and a sudden frost comes, by the expansion of the water during its congelation, the destruction is more or less extensive, according to the quantity of water and the nature and state of the materials on which it operates; and its effects become visible in the spring. Hence it happens that houses in Russia require frequent repairs: indeed the plastered buildings, so numerous here, almost demand an annual retouching.

The often-occurring fires hereafter mentioned, as well as the frequent destruction of Moscow by the enemies of Russia, in ancient and modern times, will account, in part, for many of the changes in the city, as well as total renovations of many public and private edifices, which otherwise, perhaps, might have existed to this day. The love of novelty, which eminently predominates in this country

* In the year 1819 I presented specimens of all these kinds of stone to the Geological Society of London.

among the nobility, and the progressive and rapid improvements in architecture, have contributed their share to the same ends.

Coming now to the internal arrangement of the dwellings, we shall suppose we are speaking of a noble mansion. The entrance is often in the front, but, as during winter, it is of importance to have but one entrance, and the rooms most used at a distance from it, more frequently it is found at the end of the house from the court-yard, or sometimes at one end of the front of the house. * Even in some mansions, having the grand entrance in the centre, the stair is so constructed, that by the time you reach the anti-chamber in the *bel étage*, you are carried nearly to the end of the house. The ground floor, in a great house, is never occupied by the family, and for that reason, its ceiling is comparatively low. In it the lower class of persons attached to the family, the house-steward, the lacqueys, and house-servants live; and it contains the kitchen, the larder, and other offices in the back. Sometimes the story occupied for the latter purposes is sunk; and then the ground-story is set apart for the house-steward, second class people, &c.

In the second story, or *bel étage*, which you enter as before said, generally by the end, through a large lobby or saloon and stair, you find one or two anti-chambers, one or two moderate-sized general rooms, the dining-room, one, or sometimes a couple of large and elegant drawing-rooms, all in the front; and in the back, the ball-room, cabinet, dressing-rooms, and sometimes bed-rooms: all these chambers are placed in two ranges, and open into each other. Generally, however, in the front of the third story are found the bed-rooms; while the back of the same is divided into apartments for families, or individuals residing in various capacities in the family, and for some of the particular servants. In the smaller houses, there are no proper bed-rooms: the rooms which form part of a *range* during day serve as bed-rooms at night, and the sofas and divans are used for beds.

* See Appendix, on Architecture.

Some of the nobles have in their dwelling a private church or chapel, others have a private theatre.

In the court-yard, or adjoining, are houses for the working people attached to the house, — for part of the servants; and not rarely the kitchen is also found in a detached building. The court-yard, with the house, generally forms a large square, and contains the stables, coach-houses, manage, and other necessary offices, leaving room for fire-wood, &c. Many of these mansions are furnished with gardens, as already observed.

In a few houses only, at Moscow, a central vaulted gate forms the entrance, which protects the family or their visitors in all kinds of weather. This is very common at Petersburgh; in many of the houses of which reside a number of families. The Moscovites prefer a separate house, and the extensive scite of Moscow admits of their choice; over the doors of which project iron roofs, under which the carriage passes.

In some of the smaller Russian houses, having their court-yard and offices within their gates, there is a great deal of neatness, convenience, and comfort. The general plan of arrangement is the same as in the larger houses, but modified by circumstances.

The religious institutions consist of monasteries, cathedrals, and churches, besides chapels; which add very considerably to the beauty of the city, and naturally arrest the attention of the stranger. Their ecclesiastical government, arrangement, and means of support, will be the subject of after inquiry in the chapters on religion. A short topographical description seems desirable here.

In Russia, the rage for building churches and monasteries in the 16th century was so great, that Ivan Vassilievitch was obliged to put a stop to it by an ukaz. Moscow alone once contained, according to a proverbial expression, her *sórok sorokof*, or forty times forty churches; *i. e.* no less than 1600. *

* Present State of the Greek Church, &c., translated by Pinkerton. Preliminary Memoir, at note, p. 21, 22.

" As to their churches," says Olearius in 1636, " we said there were above 2000 churches and chapels in the city and suburbs of Moscow. Those which are of stone are round and vaulted; because God's house ought to represent heaven, which is his throne. There is no stone-church but hath, in the midst of four turrets, a tower formed at the top, much like unto the knobs we set on bedsteads, having upon it a triple cross, by which they represent Our Saviour, as head of the church; saying, that the cross being the badge of Christianity, it is necessary the church of Christ should be known by it." *

Hanway reports, that in the year 1743, there were in Moscow 1800 churches and chapels, many of them very mean. †

" The places of divine worship at Moscow," says Coxe, about the year 1780, " are extremely numerous; including chapels, they amount to above 1000. There are 484 public churches, of which 199 are of brick, and the others of wood; the former are commonly stuccoed, or white-washed, the latter painted of a red colour." ‡

Some suspicion must attach to the accuracy of this last statement; for only seven years afterwards, a writer, on whom dependance can be generally placed, reports, that in the year 1787, were in Moscow,—

Cathedrals		10
Convents	for men	15
	for women	9
Churches	wooden	6
	stone	265

in which were 862 altars. § Now we can scarcely suppose that the number of wooden churches had in seven years diminished

* Olearius's Travels, p. 102.

‡ Hanway's Account of the British Trade, vol. i. p. 92.

† Coxe's Travels, vol. ii. p. 2.

§ Istoris. and Topographis. Opisaniye Gorod. Moskv. at Pribablen, p. 114. Moskva, 1787.

from 285 to 6; or that the stone churches had augmented from 199 to 265.

Agreeably to Table I., in the year 1803, there were in Moscow 10 cathedrals, 275 parish churches, 15 monasteries, and 9 nunneries. According to Table III., there were, in the year 1817, 5 cathedrals, 322 churches, 21 monasteries, and 30 prayer-houses. And by Table IV., in the year 1819, Moscow included 6 cathedrals, 21 monasteries, 267 Greek churches, besides 7 of foreign religions. In the last statement I have complete confidence; and for its verification, it is only necessary to regard the description of the plan of the metropolis which accompanies this work. As many of the churches contain two, three, and even four altars, the number of the latter must be very considerable.

These religious establishments, therefore, make no inconsiderable figure in the tables for 1817 and 1820; and certainly they astonish the stranger in his rambles through Moscow, which they so greatly embellish; particularly, as, on account of the *Asiatic* arrangement of the town, crowds of them are always in view. *

The number of churches in Moscow is considerably augmented by private religious edifices in the mansions of the nobles, and by those at the different monasteries; for, as mentioned in the descriptions of them, at each monastery are generally three, four, five, six, or even more churches.

The Russian monasteries are divided into *monasteries for males*, and monasteries for females; *i. e.* into monasteries and nunneries, according to the general acceptation of these words in English.

The greater part of these monasteries occupy a large piece of ground, of a square, or nearly square figure; they are surrounded by high walls, which are commonly surmounted by battlements and towers, steeples and belfries, and are penetrated by numerous em-

* In London, including churches, chapels, and meeting-houses, there are no less than 407 places of worship. — Picture of London, 1819. Who would suppose it? How little striking is their appearance, owing to the way in which London is built, and the humble aspect of many of them!

brasures, and inclose a number of churches; so that one is apt to wonder at such a mixture of the ensigns of warlike fortification with the symbols of religion. But this admits of easy solution. In former days, the monasteries in Russia were really used as places of refuge by the inhabitants, in cases of invasion or insurrection; and many of them have sustained regular sieges, as the Troitskoi monastery, sixty versts from Moscow.

Many of the monasteries were erected at the period when Russia was oppressed by the Tartar yoke, and not unfrequently over-run by those ferocious barbarians, who regarded nothing as sacred. Monasteries were situated almost at regular distances from each other, so that a retreat deemed sacred by the inhabitants might always be at hand.

What necessity at one period dictated, gave origin to a style of building which has been continued, almost as a habit, without inquiry as to its necessity, utility, or propriety; and this the more readily, as these monasteries with their walls and towers, have a most imposing appearance.

Besides a principal central church at each monastery, there is generally a number of smaller churches and chapels; the house of the abbot or abbess; the houses of the monks and servants; various offices; an open court; a garden; and a burying ground.

They have also, commonly, a fine belfry or steeple over the chief entrance; or when there are two such entrances, there are corresponding belfries or steeples.

Many of the monasteries of Moscow are placed in delightful open situations, and surrounded by trees. Their white or yellow, blue or red walls, with their incumbent turrets and belfries; their different-coloured churches, surmounted by numerous variously painted and gilded domes and crosses, — have generally a magnificent appearance: but as they are all described hereafter, this subject shall at present be dismissed.

The style of the architecture of the cathedrals and churches claims

attention, as well as the various kinds of crosses with which they are surmounted.

"It does not appear that there has ever been any particular form of constructing churches prescribed by other authority than that of custom and previous example; therefore there are considerable variations in the fashion of them in Russia, especially between the most ancient and the modern ones. The general plan, however, is evidently derived from those of the monasteries, to which the refectory, or hall, where the monks were accustomed to take their meals, was formerly attached; here the people assembled, and never advanced farther when the inhabitants were at their devotions: hence there is a division for the most part in old parish churches which corresponds with this arrangement, and is called, in the Russian language, *Trapeza*, a term borrowed from the Greek, signifying a table." *

The cathedrals are usually square edifices, but the greater part of the churches are built somewhat in the form of a cross. They are obviously the erection of very different periods of architecture; the most remarkable and distinct divisions of which I shall endeavour to point out in the order of their antiquity. †

1. The cathedrals of the Assumption and of the Annunciation, of the Virgin Mary and of St. Michael, in the Kremle; of the Transfiguration, at the Novospaskoi monastery; of the Ascension, at the Voznesenskoi nunnery; and of a few others in Moscow, as well as in other parts of Russia;—exhibit specimens of the first sort of architecture, and, as far as my researches go, the most ancient.

In these cathedrals, the internal arrangement is different from that of the ordinary churches; for they can scarcely be said to have a proper *trapeza*, or *outer court*. ‡

* Besides these divisions, under which are included most of the churches of Moscow, we ought to remark, that there are some temples which are singular in their exterior.

† King's Rites and Ceremonies, p. 25.

‡ Vide description of Uspenskoi sobóre.

The church dedicated to the Donskoaya, Mother of God, at the Donskoï monastery, is of a roundish form, and very high for its other proportions. Its division is the same internally, as that of the cathedrals. I have seen no other church exactly of the same form, though it is only a deviation from the earliest mode of ecclesiastical building. *

2. The second form of church building consists of a two-story high round or square body, with a projection towards the east for the altar, covered with a painted roof, from the centre of which arises a large dome surrounded by four smaller domes; and to which adjoins, on the west, a long one-storied part of the edifice, called the *trapeza*, with the entrance at its extremity, over which rises the belfry. Often, however, the belfry is detached, and stands at a distance from the church; but it generally maintains its relative situation, *i. e.* opposite the principal entry of the church, in the west. When the surrounding walls of such a church have two or three entries, sometimes a belfry is over each of them. One belfry is, in fact, indispensable.

There is never an entrance to the church by the east end, because the altar is there situated; and therefore the belfry, if not on the west, stands to the north or south of the west end of the church.

This variety may properly be reckoned a modification of the cathedrals mentioned under the first class, the chief difference being the addition of a distinct *trapeza*, and of the belfry or belfries.

Of the churches, King says, "Some are of opinion that the most ancient fashion is with five domes with crosses, but I cannot think it probable." † The remark equally applies to the cathedrals and the churches under this second division, for both are embellished with five domes. Though I have placed the cathedrals as instances of the most ancient style of ecclesiastical structures, because they are

* Vide description of Donskoï monastery.

† King's Rites and Ceremonies of the Greek Church.

the oldest buildings remaining for our inquiries and inspection, and because they have served as models for centuries in Russia; yet I am inclined to believe that the churches under the second class, being, as to the exterior, somewhat in the form of a cross, and having all the divisions like the churches of the Greeks, from whom the models undoubtedly were copied, though quite distinct as regards the interior arrangement, are erected in the most ancient style of sacred building in Russia.

That the reader may have knowledge of the interior arrangement, I shall here copy the accurate plate and description of King, whose work is replete with information. *

3. The small church at the west end of the palace in the *Kremle*, called *Spas na Boru*, is unique in its kind, as far as my observation goes, not only in Moscow, but in Russia; and as it is reckoned the oldest church in Moscow, though not justly, it merits particular notice. Internally, it is arranged like the last division.

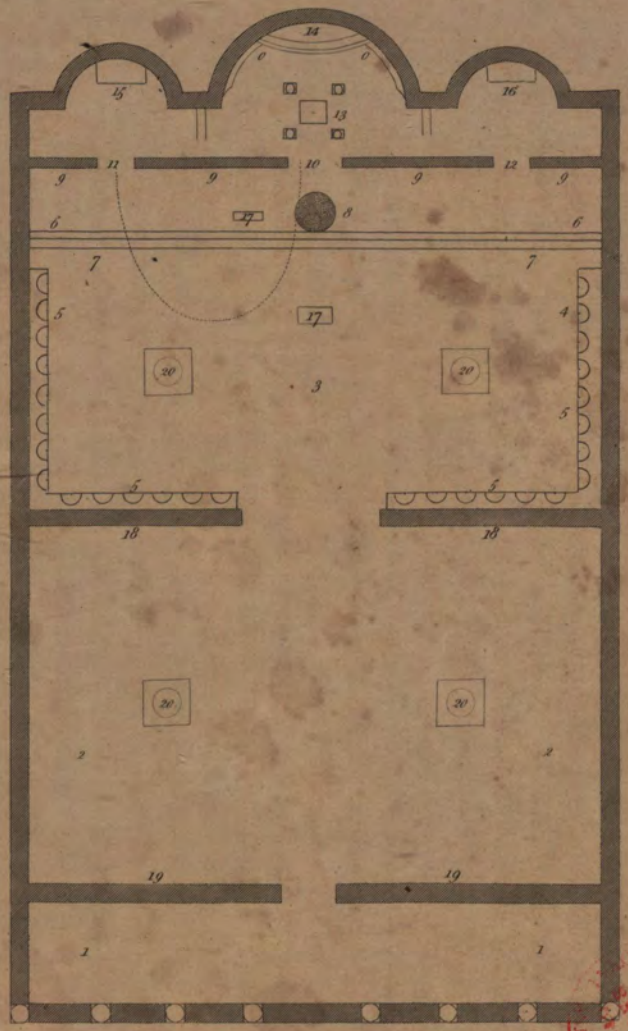
4. The fourth variety consists of those churches which have a very high tower or steeple, surmounted by a round head and cross, with a large square or octagonal base, which forms the nave of the church. A projection from the east end of the foot of the tower forms the altar; and the *trapeza*, which is lower, is added to the west end. The belfry is either joined to or separated from this kind of church. At *Kolomenskoye Selo*, and at *Ostrof*, are examples of this form of church building.

The central tower of the Pokrovskoi sobóre, or cathedral, with its corresponding church, taken singly, is of the same kind. † The internal arrangement is like that of the second and third divisions.

5. The fifth and modern style of ecclesiastical building is often very handsome. It consists of a centre, or body, two stories high, over the roof of which is erected a large single elegant dome; of the altar on the east end, and the trapeza on the west end, as in the other varieties. Some of these modern churches are furnished with hand-

* Id. Ibid. Plate II.

† Vide Plate.



Ikonostas or Screen & Plan of an Ancient Russo-Greek Church.

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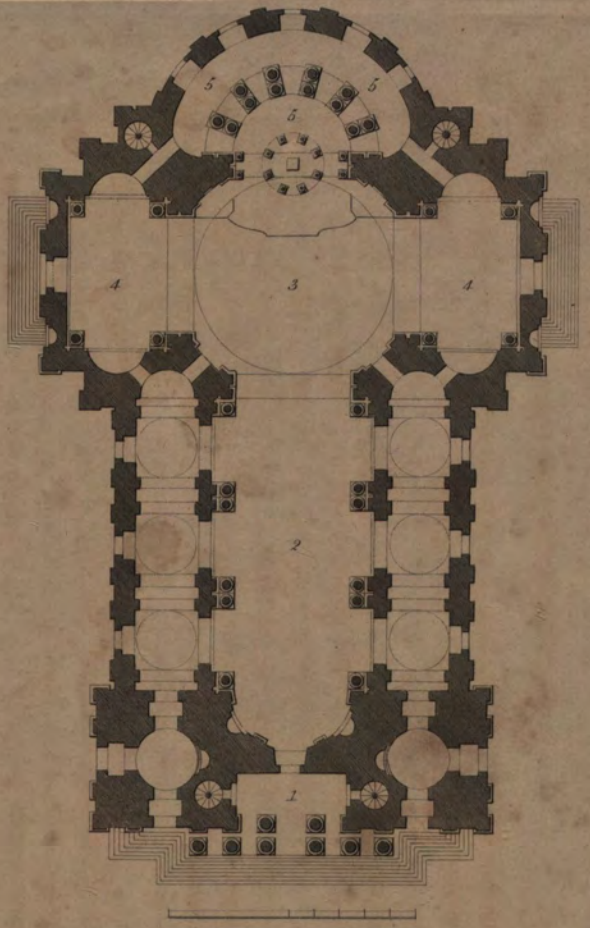

A modern Russo-Greek Church, & Plan of the same.

some belfries, and have altogether a lightness, neatness, and cheerfulness of taste, which are singularly agreeable, as the reader may judge by the accompanying Plate. The chief differences between this and the second variety are, that as a single dome only springs from the roof, a great unity in the proportions of the various parts is maintained, the manner of building is superior, and the ornaments are more elegant and appropriate. In some, however, even of these modern churches, the length and breadth bear no proportion to the height. Most of the churches in the country belong to this class, where, as is well remarked, "a foreigner, in particular, is forcibly struck with the elegance of these fine edifices, raising their gilded spires amidst the humble *izbas*, or huts of the peasantry." * And it is impossible to describe the delightful sensations of a Christian's bosom while travelling, at the continual appearance of so many temples, so costly and so noble, dedicated to the service of the Almighty.

The word *Chasovnga* may be translated by chapel, or prayer-house. It has a reference to the *chasi*, or *the hours*; *i. e.* the *canonical hours*. From Table III. it appears that there are thirty in Moscow. They are, in fact, numerous throughout Russia.

After these remarks respecting the ecclesiastical edifices of Moscow, I may say of Russia, the reader will be able to appreciate the truth of the first, and the inaccuracy of the second, of the following remarks by Raymond.

"Il n'est peut-être point de ville qui ait autant d'eglises, de chapelles et de couvens. Tout est batî sur le même modèle, et les chapelles comme les églises, sont composées de cinq domes: le plus grand est au milieu des quatre autres, qui forment le carré." † Had Raymond said, as Coxe has done, that the most ancient churches are thus built, he would have been right. ‡

* Pinkerton's Translat. of Present State of the Greek Church, Prelim. Memoir, p. 22.

† Raymond's Tab. Hist. Geog. Milit. et Moral. de Russ. vol. ii. p. 258.

‡ Coxe's Travels, vol. ii. p. 2. See also Essay on Architecture, in the Appendix.

At present, I do not recollect that a wooden church is to be seen in Moscow, the government having for many years back ordered, that every wooden church which was demolished should, if renewed, be built of brick.

The churches, with few exceptions, are stuccoed and white-washed, or painted of a yellow, green, red, pink, blue, or some other colour: a few are painted in imitation of marble, and variegated like Turkish paper.

The churches are generally built so as to stand east and west. But this is not always exactly observed; for if I be not deceived, I have remarked considerable variations from these points of the compass; and the church of St. Nicholas, (see No. III. of the Plan,) certainly stands north and south.

The sanctuary, or altar, always occupies the east end, and the trapeza the west end of the church. The attendants, of course, worshipping before the *ikonostas* and royal doors, have their faces to the rising sun.

Coxe says, "Over the door of each church is the portrait of the saint to whom it is dedicated, to which the common people pay their homage as they pass, by taking off their hats, crossing themselves, and occasionally touching the ground with their heads; a ceremony which I often saw them repeat nine or ten times in succession."* This observation, though pretty correct, is too general. It would have been more accurate had he attributed the homage paid, generally speaking, to the temple of God, as being sacred; since many of the churches are not dedicated to saints, but to the events of our Saviour's life,—his nativity, his baptism, his entry into Jerusalem, transfiguration, crucifixion, resurrection, &c. Besides, the peasants also cross and bow themselves on passing a church on any side, and on a country road, when visible. Coxe's remarks, however, are often accurate. He might have included the nobility as well as the common people, the more religious of whom sometimes stop their car-

* Coxe's Travels, vol. ii. p. 6.

riages and alight opposite the most distinguished churches and cathedrals. The females cross themselves, and bow repeatedly; not only ten, but twenty, thirty, forty, fifty, or even a hundred times, and sometimes kneel on the ground. The males take off their hats, cross and bow themselves in the same manner, and sometimes also kneel. Even prostration is performed by the more enthusiastic.

The paintings on the exterior of the Russian churches are generally executed on the walls; and though a few of them are tolerable, yet the generality are coarse daubings, in which high colouring, gigantic size, and gay decorations, make up for the higher efforts of art. They consist of representations of the Trinity; of God Almighty; the All-seeing Eye; the transfiguration, ascension, and other great events of the life of our Saviour; of the prophets, apostles, and saints; of angels and archangels; the Virgin Mary and her Child; the miracle-workers of Russia; the last judgment, &c.

Of the manner in which the cathedrals are divided and adorned, a complete idea may be formed by a reference to the description of the cathedral of the Assumption of the Virgin Mary.

The interior of the Russian churches is divided into three parts.

1st. The *Sanctum Sanctorum* — the *Sviataya Sviatich*, or Holy of Holies, generally called the altar; which, though evidently derived from the Latin word *altare*, as used in the Russian rubric, has properly no particular reference to the *holy table*, upon which the gospels and crosses are laid, but means the whole space which is separated to the east, from the nave of the church by the *ikonostas*.* The *ikonostas* is formed of boards, and is lower or higher, according to taste; but never reaches the roof. Its back towards the *altar* is generally quite plain. In the centre of the sanctuary stands the *prestól*, or *holy table*, which is more or less ornamented, and covered with silk and embroidered stuff, around which arise four small columns to support a canopy, from which a percisterion, or dove, is suspended, as a symbol of the Holy Ghost, at the baptism of Jesus Christ — "And

* Vide Plate. Ευχαναστασις.

lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And the Holy Ghost descended in a *bodily shape, like a dove,* upon him." * The dove is sometimes painted, but oftener gilded; and the canopy itself is frequently suspended without pillars.

Upon the holy table, in general, are placed numerous crosses, copies of the Gospel, and the *SOCHRAXILISTCHA, pyxis,* or box, in which a part of the consecrated elements is preserved for visiting the sick and other purposes. † Females are not permitted to enter the *altar.* In the cathedrals the altar is surrounded by a semicircular seat, called the *Gornoge mesto,* on which the clergy may rest during some parts of the service.

2d. The centre body, or nave ‡ is generally the largest division of the church; and except when there is a crowd, as on festivals, the greatest part of the congregation stands here. It may be called the inner court of the temple. In the Russian churches there are no seats. The whole congregation, therefore, stand; and they make no use of books. Indeed, as during divine service the congregation are almost continually crossing and bowing themselves, and even at times prostrating themselves, seats could not be used; and books would prove a great inconvenience.

On festivals the crowd is generally so great, that every one takes his station where he can find room: individuals of high rank, however, have their choice of situation.

The front of the *ikonostas* faces the nave of the church, and in its centre are the *TSARSKIYE DVERI,* or the royal doors §; which have also been called the holy or beautiful gates; they are folding doors, which lead to the sanctuary, and are opened or shut, as the service requires. As King remarks, "on the north side of the *royal doors,* the picture of the Virgin Mary is always placed, and that of Jesus

* Matthew, iii. 16; Mark, i. 10; Luke, iii. 22; John, i. 32, 33.

† King's Rites and Ceremonies may be consulted by the reader.

‡ Ναρθηξ. § Θυρα ἁγια.

on the south, next to which is that of the saint to whom the church is dedicated: the situation of the rest is indifferent;" but not always so, as sometimes a regular order is followed. The paintings, or images, as they are called, are never suspended; but being painted on boards, or canvas on boards, are fastened to the ikonostas by frames, or indeed often compose the ikonostas itself, and have silvered or gilded pillars, generally of the Corinthian or Doric order, between them. To the ikonostas are attached the most richly ornamented, and the most holy images: as of *Our Saviour*, and the chief events of his life; of the Virgin Mary, which have different names; of the nativity, annunciation, and assumption of the Virgin; of the Trinity; of the prophets, apostles, archangels, saints, and particularly the Russian saints: some of them, plain paintings with surrounding glories; others covered by *rizes* of tin, silver, and gold, or adorned with pearls and precious stones, drapery and flowers.

Before the *ikonostas* is the *amvone* *, a long platform, elevated two or three feet above the level of the floor of the nave, which is ascended by three or four steps opposite the *royal doors*. Frequently an iron, brass, or gilded balustrade, separates the nave from the *amvone*, and at the corners the choristers take their station. On the amvone, and before the royal doors, most of the service is performed; a moveable desk being placed before the priest, and removed as occasion may require. "In some of the new churches in Petersburg and Moscow there are pulpits erected to elevate the speaker; but they are unknown in churches in other parts of the empire." †

The pillars, the walls, the domes, and the ceiling of the nave, are often covered with paintings or images of the Virgin Mary, and of the saints, and with scenes of sacred history, both from the Old and New Testaments.

Many of the figures are enormously large, and are executed in the rudest manner; some are daubed upon the bare walls, others upon

* Ambon.

† Pinkerton's Translation of Present State of the Greek Church. Prelim. Memoir, p. 24.

large massive plates of silver or brass, or enclosed in frames of these metals. The head of each figure is almost invariably decked with a glory, which is a massy semicircle, resembling a horse-shoe, of brass, silver, or gold, and sometimes almost entirely composed of pearls and precious stones. "Of the favourite saints, some are adorned with silken drapery, fastened to the walls, and studded with jewels; some are painted on a golden ground, and others are gilded in all all parts, excepting their face and hands." *

The attentive observer will remark, that every where in Russia the images of the Virgin Mary are particularly distinguished: the glories and vestments are not, however, always encumbered with ornaments. The head is often surrounded with garlands of artificial flowers, to which, in summer, are added natural ones.

It is contrary to the tenets of the Greek church to admit a *carved image* within the places of worship, in conformity to the prohibition of Scripture contained in the second commandment. It however permits the use of *images; obraza*, or *ikona*, as they are called in Russian; or of paintings, as we call them, though a Russian would be offended at the distinction. The word *OBRAZ*, or *IKON*, signifies simply image, form, figure, picture, portrait, resemblance, representation, fashion, manner, and model: yet, when applied in an ecclesiastical sense, it means the image, painting, or representation of some saint, or of some scriptural scene. The adjective, *sviatii, i. e.* holy, however, is generally added to *obraz*, or *ikon;* hence the Russians continually speak of the *sviatiye obraza*, or *ikona, i. e.* the holy images.

The above definition of *obraz* and *ikon*, will, probably, in the eyes of some, render the objection to the use of these images the more formidable; but it will be sufficient to remark here, that the limited sense in which Britons employ the word *image*, as equivalent to *graven image*, or *corporeal representation*, is not warranted by the original word *imago*, nor, I believe, by the analogy of a number of

* Coxe's Travels, vol. ii. p. 4.

living languages; and that in the Hebrew, the word פסל, rendered by *graven image*, in English, would not be translated by the simple word *imago*, in Latin. In this work, image, in general, means a picture or painting, as the term is admissible, and to me seems more appropriate than simply, *picture*.

The *trapeza*, or outer-court of the temple, forms the west end of the church, and is not separated by any partition or screen from the nave or inner-court, but is distinguished by being narrower and lower, and having generally some columns erected at, or an arch thrown across, its eastern boundary.

The trapeza is sometimes smaller, though often as large, or even larger than the nave or inner-court; and its walls are commonly adorned in a similar manner.

Ideas of unworthiness and humility retain some individuals in the trapeza of the church; and it frequently happens, that the same motives prevent others from even entering the outer-court, who perform their devotions in the porch, on the stair, or even before the entrance of the temple on the street, or church-yard.

An immense number of the Russian churches have *prideli*, or chapels, attached to or contained within them. Sometimes they are formed at the side of the sanctuary, and sometimes in the nave of the church, and even in the trapeza. They now and then form an original part of the building; but are frequently added by well-disposed individuals, and are dedicated to their guardian angel, or some particular saint or event, according to the wish of the founder.

This explains why the number of altars is so much greater than that of separate churches in Moscow, and also the various and contradictory statements of authors; some reckoning the number of churches by the number of separate temples; others reckoning by the number of altars. Now, as a vast number of single temples have one, two, three, four, and more altars under their roof, it results, that one building might be reckoned *one church*; or by its altars, two, three, four, or five, &c. churches: and in 300 edifices there might be 600, 700, 800, or a thousand altars or churches and chapels.

Hence Moscow may have had her *sórok sórokof*, or even above 2000 *churches* or *altars*, as stated already by Olearius. These prideli have the following use: agreeably to the regulations of the Greek church, mass can be celebrated only once in the same day at the same altar; but may be repeated as often as there are altars under the same roof.

Though most of the churches are surmounted by cupolas or domes, yet a few have circular or octagonal spires.

These domes and spires are covered with gilded copper or iron: some are tinned, and their glittering surfaces shine brightly in the sun-beams; others are painted green. In the churches with five domes, the centre dome is frequently gilt, and the four surrounding smaller domes are colored green; and now and then the centre dome is also green, and studded with gilt stars.

All of these domes are surmounted by crosses, on which thin gilt chains, or wires, are often hung. By these chains or wires the crosses are fixed, or rather secured in their places, against the effects of high winds and other accidents.

Before going further, it is proper here to remark, that although in this work I almost uniformly speak of domes or cupolas, yet, properly, they are neither domes nor cupolas, spires nor steeples; they are more like turrets, and are terminated by what is called, in Russ, *glava*, or heads; and these heads are of a bulbous form, gilt or painted, or otherwise ornamented. They are various in their dimensions, their figures, their proportions, and ornaments. They might be called round turrets, with cupolas of the shape of an onion; or, shortly, *bulbous heads*, or, *bulbous domes*. *

The most modern churches are embellished with a single large dome. The church of All Saints, at the *Pokrovskoi* Monastery has three domes; and so has the church of the Elevation of the Cross, at Kief. Most of the ancient cathedrals and churches have five domes.† The cathedral of the Assumption at the *Lavna*, or mo-

* Vide Plates.

† Vide Plates.

nastery of Kief, has seven domes. The *Blaghovestchenskoi Sobore* has nine domes; and so has the church called *Spas na Boru*, though they are not exactly arranged in the same manner. The church, *Za Zolo toyu Reshetkoyu*, at the palace, and the church of St. Alexei, at the Chudof Monastery, have each eleven domes.

It may be remarked, that these domes are almost always arranged in *odd numbers*, 1, 3, 5, 7, 9, 11. The largest always occupy the centre, and the rest are disposed around them, with a due regard to taste and symmetry.

Whether *harmony* alone dictated these odd numbers, or whether they have an allusion to any ecclesiastic usage or tradition, or to sacred history, I am unable to determine. I must not omit to state, however, that the cathedral of the Transfiguration, at the Alexievskoi Monastery, has *two* (an even number) *octagonal spires*; but they are not bulbous domes. *

A great variety of crosses attract the attention in Moscow: each cross has two transverse bars, the upper horizontal, the lower inclining; which, according to the belief of many Russians, was the form of the real Cross, and that our Saviour was nailed to it with his arms in a horizontal position, and one of his legs higher than the other." † But a great many of the crosses have three cross bars: a small horizontal one above, a large horizontal one nearer the middle, and an oblique one below. ‡

A number of the more ancient crosses have a crescent under their lower bar, the meaning of which is well explained in the following quotation from Dr. King's work: "Some churches have a crescent under the cross; for when the Tartars, to whom Muscovy was subjected two hundred years, converted any of the churches into

* For the origin of these bulbous domes, see Appendix on the Origin and Progress of Architecture.

† Coxe, vol. ii. p. 2.

‡ See chapters on Religion, where the various opinions regarding the Cross, and the manner of Crucifixion, are succinctly noticed.

mosques for the use of their own religion, they fixed the crescent, the badge of Mahometanism, upon them; and when the Grand Duke Ivan Vassilovitch had delivered his country from the Tartar yoke, and restored those edifices to the Christian worship, he left the crescent remaining, and planted a cross upon it, as a mark of its victory over its enemy." *

Bells are supposed to have been invented at Nola, in Campania; whence they are called in Latin *Nolæ* and *Campaniæ:* they were not introduced into the church till the ninth century.

In the Russian church bells are now always employed, and the chiming of them is looked upon as essential to the service. The length of the time of chiming signifies to the public the degree of sanctity of the day †; every church is, therefore, furnished with them. They are fastened immoveably to the beams that support them, and are rung by ropes tied to the clappers, which is, perhaps, one mark of their antiquity in that country; our method of ringing being more artificial.

The manner of ringing by pulling the clappers would, in fact have been dictated by necessity, after enormous bells began to be cast some centuries ago, which their great size rendered immoveable.

Though the generality of bells swing in England and Scotland, yet it would appear that the great bell of St. Paul's Cathedral, London, when used, is rung by a rope tied to the clapper, as in Russia. ‡

In the Russian church there is a ceremony of consecrating and

* Rites and Ceremonies of the Greek Church, p. 23.

† "Before," says Coxe, "I close the general description of the Russian churches, I must not forget their bells, which form, I may almost say, no inconsiderable part of Divine worship in this country; as the length or shortness of their peals ascertains the greater or less sanctity of the day." *

‡ Picture of London, 1819, p. 138.

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* Travels, vol. ii. p. 6.

baptizing bells, which seems to have come from the West, having been first used by John XIII., who christened the great bell of the Lateran church by his own name.

The same custom prevailed in England before the Reformation; so the Tom of Christ Church, Oxford, and the Tom of Lincoln, retain their names. *

Of the belfries I have already spoken: they are generally supplied by a number of smaller bells, a chief bell, and an every-day bell: all are rung on festivals.

"It has always been esteemed a meritorious act of religion," says Coxe, "to present a church with bells; and the piety of the donor has been measured by their magnitude. According to this mode of estimation, Boris Gadunof, who gave a bell of 288,000 pounds to the cathedral of Moscow, was the most pious sovereign of Russia, until he was surpassed by the Empress Ann, at whose expence a bell was cast, weighing 432,000 pounds." †

The chief bells are frequently presents from the sovereigns, the nobility, burgesses and merchants, and even from rich peasants.

For the history of the chief bells of Moscow we refer to the description of Ivan Velikii, for the description of a *Greek church* in Greece, and other elucidations of the above subject, to the essay in the Appendix on the Origin and Progress of Architecture; as well as to the numerous descriptions of the cathedrals, monasteries, and churches found in this work; and for any farther information on the Greek religion in Russia, to the parts specifically dedicated to the subject.

Most of the fourteen cemeteries in Moscow belong to the monasteries and the Russian churches; as at the *Donskoi Novospaskoi* and *Devitchei* Monasteries. In the above given number, however, are included some other cemeteries, as the German or Foreign Cemetery, which is more fully noticed hereafter.

* Encyclopœdias. King's Rites and Ceremonies, &c.

† Travels, vol. ii. p. 6. Vide description of great bell.

The accounts of the general population of Moscow are extremely discordant.

"Some Russian authors," says Coxe, "state the inhabitants at 500,000, a number evidently exaggerated.*

Our countryman, Marshall, *who is said to have travelled* a short time before the plague raged in Moscow, also stated the population at 500,000 souls.†

With Coxe, we should suppose that the population of Moscow never amounted nearly to that number; particularly as no data are given us to form such an opinion.

Busching states, that in the year 1770 Moscow contained 708 brick houses, and 11,840 wooden habitations; 85,731 males, and 67,059 females; in all, only 152,790 souls ‡: a computation which seems to have been tolerably correct. It is necessary to observe, however, that in the year 1770 Moscow was attacked by the plague, which destroyed many thousands of the inhabitants.

According to an account published in the Journal of St. Petersburg ‖, the *district of Moscow* § (of course including the capital), contained in the beginning of the year 1780, 2,178 hearths: and the number of inhabitants was 137,698 males, and 134,918 females; in all, 272,616 souls. In the course of that same year the deaths amounted to 3702, and the births to 8621; and, in the end, the population of the district was found to be 140,143 males, and 137,392 females; in all, 277,535 souls. "This computation," says Coxe, "is certainly more to be depended upon than either of the others; and its truth has been recently confirmed to me by an English gentleman lately returned from Moscow, who made this topic the subject of his enquiries. According to his account, which he received from the lieutenant of the police,

* Coxe's Travels, vol. i. p. 390.

† Marshall's Travels in the years 1768—1770. London, 1773.

‡ Busching's Neue Erdbeschreibung, vol. i. p. 841.

‖ For 1781, p. 200.

§ The *Uyezd*, or district of Moscow, contains 117,352 deciatins and 6 sajins of ground.

Moscow contains, within the ramparts -		250,000 souls.
And in the adjacent villages are -		50,000
Total -		300,000*

An anonymous author, in the year 1787, reckons that in summer the number of inhabitants in Moscow amounted to about 300,000; which number, by the return of the nobility from their estates, with their numerous servants, and the influx of Russian and foreign merchants in winter, was augmented to about - - 400,000

In the same year, in the *Moskovskoi uyeza*, or district of the capital†, paying taxes, were souls

Under the jurisdiction of the government	Males	10,159	
	Females	10,895	
			21,054
Property of the nobility	Males	7,137	
	Females	6,910	
			14,047
Total population of Moscow and the district -			435,101

According to this statement, the district of Moscow alone, without the capital, only contained 35,101 peasants.‡ Trusting to this statement, the general population of Moscow and its district, might be estimated at about 440,000 souls; because, although most of the nobility come into town to pass the winter, yet some of them always remain at their country estates; and these must be added to the above total. I am inclined, however, to question the accuracy of this estimate, and think it extravagant.

Mr. Helier reckoned the population, about 1805 at 250,000 fixed

* Coxe's Travels, vol. i. p. 391. † Not including the capital.

‡ Istor. i Top. Opis. Gorod. Mosk. Gub. p. 3, 4, and 92.

inhabitants, and 30,000 retainers and servants of the nobles, who only reside in it during winter.*

Herman, in the year 1790, deemed the population of Moscow to be 300,000.† Storch reckoned the general population above 400,000, about the end of the 18th century.‡ Richter, who is but a late writer, and has given a compendious view of Moscow, states its population in summer to amount to 200,000, and in winter to 300,000 souls ‖ : and Wichelhausen made a calculation in the year 1803, of the population, according to which it amounts to 270,880 souls; but he thinks it may be stated roundly at 300,000. §

In the history of Moscow, contained in the fourth volume of the Geographical Dictionary of the Russian empire, published in the year 1805, the editor, Mr. Schekatof, states the population of Moscow, in summer, at above 200,000 individuals, which is augmented in winter by the return of the nobility with their retinues from their estates, and the influx of Russian and foreign merchants to about 400,000 souls.

This account is evidently false. Moscow may have contained 200,000 souls in summer: but if it contained no more, its population never did amount to 400,000. The half of the population of Moscow are not birds of passage. An influx of 200,000 souls at once, would be like an invading army! Besides, according to Table II., from the same author, and in the same year, the population amounts only to 216,953: this must be his summer population, though said to be *inhabitants* in general; and his own *data* demonstrate a false calculation in the same Table.

By Table III. the population, consisting of the various classes of society there, and hereafter stated, amounted to 312,000.

* Clarke's Travels.

† Statische Schilderung von Russland in Ruchsicht auf Befolkerung Landes beschaffenent Berghen, Manufakturen und Handel 1790, p. 20.

‡ Historisches statisches Gemählde des Russischen Reiches, am ende des achtzehnten Jahrhunderts, p. 58.

‖ Glizze von Moskva. Leipzig, 1799.

§ Zúge zu einem Gemählde von Moskva, p. 231. Berlin, 1803.

After the invasion of Russia by the French in 1812, the number of the inhabitants of Moscow was comparatively small; and although since that period Moscow has recovered its population with astonishing rapidity, yet it did not, probably, in the year 1817, amount to 300,000 souls; nor near that number: and I question whether it contained even 200,000 individuals.

Taking it for granted that the population was 300,000, in the same Table it is stated that the males amount to 197,482, and the females to 114,518; shewing that there are 82,966 more males than females. There is no doubt that the males greatly exceed the females in number; and this prominent feature in the population of Moscow is easily explained: 1st. The regular clergy and Monks are not permitted to marry, and their number, probably, amounts to nearly 3000. 2d. Of the number of soldiers, amounting to nearly 22,000, many are unmarried, and but comparatively few of those who are married, have their wives in the capital. 3d. There are more male than female servants in Moscow; and of those males who are married, many leave their wives in the country, and most generally at the country-seat of their master. 4th. Many bricklayers, house-painters, masons, and carpenters, besides isvostchiks, labourers, &c., induced by high wages, come to Moscow from the environs and the neighbouring governments, and leave their wives and children at their homes, whither they return in winter. Those who return home are replaced by many more peasants, who come into town to pass the cold months, — as isvostchiks, ice-cutters, &c., also without their wives.

Following Table III. in the distinctions of the population, it has been already remarked, that Moscow is well furnished with religious establishments. Table III. also shows us that the city is well supplied with clergy. The religious establishments, consisting of cathedrals, churches, and monasteries, amount to 348, exclusive of *chasovnyas*, or chapels, to which, I imagine, no clergy are solely attached. If we divide the number of clergy (4779) by the number of religious institutions (348), we shall have a dividend of nearly

fourteen clergy to every institution. To each cathedral and monastery, a number of regular clergy belong, as well as to some of the principal churches. To the parish churches, one clergyman and a deacon are generally attached. Suppose the population of Moscow, at the highest, to be 300,000, this number, divided by the total of religious institutions, gives a dividend of above 862; showing that there is a religious establishment for every 862 of the inhabitants.

The population, 300,000, divided by the number of clergy, 4779, gives a quotient of nearly 63; demonstrating, that for every 63 individuals of the population, there is a clergyman of some rank or other; and, consequently, that they themselves constitute the sixty-third part of the population of Moscow.

The population, 300,000, divided by 10,732, gives nearly a dividend of 28; proving that the 28th part of the population consists of the nobility.

I have reason to believe, that the number of troops seldom falls short of, but frequently exceeds that named in Table III.; consequently, they form a 15th or 16th part of the population.

The population, 300,000, divided by 11,885, gives a quotient of above 25½; showing that one individual in somewhat more than 25 inhabitants, is a merchant or dealer.

The burghers form nearly a 15th part of the population, by the same mode of calculation.

The reader will remark the vast number of domestics in Table III., in proportion to those by whom they are chiefly kept, — nobility, clergy, merchants, burghers, and foreigners; not equalled in any civilized city or nation: they form about a 7th part of the general population.

The number of foreigners from the different countries of Europe and Asia, dwelling in Moscow in the year 1787, was calculated to be 10,000. *

* Istor. and Topog. Opis. Gorod. Mosk. Gub. p. 4.

Wichelhausen also estimates the number of foreigners at 10,000 in the year 1803, but on what authority we are not informed.* Schekatof gives the same estimation in the year 1805. †

I do not doubt that all these calculations were very extravagant. See second part of Table II. According to Table III., the number of foreigners amounted only to 1410 in the year 1817; which, at first sight, may appear too small to any individual acquainted with the population of Moscow; but I adopt it without hesitation. Since the late ukaz of the emperor, which grants particular privileges to merchants who are Russian subjects, many of the foreign merchants were induced, or forced by their interest, to enrol themselves in the list. Consequently, they and their families must be subtracted from the former number of foreigners, and added to that of the natives. Besides, the year 1812 and its consequences, drove a number home to their native countries.

There is no question, that the Germans form by far the largest body of the foreigners; the French are also numerous; the British probably amount to 200, including children. ‡ The remainder consist of Poles, Swedes, Danes, Dutch, Spanish, Portuguese, Italians, Greeks, Turks, Georgians, Kalmuks, Tartars, Armenians, Bucharians, Chinese, Arabians, &c. many of whom are Russian subjects. Of this number, of course, a few are Mahomedans, but the greater part are Christians.

The foreigners are chiefly professors, clergy, physicians, surgeons, apothecaries, bankers, merchants, teachers, artists, and mechanics.

Since the above was written, we find Table II., the second part of which shows the number of foreigners in 1805, to have been 3811, and is particular in distinguishing their nations.

Under the sweeping head of "All other descriptions," in Table III., must be included the greater part of the females, the children of different classes, and the whole of the peasantry. The distinctions

* Gemahld. von Moskwa, p. 230.

† Slovar Geograph. Rosüs. Gosudarst. under Moskva.

‡ Vide Table II.

of about the third part of the population are given us; but under "*All other descriptions*," we have nearly 204,000 of whom we know nothing more. It is unquestionably a false statement.

I regret, after having devoted so many pages to the investigation of the real population of Moscow and its component parts, that we should be so bare of correct information. I have examined all sources for a true and impartial statement, founded on proper documents, and have only found approximations and deceptions; but the way is cleared for the investigation of others, and the continuation of our researches. It is, in fact, doubtful whether the real population of Moscow, in the winter of the year 1819, exceeded 200,000 souls.

In the year 1780, the births in Moscow and the districts were 8621, and the deaths 3702. * It is stated by Richter in 1799 †, as well as before, by an anonymous writer in the year 1787, that the number of births always surpasses the number of deaths. ‡ From the latter authority, I have extracted the following Table, for four years, shewing the number of births, deaths, and marriages.

YEARS.	BIRTHS.		DEATHS.		MARRIAGES.
	MALES.	FEMALES.	MALES.	FEMALES.	
1783	3636	3306	2770	2490	1427
1784	3510	3178	2603	2376	1426
1785	3480	3387	2319	2117	1496
1786	3516	3257	2771	2476	1418
Total.	14,142	13,128	10,463	9459	5767
Total of both sexes.	27,370		19,922		
Mean number of these 4 years.	6842½		4980½		1341¾

* Journal of St. Petersburgh for 1781.

† Glizze von Moskva, p. 7.

‡ Istoritch. & Top. Opis. Mosk. Gub.

By Table III. it appears, that the total number of births in the year 1817, amounted to 3437, of which the males form considerably more than a half. Admitting the population of Moscow, in the above cited four years, to have been 400,000, the average number of births is 6810. If the population amounted to 300,000 in the year 1817, and the births only to 3437, there is a vast disproportion of births in comparison to these four years: *i. e.* a great proportional diminution of the fecundity of Moscow, of which there is no other proof.

I insert the following interesting table regarding St. Petersburgh here, on account of reference made to it hereafter. I shall only remark, that in the year 1818, 7968 children in the residence were born. Now I am not aware that its population has ever been estimated at above 250,000 souls, and certainly never above 300,000 souls. Yet in 1817, at Moscow, supposed to have a population of 300,000, there were only 3,437 births; and at Petersburgh in 1818, 7968 births. As it is impossible to impute the relative disproportions to the greater fecundity of the latter city, these facts seem to confirm our opinion, that the population of Moscow in 1817, has been much over-rated.

Comparative Table of the births and deaths in St. Petersburgh in the year 1818.*

In the course of the year 1818, there were born at St. Petersburgh 4176 males, and 3992 females; total 7968 children: 335 less than in 1817. In this number were 1056 of the catholic and protestant communions, equalling the seventh and eighth part. The greatest number of births (679) happened in the month of January, and the smallest (501) in the month of May. The number of births among the protestants was to that of the catholics as 5¼ is to 1. There died 5833 males, and 3757 females; total 9590 individuals, making 334 more than in 1817, and 1622 above the number of births. In

* From "Le Conservateur Impartial." No. 3. 1820.

this number, 1177, that is to say, the eighth part, were of the catholic and evangelical communions. The number of deaths among the protestants is to that of the catholics as $5\frac{2}{3}$ is to 1. Died from different accidents 359, among which 100 were drowned, 12 hanged themselves, 9 cut their throats, 3 shot themselves, and 4 poisoned themselves. The mortal diseases were convulsions, which carried off 2260 children, almost all in infancy; consumption 1744; and the putrid fever 1664; unfortunate *accouchements* 62; the small pox 60. The greatest number of deaths (987) happened in July, the smallest in February and March, (719), and (741): 107 had attained the age from 75 to 80 years; 94 that from 80 to 85; 38 that from 85 to 90; 17 that from 90 to 95; 12 that from 95 to 100; 7 that from 100 to 105. There were 1272 Greek, 239 protestant, and 38 catholic marriages; total 1549: 77 less than in 1817. The greatest part of these marriages were celebrated in February, and the smallest in March and December by the protestants.

The deaths in 1817, according to Table III., amounted to 1797 adults, and 2666 youths; total 4463. When we consider the nature of the population, the number of deaths of males, though considerably greater than that of females, is not proportionally so great as might have been expected. If the reader will compare the statement of the population, of births and deaths from the St. Petersburgh Journal, with the above, the wonderful contrast between males and females, and between births and deaths, will forcibly strike him.

From the relative statements of population, births, and deaths, in Table III., no general conclusions can be drawn. Were it accurate, it only suits the year 1817. And since the burning of Moscow in 1812, the population has been yearly, nay, daily and rapidly increasing. Till once the city be re-established, and become less liable to change, such tables will afford no general information upon which we can found any certain deductions, for more than one year. If accurate tables were drawn up, they would be useful.

I expected to have found in Table III. a statement of the diseases

by which the departed had been carried off. I am not sorry, however, at the omission; because, although the police demands daily reports of all the sick and their diseases, these reports are not satisfactory. The number of births and deaths can be accurately ascertained by the police registers; but as for the diseases, they would afford no general conclusions, a wrong name often being given: and the statements being frequently made out by *Pode-Lekars*, or under surgeons, who prepare such statements, without taking any trouble, merely to satisfy the police.

I believe the same objection might be made to the famous London Bills of Mortality, on which so many reasonings have been founded.

The number of accidental deaths, according to Table III., compared with what occurs in other capitals, must appear remarkably small.

Violent deaths, by the same table, also amount to few in number. I question the veracity of both statements.

I believe that self-murder is a crime, comparatively speaking, rare in Russia. Admitting that double or triple the number occurred, what proportion would that bear to the sad annual reports of Paris and London, making all due allowance for the difference of population. In the year 1817, the total number of self-murders amounts only to 12, out of a population of 300,000, or at least of 200,000.

Every foreigner must be struck, and forcibly struck, with the admirable police of Moscow and of Petersburgh. Call it a military police, or what you will, it is complete in its mechanism; all its ramifications act in union, and the legitimate objects of a real police, the good government, tranquillity, and safety of the inhabitants of the city, are obtained.

The police of Moscow well deserves the attention of the legislator and the philanthropist, who, in regarding the great machine in action, naturally will be desirous of knowing something of it in detail. Our limits will only allow me to trace the outlines.

The organization of the police of Russia was begun by Peter the Great in the year 1718; greatly reformed by Catharine the Second,

in the year 1782; and brought to perfection in the reign of Alexander the First.

For the better government of the city, we learn from Wichelhausen, that, early as the year 1712*, Moscow was divided into twenty quarters, called *Chasti*, which contained 88 subdivisions called *Kvartals*. In the year 1792, according to the author of the *Putyevoditel Moskvĭi*, the division was the same; nor are we aware of any change even at the present time.

The military governor of Moscow may be regarded as the representative of the emperor when his majesty is not there, and his jurisdiction naturally extends to all objects of public welfare. The *head police-master* is the chief of the whole system, and his duty is to take cognizance of all affairs connected with public order and security. He is always a person of high rank and confidence, and may be regarded, excepting in very unusual and urgent affairs, as the sole head of the civil administration of his own department. He makes his reports to the military governor and to the crown.

Under the *head police-master*, is placed the *Uprova Blaghotchiniya*, or police-office, where sits one of the *police-masters*, and two presidents; the one for criminal, the other for civil cases, and two counsellors chosen from the burgher class.

To the police office is committed the care of maintaining decorum, good order, and morals; it is also its business to look to the observance of the laws; that the orders issued by government, and the decisions of the courts of justice, are put in force. The attainment of these important purposes is effected by the following mechanism.

Each of the twenty *quarters* of Moscow has a *Chastnŭi Pristaf*, or inspector, appointed to watch over his district. The duties of this office are not less extensive than important. Every inspector ought to have an exact knowledge of the inhabitants of his quarter, over which a sort of parental authority is committed to him: he is the *censor morum* of his quarter; their out-goings and in-comings should

* A typographical error. Does he mean 1772?

be known to him, and his house must not be barred by night nor by day, but is to be a place of refuge continually open to all that are in danger or distress; he ought not to quit the town for the space of two hours without committing the discharge of his office to some other person. The constables, and the watchmen of his quarter, as well as the *kvartalnik*, or inspectors of the sub-divisions of his district, are under his command, and he is attended on all affairs of his office by two serjeants. He has his own office, and, together with a burgher, endeavours to settle disputes and affairs of minor importance. Complaints against unjust behaviour of the inspector may be brought to the police-office.

Every *quarter* is divided into two, three, four, or five subdivisions, called *kvartals*, the total number of which in Moscow, as mentioned, amounts to eighty-eight. Every *kvartal* has its head, who is called *kvartalnik*, or *nadziratel*, and sometimes *kvartalnŭi nadziratel*, who has under him an inferior officer as assistant. Each of them has a small office in his house; he keeps a register of all the inhabitants of his *kvartal*, examines and arranges all passports, settles slight altercations and petty affairs, and keeps a watchful eye on all that passes within his jurisdiction. The duty of the *kvartalniks* is indeed to assist and co-operate with the *chastnŭi pristafs*. They are obliged to carry to him, early every morning, a faithful report of all that has occurred in their districts. Affairs finished at home, the inspectors make their daily reports at 10 o'clock every morning at the *police-office*, in the Nikolskaya street, and arrange all their business with one of the *police-masters*, who presides here every day as judge.

In cases of difficulty, the head police-master is consulted; and in those of importance, and disputes which the police have been unable to arrange, recourse must be had to agreement, arbitration, or the decision of the tribunals of justise.

The number of watch-houses in Moscow in 1805 was 352, and now amounts to 360. They are called *butki*, or *butkă* in the singular. They are really small substantial wooden houses, furnished with

stoves, and are inhabited by the patroles or watchmen.* Three watchmen live in each *butka*, who keep the watch by night and by day, taking their turns alternately every four hours. By this calculation the number of watchmen for the city amounts to 1080, of which 360 are constantly on duty by day as well as by night, and the remainder ready to give assistance in cases of emergency.

The watch-houses are mostly placed at the corners of streets, and in public situations. The watchmen are called *butoshniki*; are dressed in a coarse grey uniform; are furnished with halberts when on duty, and have a soldier-like appearance. Besides their proper destination, they are to assist in taking up offenders, and in any service that their commanders or necessity may require.

I have admired the expedition with which quarrellers or drunkards are quieted by these people. If words and scolding or gentle correction have no influence, the whole watchmen of the butka are immediately summoned, and the disturber of the peace is lodged in safety in the watch-house till he becomes manageable, and in the morning his conduct is decided on.

Should a stranger in town not know his way home in the night, or have any fear, he has only to ask a watchman from the butka to accompany him, and a trifle will be highly valued for his services; or should he be alarmed in the street, he has only to cry *butoshnick!* or *karaul, pomagai! i. e.* help.

This organization, and the extraordinary vigilance of the police, which would be competent even for a more numerous and more restless people, render all secret inquisitions unnecessary. The police takes cognizance of all persons in the capital; travellers who come and go are subject to certain formalities, which render it extremely difficult to conceal the place of their abode, or their departure from the city. To this end, every householder and innkeeper is obliged to declare to the police the names of those who lodge with him, or what strangers have put up at his house. If a stranger or

* See View of one in Plate.

lodger stay out all night, the landlord must inform the police of it, at least on the third day of his absence from his house. The cautionary rules in regard to quitting the town are still more strict. Those who would leave, must publish in the news-papers their names, their rank in life, three several times, and produce the newspapers containing the advertisement, as a testimonial to the government, from which they then receive their passports, and without these it is next to impossible to get out of the empire.

A resident in Moscow who wishes to quit Russia, has a deal of trouble; he must first get the certificate of his conduct, that no complaints of debt are lodged against him, and that nothing retards his departure from the *kvartalnik*. This testimonial he must himself present to the *chastnŭi pristaf*, who furnishes him with another certificate. This last he again personally presents to the head police-master, which being signed, he goes to the printing-office and delivers it to the conductors of the Moscow government newspaper; all these previous steps being necessary to obtain insertion, the name now appears in the news-paper three times. A petition is next presented to the military governor, and afterwards a personal application is made to him in the morning. The passport is then ordered, and may be got in a day or two, or, if well managed, almost immediately.

On my departure from Moscow in the year 1819, such was the *routine*. At Petersburgh I was obliged to go to the College of Foreign Affairs to get the passport of the military governor of Moscow, Count Termasof, there signed; and the same ceremony was repeated at Cronstadt, though the sails of the ship, lying without the mole, were partly spread, at my arrival there.

These regulations and forms secure the creditor of the person about to depart, and enable the police to keep a near inspection of all suspected characters.

The regulations for the arrival of strangers are less strict. Having deposited their passports at the Zastava, they, on the following day, present themselves at the chancery of the military governor, where an examination takes place whether their persons agree with the

description in the passport; as to their remaining a shorter or longer time in the capital; what is their rank, and their objects in travelling; and according to the statements they make, a passport of residence either given them here, or they are sent to the proper office for its obtainment.

When the traveller has fixed on his lodging or apartment in an inn, the landlord sends this passport to the kvartalnik, who, after inscribing it in his book, and indicating a reference on its back, returns it to the bearer.

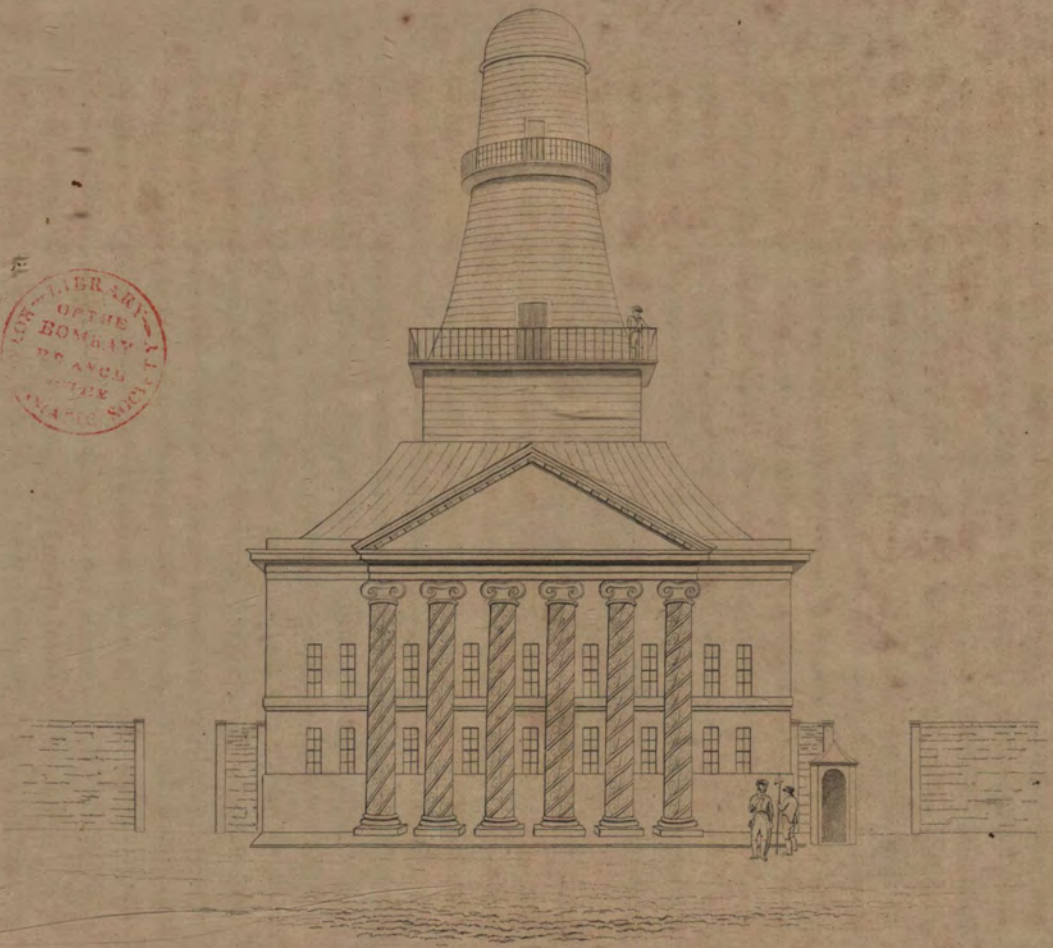
Foreigners resident at Moscow, and not employed in the government service, nor belonging to a corporation, are obliged to change their *billet of residence* twice a year, and pay each time ten roubles.

"The great mixture of foreign inhabitants of all nations, renders this inspection at all times, but especially at certain critical periods, highly necessary. There are always, in large populous towns, disorderly people, adventurers and impostors, who by bold projects, by an infamous industry, or by criminal stratagems and tricks, seek occasion to disturb the quiet of civil society, or to rifle the purses of the public. The lenity of the government, the hospitable reception every honest stranger here enjoys, the easy and various means of gaining a livelihood, and the unlimited permission, attended with so many difficulties in other countries, of pursuing them in a lawful way, without distinction of nation or religious profession; all these and other advantages are, however, not always sufficient to restrain such people within the bounds of propriety and decorum." *

As connected with the police, we must next notice the *syezjii domes* of the quarters. Each of the twenty quarters of Moscow is provided with a *syezjii dome* †, or a kind of *police-office*, or assembly-house. These edifices are built in such a style as to form no mean ornament, while they give an agreeable variety to the city. They

* I am indebted to Storch, in his Picture of Petersburgh, for this quotation and some remarks in this chapter.

† These words have a reference to *syezd*, an assembly; and *dome*, a house; which makes "assembly-house," as they really daily are.



LIBRARY OF THE BOMBAY BRANCH OF THE ASIATIC SOCIETY

A Police Office

are mostly two stories in height; their centres are embellished by Ionic or Doric columns, with triangular pediments over the general entablatures. From the middle of their roofs spring high wooden yellow-painted towers, with square bases, supporting balconies of the same figure, and a door opening to each side: above this, these towers are round, and have a second balcony of a circular form near their cupola-like summit, (See Plate.) In these towers watchmen are continually stationed. As soon as a fire is discovered, signals are made by night or day, by means of which intelligence is conveyed immediately to the whole police of the city, and the fire-engines and fire-company are instantly in action. As may be seen by Table III., the number of fires in 1817, as well as in other years, was small, compared with the number of similar accidents in Moscow in former times, owing chiefly to the yearly decrease of wooden, the increase of stone buildings, and the active exertions of the well-organized police.

These edifices are occupied by the smaller police-offices and those attached to them. Behind them there is generally a square, consisting of houses for the inferior people attached to the establishment, and stables for the horses of the fire-engines. The house of the *over-police* master general, Shulgin, situated near the archive of the College of Foreign Affairs (No. 183 of Plan), is a larger building, and surrounded by a more magnificent tower than the other syezjii domes.

A head-police master; three police-masters of high rank; a police-office; twenty inspectors; twenty syezjii domes; eighty-eight kvartalniks, and eighty-eight subalterns, their assistants: 360 watch-houses; 1080 watch-men; above 200 constables; a company of Kossacks; another of gendarmes, and a great number of horses form, then, this great and expensive establishment, and secure the tranquil government of this important capital.

To enter into all the grievances laid to the account of the police of any great town would be endless. I will only add, that, like all human systems, the police of Moscow has many such, and some

imperfections: but a better system, perhaps, no where exists; and I would hope that the bribery so much talked of by foreigners, as existing among, and governing the police, may have been misrepresented, or the colours laid too strongly on; and that the liberties they take, and the oppressive measures they sometimes adopt, are only the exuberance of their power.

The Russian bath, or *banya*, is highly deserving the attention of the stranger, not only as an object of curiosity, but as illustrative of national customs; as a source of recreation, and from habit a necessary to enjoyment, and, at the same time, a most powerful agent on the human system for the prevention and cure of diseases.

The real nature and value of the Russian bath seem never to have been duly appreciated beyond the confines of the empire. As it is my design in a future chapter on the diseases of the Russians, most strenuously to recommend that such baths should be erected at all the public hospitals in Great Britain, for the prevention, alleviation and cure of numerous disorders of the human frame; and as it is my wish that my countrymen should have a just idea of a *banya*, I have purposely caused delineations to be made, by which any architect will be enabled to erect them, and which all, after reading the explanation, will comprehend. It must be previously remarked, that the Russian baths are generally built of wood, in the way in which the peasants build their houses, and have, at least the public baths, but a mean and gloomy appearance.

The plates represent a bath supposed to be erected on a nobleman's estate. The *external* parts may be arranged according to taste; the internal arrangements are nearly the same in the bath of the prince as in that of the peasant.

Plate I. fig. 1.—Front view of a banya; fig. 2. grand section of the same, in which No. 1. is the common entrance, and store for wood, &c.; No. 2. 2. 2. private dressing rooms; No. 3. entrance to the baths on right and left, and general undressing room; No. 4. bath-room; *a* the furnace or oven, which may either open into the bath-room, or what is better, into No. 1., providing a sufficient communication

Fig. 1.

Fig. 2.

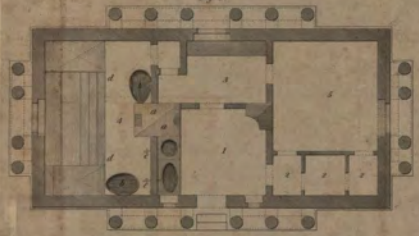


Fig. 3.

Fig. 4.

Fig. 5.

Views and Plans of a Proposed Design for Vapour Baths.

be established for the admission of vapour into No. 4.; *bb* tubs of cold water; *c c* stop-cocks, one for the admission of cold, and the other for the admission of hot water; *d d* flights of wooden stairs, better seen in Fig. 4.; No. 5. may also be fitted up as another bath-room, or in a nobleman's bath as a room of entertainment. Fig. 3. end view of the same banya; Fig. 4. longitudinal vertical section of this banya. Fig. 5. illustrates the manner of constructing the vaulted stove for warming the great field-stones which are laid over it.

Banyas are usually situated on the sides of rivers, or by canals or ponds, for the sake of a supply of water, which is raised in a laborious way by means of great levers, to the ends of which long ropes fastened to tubs are attached, and these tubs are emptied into troughs, which communicate with the reservoirs. No doubt, in Britain, for the same purpose the steam-engine would be employed, or the bath placed, when practicable, near a water-fall.

The stones, as represented over a vaulted oven, in the central part of Fig. 5. are heated by means of great wood fires till they become red-hot. Water is then thrown upon these stones, by which means the bathing rooms are immediately filled with vapour; and this process is repeated from time to time. Around the walls are flights of wooden stairs, and according to choice you take your station; the humid atmosphere being more or less hot, as you approach the top of the stair, or recede to the floor of the room. The Russians sit or lie and amuse themselves in this hot vapour-bath, whose temperature is as high as 40°, 45°, and 50° of Reaumur's thermometer *; and I have been assured by one individual, though I scarcely believe it, that he is capable of supporting, for a short period, no less than 55° of Reaumur.† Those unaccustomed to this practice, will do well to commence with 35° or 40° Reaumur ‡, and to increase the temperature gradually, as they can bear it; then they will run no hazard of being scorched, like Dr. Clarke, or of communicating to strangers false ideas of the nature of this excellent usage, especially in the rigorous climate of Russia.

* 122°. 133°.25. 144°.50. F. † 155°. 75. F. ‡ 122°. or 110°.75. F.

In a short time such a profuse perspiration breaks out all over the body, as cannot be conceived without being seen, or actual experiment. Every pore is open, the whole system is thrown into a delightful lassitude, and the pleasurable feelings are not to be described. The enjoyment is still heightened by a servant pouring buckets of warm water over your reclining body. It is a common practice also for the Russian bathers to be rubbed and even flogged by the *bathing-women*, with *víniks*, or bunches of the leafy twigs of birch, and then to be rubbed down with linen, cotton, or woollen cloths. From time to time they descend from their heights, stand in a tub of cold water, and have hot or cold water, and sometimes both alternately, poured or dashed from buckets on their heads and over the whole body. The floor is perforated with holes to carry off the water.

In summer and autumn, the Russians also run from the bath while the perspiration is trickling off them, and plunge into the adjoining river; and in winter, roll themselves in the snow; and some repeat this practice two or three times before quitting the banya.

Most of the public baths in Moscow have spacious court-yards belonging to them, furnished with benches, where the bathers in summer dress and undress; and for the most part, it is divided into two by a high wooden palisade, one half being for the males, and the other for the females. Promiscuous bathing is now much more rare than formerly, there being also two banyas, or bathing rooms.

The nobility generally have their own private baths, with dressing rooms, and every convenience.

The hospitals and public institutions of Moscow are also furnished with banyas.

For ten kopeeks, or a penny, the peasant enjoys his weekly bath, and most generally on a Saturday evening; to him, the most desirable luxury, after *votki*, his nectar.

Greece and Rome had their boasted baths, as a means of promoting health and strengthening the body, as well as a luxury. The original destination of such baths, however, seems to be nearly

forgotten in Europe, while a more potent substitute, the banya, is in daily use in Russia.

According to Table III., there were no less than 1050 private baths, and 41 public baths in Moscow, before the invasion of that capital in the year 1812; and the same authority informs us, that there existed in 1817, 600 private, and 63 public baths; a number increased since that period.

In another place it will be our duty to examine into the physical and ultimate effects of the *Banya*, and to notice the state of body, and the diseases which admit of its use, as well as to deliver some rules for the regulation of its employment.

In regarding the description of the plan, it will be remarked that the number of popular schools in Moscow amounts to twelve.

I believe these popular schools had their origin under the administration of Catharine the Second. In them are educated the children of the common people. They are taught reading, writing, arithmetic, Russian history, geography, and the first principles of morality and religion; and by far the greatest part at the expence of the crown. I have heard that the number of scholars in the whole of these schools amounts to some thousands, but notwithstanding their importance, my attention has never been particularly given to their real state, administration, or utility.

By throwing the eye upon the plan, it will be remarked, that the great earthen rampart, or boundary, called *Kammer-Kollejskoi Vall*, forms an irregular oval, or rather rhomboid, penetrated, at various parts, by the great and small roads, at the zastavas, or barriers.

The *Kammer-Kollejskoi Vall* was formed by digging a ditch, and with the earth removed, elevating a bank on the city side. The depth of the ditch is generally about six, eight, or ten feet below the surface of the surrounding ground, while the elevation of the bank is as many above the same level; so that this barrier, from accidental circumstances, varies, reckoning from the bottom of the ditch to the top of the rampart, from twelve to sixteen feet. In a

few places, as near the *Three Hills*, its height may be considerably above twenty feet.

This rampart, consequently, forms an essential barrier to the entry of all kinds of equipages to the city, except at the regular gates, or, as they are called in Russ, *Zastavas*. It is true, indeed, that sometimes the banks are broken down, the ditch in part filled up, and a road thus established for *Drojkies* and *Telegas;* but when the police get intelligence of this it is repaired.

The general estimate of the circumference of Moscow around the Kammer-Kollejskoi Vall is 40 versts *, or above 26½ English miles.

The length of Moscow within the Kammer-Kollejskoi Vall, is seven versts and 300 sajins, and its breadth is 11 versts and 30 sajins. †

The greatest diameter of Moscow, from the extremity of the Nemetskaya Sloboda, or German suburb, to the south-west end of the Devitchei Pole, or Virgin Field, measures 11 versts and 30 fathoms, or nearly eight English miles; and the least diameter is seven versts and 300 fathoms, or above five British miles. ‡

Were the Kammer-Kollejskoi Vall a regular figure, and the circumference of Moscow 40 versts, it is clear that its medium diameter would be 13½ versts; but as Moscow is of a rhomboidish form, with many irregular projections, no measurement can be given as an exact diameter. It deserves, however, to be investigated, whether the circumference of the Kammer-Kollejskoi Vall has not been overrated.

West of the *zastavas* are elevated two handsome white-washed obelisks, surmounted by *golden double-headed eagles*, the imperial arms. For these ornaments, the city is indebted to the late military governor, Count *Chernishef*. Two neat guard houses, one on each

* Vide Istor. & Topograph. Op. Gorod. Mos. Gul. p. 15. Richter's Moskwa, p. 2. Wichelhausen Zuge Zu einem Gemahlde von Moskwa, p. 42. Slovar Geograph. Rossiis. Gosudarst, vol. iv. p. 391.

† Slovar Geograph. Ros. Gos. vol. iv. p. 391. Ist. & Top. Opis. Gorod. Mosk. Gul. p. 15.

‡ Wichelhausen Gemahl. von Moskwa, p. 42.

side, faced by arcades, are also erected, with sentry-boxes before them for the soldiers on duty. A boom, or *schlagbaum*, which stretches across the entry to the city, rests upon a wooden pillar, and acts like a lever, and is elevated or let down, according to pleasure, by means of a long chain.

At every zastava is maintained, night and day, a regular military guard, consisting of a superior officer, and, I believe, 24 soldiers. It is the duty of the officer to examine the *Podorojnaya*, or *passport for post-horses*, of every traveller, to observe persons in travelling equipages, and, indeed, in every equipage, before it passes the gate, especially those which contain suspicious characters. A clerk makes a report in a book of the names of travellers, agreeably to the information of the passport, and if they are to remain at Moscow, he retains it, and generally gets a trifle for his trouble. These books and passports, as well as all reports, come daily under the eye of the police of the city.

Clarke has given a frightful description of his adventures at the *Tverskaya Zastava*, on his arrival at Moscow; and Raymond seems to have wished, at least to be equal with him. "Le pavillon," says he, "où l'on demande les passeports est à gauche. Il n'est point de pays en Europe, ou les voyageurs soient aussi tourmentés à leur arrivée, qu'en Russie. Il faut outre l'examen que l'on fait à la porte, que les passeports et autres papiers soient vûs par le commandant et par l'intendant de la police. On est conduit chez ces Messeiurs par des officiers de police, subalternes que vous accablent de mille questions impertinentes et deplacées, dévorent vos effets des yeux, et font même quelquefois main basse dessûs, lorsqu' on ne les surveille pas de três près." †

There is much reason to believe, admitting that improprieties

* In twelve views of Moscow, published by Ackerman in 1813, is a good representation of the *Ragojskaya Zastava*, of the Vladimir road.

† Raymond's Tableau Histor. Geograph. Militaire et Morale de l'Empire de Russie, vol. ii. p. 254.

frequently occur, yet that the disasters of foreigners are often owing to their ignorance of the Russian language and customs, and are caused by their own haughty conduct, and studied contempt of the people they are among. Such histories, however, fill up a part of their journal, and give it a more romantic interest.

All strangers, if they have rank, should take care to make it known at their arrival in Russia, and particularly when travelling. At the *zastavas*, gentle conduct, and a trifle of money, according to custom, are the best agents for making your arrangements, and being treated in a gentlemanly manner. I have never suffered any impertinences or hindrances in passing numerous barriers in Russia, and have employed no other means. Strangers would do well to attend to these hints.

The following table exhibits the number and the names of the zastavas, and also the names of the roads which commence at these zastavas, and the chief places with which these roads more immediately communicate. It is necessary to remark, that the zastavas, in the year 1783, were 18 in number, but for many years, only 16 have been reckoned, as in Table III. Some of them are known by two names, both of which we have put down.

The zastavas are generally divided into *chief*, as they are the openings to the great roads; and *small*, because the roads lead from them to places of no great consequence, or to villages and country seats.

No.	Zastava.	Names of Principal Roads.	Communication by means of these principal roads, between Moscow and other countries, towns, and villages.
1	Tverskaya	St. Petersburgh	Between Moscow and Petersburgh, and, consequently, Tver, Novgorod, &c. Not far from the zastava, a road turns off to the New Jerusalem, called *Voskresenskaya Doroga.*
2	Miyuskaya	Dmitrofskaya	Towns of Dmitrof, Vologda, Kashin, &c.
3	Troitskaya, or Perislavskaya	Troitskaya.	Troitskoi monastery, Pereslavle, Kostrom, Galitch, Vologda, Ustgug, Archangel, &c.
4	Sokolnitskaya	Village-road	Ostankina, by a road through the *Marina Rostcha*, a forest.
5	Preobrajenskaya	Ditto	Strominskoye, Yureva, Polskii, &c.
6	Semenovskaya	Ditto	Ismailof.
7	Prolomnaya	Ditto	
8	Rojojskaya	Vladimir	Governments of Vladimir, Nijni-Novgorod, Pensa, Simbir, Perin, Orenburg, Tobolsk, Irkutsk, Ural, Bucharia, and China.
9	Pokrovskaya	Kolomnas. At the village Lyuberits, a road goes off to Kasimof, &c.	Kolomna, Riasan, Tambof, Astrachan, Georgia, and Persia; Kasimof, Pensa, and Saratof.
10	Spaskaya	Village road	Melnitsa, Ostrof, Petrovskoye, Miatchkovo, &c.
11	Danilovskaya		When there was a bridge across the Moskva river here, it conducted to villages, &c. It is used in winter.
12	Serpuchovskaya	Serpuchof	Towns of Serpuchof, Tula, Orlof, Voroneje, Kharkof, Kiof, Asof, Malo-Yaroslof, and Turkey.
13	Kalujskaya.	Kaluga	Malo-Yaroslof, Kaluga, Orel, and all Little Russia.
14	Derogomilovskaya	Mojaisk	Mojaisk, Viasma, Dorogobuje; governments of Smolensk, Plescof, Mohilof, Livonia, Esthnia, Poland.
15	Presnenskaya	Svenigorod	Svenigorod, &c.
16	Leynitskaya		Conducts to the *Sloboda* of the same name. Has neither zastava nor guard. Should a bridge be erected across the river, as is proposed, opposite this suburb, this road may become a great and useful communication, and is much wanted.

It is generally agreed, that the Kremle received its denomination from the Tartars, when they were in possession of Moscow, and that the term is derived from the Tartar word Krim, or Krem, which signifies a fortress. * The same appellation has been used as a general name for the fortresses at Novgorod, Kazan, Nijni-Novgórod, Susdal, &c.

The Kremle has been called the Fortress, the Palace, the Castle, the Citadel, the Holy Citadel, &c. by different writers, and of various nations.

In speaking of the state of Russia, from the year 1462 to 1533, Karamzin says, " The Kremle alone was deemed the town, all the other parts or quarters being called *Predmestia*, or suburbs. †

" The Kremlin," says Coxe, " stands in the central and highest part of the city, near the conflux of the Moskva and Neglina, which wash two of its sides." ‡ And Levesque, " Trois rivières la (ville de Moscou) baignent, la Moskva qui lui a donné son nom ; l'Iaouza et la Néglinna." §

Such descriptions have been copied, nearly verbatim, by a number of authors whom it would be useless to quote, down to Raymond, who also speaks of the Kremle as occupying " le centre de la ville, et la partie la plus elevée." ‖

I have made these remarks and quotations as an example of what often occurs in travels : the original writer has been mistaken, and all his copiers and successors have servilely followed his authority, without seeming to have made use of their own senses.

The Kremle forms the centre of Moscow, and although not the highest part of the city, yet when viewed from the east, south, or west, has a very elevated and commanding appearance. On the

* By some it has been supposed, that the name Kremle is derived from *Krepost Kremnei*, a *Flinty Castle*, an allusion perhaps to its great strength in ancient times. Vide Slovar. Geograph. Rosiis. Gosudarst. vol. iii. p. 854.

† History of Russia, vol. vii. p. 204. ‡ Coxe's Travels, vol. i. p. 393.

§ Histoire de Russie, vol. viii. p. 183.

‖ Tableau Hist. Geograph. Milit. et Moral de l'Emp. de Russie, vol. ii. p. 260.

View of the Kremle from above the Kamenoi Most or Stone Bridge.

north and north-east of the Kremle, the ground rises very gently toward the *Sucharova Bashnya*, or Tower of Sucharof, and the *Menstchikova Bashnya*, or Tower of Menstchikof, the site of which, with their vicinity, may be regarded as the highest situation in Moscow. There are many more very commanding spots within the city, as the middle of the *Tverskoi Boulevard*, the *Vshivaya Gorka*, the bank facing the *Taganka*, near the church of *Ilia Prorok*, or Elias the Prophet; which are as high, if not higher, than the Kremle. Indeed it is impossible not to remark, in riding along the Tverskaya, near the house of the military governor, or along the Stretenskaya, near the monastery of the same name, that the Kremle lies considerably below us. Even the Pokrovka Street is as elevated, if not more elevated, than the Kremle.

The first part of the description of Coxe is therefore obviously incorrect. The second part, as well as the description of Levesque, leads us to conceive something magnificent of the Moskva, the Yauza, and the Neglina, *which wash the sides* of the Kremle: yet, the Moskva-river is very shallow, and flows at some distance from the walls of the Kremle; the Yauza is but a rivulet; and the Neglinnaya is so paltry that it scarcely deserved to be called a rivulet, and was lately covered over, and cannot now be seen in this neighbourhood.*

By some it has been stated, that all the other divisions of Moscow surround the Kremle, which forms as it were a central point. Whoever regards the plan, will perceive the inaccuracy of this statement. The Kremle is not encircled by the Kitai-Gorod: on the contrary, the Kitai-Gorod adjoins the Kremle, or is bounded by it only on the eastern side; the high wall of the Kremle, running from the Moskva-river to the Neglinnaya, forms the partition. The south side of the Kremle is bounded by the Moskva, or rather by the Zemlianoi-Górod, on the south side of that river. The west side and north corner of the Kremle are bounded by the Beloi-Gorod.

* Vide descriptions of these rivers in the early part of this work.

By others it has been said, with more justice, that the Kremle and the Kitai-Gorod together form a central nucleus, which is surrounded by the other divisions of the city. This nucleus is entirely inclosed by the Beloi-Gorod, except on the south, where the Moskva-river, or rather the Zemlianoi-Gorod, on the south side of that river, limits both the Kremle and the Kitai-Gorod.

In the general history of Moscow I have had occasion to speak frequently of the Kremle, and of the changes which it has undergone at various periods, and the quotations from different authors will enable the reader to form an accurate idea of this celebrated triangle as it existed at the periods of their visits, and to contrast its former state with its present situation.

I shall first give a general description of the Kremle, and then a particular description of every object worthy of notice which it contains.

The Kremle of Moscow, taken as a whole, is one of the most singular, beautiful, and magnificent objects I have ever beheld. Its commanding situation on the banks of the Moskva-river; its high and venerable white walls, with numerous battlements; variously coloured towers and steeples; the number and the magnitude of some of its fine edifices, with their differently painted roofs; the variety of its cathedrals, churches, monasteries, and belfries; with their almost innumerable domes, gilt, tin-plated, or green: indeed, the whole picture presents at the same time a varied unity; a consonance and incongruity of objects; a contrast of ancient and modern works of art and taste; a beauty, grandeur, and magnificence indescribable, and altogether unique. To be conceived it must be seen, and when seen it never fails to excite delight or astonishment.

The views of the Kremle are almost all striking and beautiful, especially from the east, south, and west; because the surrounding ground, following the course of the Moskva-river, being lower, this grand division of the city is left open to full view. The landscape all along the banks of the river Moskva, when seen with a rising or setting sun, or when there is a black cloud on the north, east or

Lavrof. del.t

Edw.d Finden sculp.t

View of the Kremle from near the Moskvaretskoi Bridge.

London Published by Thomas Cadell Strand Nov.r 1823.

west opposed to the point where the observer stands, beggars description.

The view from the neighbourhood of the Foundling Hospital; from the *Moskvaretskoi* wooden bridge; from the south side of the river above this bridge; from the church, near Toutelmin's house on the *Vshivaya Gorka;* from the Stone Bridge; from the *Krimskoi Brode,* from the south-west end of a meadow belonging to her Excellency the Countess *Orlof-Chesmenska,* above the Krimskoi-Brode; from the west bank of the Moskva-river, a little above the Stone Bridge, where are a number of wood-yards, are particularly deserving of notice. This last view takes in the Stone Bridge; and the Kremle rises beautifully from the surface of the river.

The traveller who will take a walk, commencing at the Moskvaretskoi bridge, passing by the south side of the Moskva and returning by the Stone Bridge on a fine day, will be delighted with the various appearances of the splendid Kremle at every step of his progress, and will be richly repaid for his labour. On passing by the south side of the small *communicating canal,* beginning at the three-arched bridge near the Polianka, called the Kozmodemianskoi bridge, and ending at a wooden bridge on the same canal, the view exhibits a remarkable contrast of magnificence and meanness. What sight more splendid than the Kremle in the back ground? In the foreground, what more disagreeable than the dirty canal, with its sombre ruinous banks, the extensive but shabby *ballote* (bog or marsh), an unpaved, filthy market-place, generally covered by innumerable loaded telegas, or small carts, and crowds of peasants in their rudest garbs?

The views from the Kremle are charmingly extensive and varied.* I merely describe that from the tower called Ivan Velikii, which in one respect includes the whole of them, it being the most elevated object in the Kremle, or indeed in Moscow. From this description, the reader may imagine how the view varies with a variation of height, or a change of situation. I must here remark, however, that

* See twelve Views of Moscow, published by Ackerman in 1813; and Clarke's Travels.

the description only suits the fine season of the year. The prospect in winter is altogether different: the varied summer-surface, being then covered with ice and deep frozen snow, presents but a dreary aspect, even when the sun shines most brightly.

Having ascended the Ivan Velikii by a circular winding staircase of above 200 steps, we come to the second balcony, where we take our situation. Directing the attention towards the south, the objects immediately beneath us are the cathedrals of the Assumption; the Annunciation, and the Archangel Michael; the palace and the Gronovitaya Palata; the palace of the Grand Duke Nikolai Pavlovitch; the walls of the Kremle, with their various towers; the *Spaskiya Vorotŭi*, or Gate of our Saviour; the Pokrovskoi Cathedral; the Borovitskiya Gates; the winding Moskva-river, with its quays and romantic banks; the Moskvaretskoi and the Vsesviatskoi bridges, and the Kremskoi Brode, the houses of Countess Orlof-Chesmenska, and of Prince Yusupof; Galitzin's Hospital; the Novo-Devitchei Nunnery; the Donskoi; the Novospaskoi; the Andreofskoi; the Simenofskoi and the Donilofskoi monasteries, rivalling each other in their fine situations; a crowd of churches with their innumerable domes and belfries; a variety of palaces, private mansions, and public edifices; especially the immense Foundling Hospital; open spaces; fields; gardens; market-places; spots covered with trees; and numerous ruins of the memorable year 1812. In the distance, the Sparrow-hill, covered by a high sombre wood; the village Kolomenskoye; the seminary of Perarva; the churches of the Starobriadsti, or Old Ceremonialists, with their beautiful and varied environs stretching to the distance of many versts, and diversified by hill and dale, woods and cultivated fields; all contributing their share to the grand *panorama.*

Going round to the west, the view embraces more of the objects of the Kremle and its walls; as the Gate of the Trinity; the church of the Twelve Apostles; the museum and the arsenal; the front of Pashkof's house; the exercise establishment office; the university; the Institutes of Catharine and Alexander; different hospitals; an

immense tract of the city with more level environs, including the Petrovskii forest; the Petrovskii Palace in ruins; the new prison; and other establishments.

From the north-east, the view includes the Chudof Monastery; the Voznesenskii Nunnery; the senate-houses; the great façade of the *bargaining shops* in the Kitai-Gorod; the towers of Sucharof and Menstchikof; the Foundling Hospital; and beyond it romantic ground on the banks of the Yausa; many churches and hospitals; an immense stretch of the city, varied by open spaces, gardens, markets, and the broken and elevated banks of the Moskva-river below the Moskvaretskii bridge; all surrounded by fine, and for the most part more level, woody, and gloomy environs than the view from the south, among which the Marina Rostcha, a large forest on the north, occupies an eminent place. Towards the east, the ground becomes more marshy and mossy, and of course more open.

The Kremle is situated on the north side, and near the centre of an almost crescent-curvature of the river Moskva, which flows before it. The top of its south wall may be about sixty or seventy feet above the level of the river, and the corresponding front of the Kremle overtops the wall, probably by 100 feet.

The Kremle, as I have mentioned, is of a triangular form; the south-west angle being obtuse, and is surrounded by a high wall or fortification, which is furnished with a great round tower at each angle; four steeples at four of its gates, besides numerous watch-towers of various shape and appearance.

The wall is built of brick, and the foundation is faced with the white miatchka stone.

Below the image of our Saviour, on the east side of the Spaskiya Vorotŭi, or Gate of our Saviour, we find the following Latin inscription, on a small square stone inserted in the wall; which being but rudely executed, and on account of its height not easily decyphered, has been copied inaccurately by different authors.*

* Coxe, vol. i. p. 393. Description of the Museum of Moscow. Putyevoditel Moskvŭi.

"Ioannes Vassilii, Dei gratia, Magnus Dux Volodimeriæ, Moscoviæ, Novogardiæ, Iferiæ, Plescoviæ, Veticiæ, Ongariæ, Permiæ, Volgariæ et aliarum, totiusque Raxiæ Dominus, anno XXX Imperii sui has turres condere jussit, et statuit Petrus Antonius Mediolanensis, anno Nativitatis Domini 1491. K. M. II."

On the west side of the same tower, under the image of the Virgin Mary, on a similar square stone, an inscription of the same import as the above is found in Slavonian, of which I here insert a translation, verbatim:

"In the year 6599 *, in July, by the grace of God, were erected these *srelnitsi*, or *towers for archers*, by order of Joann Vassilievitch, Sovereign and Autocrat of all Russia, Great Duke of Volodimer, Moskva, Novgorod, Plescof, Perm, Bulgaria, &c., in the 30th year of his reign; executed by Peter Antonius, from the town of Milan."

The walls of the Kremle and the towers were erected, as these inscriptions demonstrate, by Ivan Vassilievitch; and because the ancient walls built by order of Dmetrii Donskoi were in ruins, and Moscow had not yet a stone enclosure, Anton Friasin, in the year 1385 †, July the 19th, built a tower on the Moskva-river, and in 1488 he erected another called *Sviblofskiya*, with secret passages under ground. Marco, the Italian, raised the Beklimitevskiya tower: Peter Antonius Friasin built the two towers over the Borovitskiya and Konstantino-Elenskiyagates, as well as a third tower over the Phlorovskiya, now called the Spaskiya Vorotŭi, or Gate of our Saviour. The tower on the river Neglinnaya ‡, was completed in the year 1492, by an architect now unknown. The whole castle was then surrounded by a high, strong and thick wall, and the Great Duke ordered not only all the nobility's houses, but also the churches, should be demolished, so that all round, between the wall and the town, there should be a space of not less than 109 sajins, or 763 feet

* Reckoning from the creation of the world, A. D. 1491.

† Certainly 1485; — a typographical error.

‡ I suppose the tower or steeple over the Trinity Gate.

left.* By reference to the plan, it will be observed that this vacant space still exists round the greater part of the Kremle.

The Moska flows before the Kremle on the south; the Neglinnaya holds its course, though not visible, along the west side; and from the round tower, near the gate of St. Nicholas to the ruined tower near the Moskvaretskii bridge, ran an earthen rampart and a ditch, which were repaired by order of the Emperor Paul on his accession to the throne; both of which have lately disappeared, and a promenade or boulevard † occupies their place.

From an examination of the Plan, we might naturally think that the walls of the Kremle were already completely surrounded by a boulevard. As yet, however, only the wall between the gates of our Saviour and St. Nicholas, is thus ornamented; but it is intended to prolong the boulevard round the ancient citadel.

The walls of the Kremle are from twelve to sixteen feet thick, and of course very strong. On the inside, supported upon filled-up arches, is a rampart about six feet wide, with battlements on the one side, and a low parapet on the other, which in ancient times served as the station from which showers of arrows were discharged through the embrasures, and which now forms an agreeable walk round the Kremle, and to which admission is obtained on great festivals, as at the Blessing of the Waters on the 6th of January.

Externally, the height of the walls varies at different places according to the elevation or descent of the ground on which they are raised. The following statements are merely approximative. The south wall

* Karamzin, vol. vi. p. 78.

† Every fine gravel walk, with rows of trees on each side, is now termed a boulevard in Russia, even though in the tranquil country-village. Formerly there was a high rampart and ditch before the Admiralty at St. Petersburgh, as well as fine walks shaded with trees, which were and still are the resort of the *beau monde*. The rampart and ditch have disappeared, but the walks remain, and the Peterburghers still say that they are going to walk on the boulevard, which term is now applied to the walks, for there is no bulwark. Hence the origin of the general application of the term boulevard. In this work the term *boulevard* will be constantly used in the sense of a promenade, or fine walk. I believe it is used with the same meaning in Paris.

along the Moskva river from the round tower near the Borovitskiya gates, to the round tower near the Moskvaretskii-bridge, may be about 30 to 35 feet. The wall on the east side, from the round tower near the Moskvaretskii bridge to the Gate of our Saviour, may vary from 35 to 50 feet: the other part of the east wall, stretching from the Gate of our Saviour to the round tower beyond the Gate of St. Nicholas, the most uniform of the whole, is, perhaps, 35 or 40 feet: — the part of the west wall, from the round tower near the Gate of St. Nicholas, reaching to the Gate of the Trinity, may measure from 25 to 30 feet; the other part of the west wall, between the Trinity Gate and the round tower beyond the Borovitskiya gates, varying, probably, from 35 to 45, or even 50 feet in height.

These walls are furnished with battlements and embrasures, numerous towers and steeples, and a number of gates.

The gate of Constantine, also called *Constantino Elenskiya*, to the south of the Gate of our Saviour, is not now used, and a small entrance to the Kremle, a little east of the round tower at the south-west corner of the Kremle, scarcely can be called a gate. At present, therefore, the Kremle is reckoned to have only five gates.

Over the gates of our Saviour, or the Spaskiya Vorotŭi *, rises a red painted steeple, or rather, the long arched gate passes through the foundation of this steeple, which is of a square form, and very large towards its foundation. Above this heavy base rise numerous Gothic arches, a parapet, and balcony, from the centre of which, a

* Plan No. 25. Plates VII. and XVIII. This gate has received various appellations, in different languages, as *Spaskische Thor, oder Pforte*, Richter: *Spaskische Thor*, Wichelhausen: *La Porte Sacrée*, Raymond: The Holy Gate: The Sacred Gate, &c. The adjective *Spaskii*, however, means, of or belonging to our Saviour; and the noun *Vorotui*, signifies *gates*. In speaking of the entrances to the Kremle, even individually, the word *Vorotui, gates*, is always used. *Spaskiye Vorotui* is, therefore, Gates of our Saviour, or Saviour's Gates; because, at the entrance from each side, there was a strong gate, besides a third gate between these two, under the same arched way. The same remark applies to all the other *gates* of Moscow.

prise is elevated, provided with two clocks, and a crowd of small bells, surmounted by a double-headed gilt imperial eagle, bearing a golden crown, and terminated by a gilt cross. Upon the whole, this steeple, though somewhat heavy, is a handsome and agreeable object. This steeple, as well as that at the Trinity Gate, was supplied with *striking musical clocks* from Holland, by order of Peter the Great. *

In passing through the *Spaskiya Vorotŭi*, every male individual, from the peasant to the sovereign, having taken off his hat, goes uncovered; and the Russians never fail to cross themselves before the image of our Saviour, either in passing or repassing these gates. The same homage is very often rendered before the image of the Virgin Mary, and the *image not made with hands* of our Saviour, which are on the west side of these gates. Should a stranger, either ignorant of the custom, or through inadvertency, attempt to pass with his head covered, he will be reminded immediately of his duty by a military sentinel, who is stationed here night and day. Should he refuse to take off his hat or cap, he will be forced to the measure, or be prevented from continuing his route. No wise man, however, would attempt to irritate the feelings of the Russians by non-compliance with a custom, which time and use have long sanctioned and rendered sacred, and which, though founded on superstition, is regarded, especially by the lower classes of society, as a pious duty. Indeed, as the history of the origin of this ceremony well shows, a much more reasonable prejudice or superstition gave birth to it than can be offered in justification of many of the superstitions which obtain in the most enlightened nations of Europe. That it is an annoying and disagreeable practice, especially in winter, when a piercing wind blows, must be allowed; yet the liberal-minded traveller, or foreigner, will readily overlook a trifling inconvenience, and recall to mind his own national prejudices and inconsistencies. †

* Putyevoditel Moskvŭi, part. i. p. 7. and 215.

† Wichelhausen speaks of being reminded of his duty by the *bayonet*; which, if he was

Of this ancient custom different accounts have been given.

"The Russians, from their infancy, as a never failing duty, are accustomed to take off their hats or caps before every temple of God, and to bow before the holy images; and he who wishes to pass through the Gates of Our Saviour, ought first, on the outside of the gate, to do homage, or supplicate the represented Saviour; having passed the gates, he then ought to do reverence to the Virgin Mary. In the Kremle, he has, as it were, passed into the sanctuary. He has before his eyes the cathedrals, the imperial palace; on the right, the Voznesenskii nunnery, and the Chudof monastery: at every step it is necessary to render homage; and the very politeness of the times (*ancient*) demanded that those entering the gates should not put on their hats or caps, because there, without intermission, were met the grandees and other persons of rank, going to and returning from the palace. Besides the exit of the holy processions, and of the sovereign, and the public entrances of foreign ambassadors by these gates, gave them a peculiar importance. Hence the (*origin of the*) above ancient custom, which is still continued by the people of Moscow, indeed of Russia, who esteem their entrance or exit by the Spaskiya Vorotŭi as an affair of consequence." *

"This custom arose in consequence of the honour shown to the great dukes when they lived in the Kremle, which was then esteemed the *royal palace*, because these gates were visible from the palace; as even to this day, in the houses of the nobility, that (custom of doing obeisance) is observed by their slaves." †

The peasants of some of the nobility, the moment they come in view of, or pass their lord's house, take off their caps or hats, whether seen by any person or not. This is the custom alluded to in the last quotation, which admits not of an elegant or very clear

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rude, may have been the case. Would a German or a British sentinel allow a foreigner to infringe the laws?

* History of the Imperial Museum of Moscow, by Senator Molinovskii, p. 24. Note.

† Putyevoditel Moskvŭi, part ii. p. 216.

translation. This custom, however, is not permitted by many of the nobility; others command it to be strictly observed.

On the east side of the Spaskiya Vorotŭi, there is an image of our Saviour inclosed in a glass gilded frame, before which an elegant lantern, with lighted candles, is continually suspended night and day. A person is stationed here to watch the lantern, which is elevated and lowered by a large wheel and pulley. On the north side of the gate is a small chest, which contains every thing necessary for the lantern, &c. Around the image of our Saviour are rudely executed on the wall four archangels; and above it is the inscription, *Sviat, Sviat, Sviat; i. e.* Holy, Holy, Holy!

On the inside, or west side of the *Spaskiya Vorotŭi,* is the *image of our Saviour not made with hands;* and below it, the image of the Virgin Mary with Jesus Christ on her knee. On the right of the Virgin Mary is painted Peter the Metropolitan, and on the left Alexei the Metropolitan; two of the Moscow saints.

The following tradition has been referred to as the origin of the names of the gates, viz. Spaskiya Vorotŭi. — When Moscow, or the greatest part of it was in possession of the Poles, and the Kremle in danger of falling also into their hands, Peter the Metropolitan had a dream or vision, in which Alexei and himself, setting out by the *Spaskiya Vorotŭi,* met St. Serge coming from the Troitskoi monastery on the spot where now stands the *Lobnoye Mesto.* Here these saints prostrated themselves, and joining together in fervent prayer, petitioned our Saviour for the safety of Moscow. When St. Peter awoke, he found that the enemy had quitted the capital. An image of our Saviour was therefore placed here, in eternal memory of this remarkable and providential occurrence, and the gates formerly called the *Phlorovskiya Vorotŭi* now assumed the name of Spaskiya Vorotŭi. But this account is contradicted by historical facts, as there will be occasion immediately to remark.

With better reason some relate, that there were formerly two gates in Moscow which bore the name of Phlorovskiya Vorotŭi: 1st, The *Phlorovskiya Vorotŭi* of the Kremle; and 2d, Gates near the

post-office in the Miasnitskiya, so named on account of their being adjacent to the church of *Flora.* In consequence of the confusion of the names of the two gates, the appellation of the *Phlorovskiya Vorotŭi* of the Kremle was to be changed; and as an image of our Saviour stood over the entrance, they were called the *Spaskiya Vorotŭi,* and so might any other gates with the same image.

This opinion is supported by historical facts; for the *Miasnitskiya Vorotŭi* were so named till the year 1658, when by an ukaz of the Tsar Alexei Michailovitch, it was ordered that these gates, on account of their vicinity to the church of Flora and Laura, should be called Phlorovskiya Vorotŭi. * The old appellation, however, was retained, and is used at this day. Every body knows the Miasnitskiya, but very few the *Phlorovskiya Vorotŭi.*

It appears also that in the year 1685, many of the gates of Moscow received new appellations by a sovereign ukaz; and the Tsar Alexei Michailovitch seeing that confusion would arise from having two gates of the same name, at the time he ordered the Miasnitskiya Vorotŭi to be called the Phlonovskiya, very probably from the image of our Saviour being placed accidentally over the entrance of *the castle, the palace, and the sanctuary,* judged that no name could be so appropriate as *Spaskiya Vorotŭi;* an appellation which must have greatly pleased the inhabitants, from the genius of their religion.

If our historical authority be correct, it appears then, that up till the year 1658, there were no Spaskiya Vorotŭi in the Kremle; a circumstance which refutes many of the fabulous tales of the Moscovites regarding the *Spaskiya Vorotui.* To mention all the accounts of foreign writers connected with the *Gates of Our Saviour,* and the religious custom of uncovering the head in passing through them, would be needless. It is, indeed, much easier to record traditions than to search for and to discover truth. But it is astonishing that those who speak of their long residence at Moscow should so mislead us and deface their works with fables and falsehoods. To quote

* Putyevoditel Moskvŭi, part iii. p. 85.

an example. Speaking of this ceremony of uncovering, bowing, and crossing at the *Spaskiya Vorotŭi*, Wichelhausen says: — " And this because here is an image of the Virgin Mary, which, formerly, by its *sudden appearance, chased away the Tartars in a miraculous manner* * ": an explanation of his own invention, or rather a tale of the illiterate.

In my researches in Moscow, how much of my labour has been employed in throwing aside rubbish, after months of examination and lost time.

To prevent the foreigner being misled, we add another fabulous account. — When the Tsar Joann Vasilievitch set out on the march against Kazan, he prayed to our Saviour before the Phlorovskiya Vorotŭi, and having been successful in his enterprise, as a memorial to God he ordered the name of these gates to be changed to Spaskiya Vorotŭi, and at the same time ordered a new image of our Saviour to be placed in a frame over their entrance.

The following historical fact will not be misplaced here, and will be referred to hereafter. — " The names of some of the gates of the Kremle, by an order of the Tsar Alexei Michailovitch, in the year 1658, were changed. Before that period the Spaskiya Vorotŭi were called the Pholorevskiya Vorotŭi; the Troitskiya Vorotŭi were called the Koriatiniye, or the Voskresenskiye Vorotŭi; and the Predtetchevskiya Vorotŭi were called the Borovitskiya; and even at present they are better known by the latter than by the former appellation." † The Nikolskiya Vorotŭi, and the Tainitskya, retained their ancient names.

From one circumstance it appears that the Spaskiya Vorotŭi of the Kremle are not the only gates so honoured. — The fortress of Kazan is surrounded by an ancient stone wall, furnished with thirteen towers: under the towers are two gates; 1st, the *Spaskiya Vorotŭi*, at

* Und dies, wegen eines dort befindlichen Marienbildes, welches ehemals durch seine plötzliche Erscheinung die Tataren auf eine wunderbare Art vertrieben haben sollte.

† Putyevoditel Moskvŭi, part i. p. 7. and part ii. p. 190.

which every day music announces twelve o'clock; and, 2d, the Tainishniya Vorotŭi.*

The following anecdote is recorded as a solemn fact among the low classes of society at Moscow, as well as among some of the nobility, and is illustrative of the existing prejudices.

In 1812, when Napoleon held his residence in the ancient metropolis, every time he attempted to pass through the Spaskiya Vorotŭi, his horse pranced and fell with him; and always exactly on the same spot. Long after his departure, and even at present, a hollow in the pavement, said to have been made by the violent and indignant stroke of the horse, attracted and still attracts numerous spectators, and excited and still excites much wonder and amusing conversation. The general opinion is, that the *wicked Napoleon* was reckoned unworthy of passing through the *Gates of Our Saviour;* and that his horse, like Balaam's ass, was inspired, and thus reproved him. Very probably Buonaparte's horse stumbled once or oftener, in passing through the Spaskiya Vorotŭi, on account of its being paved with enormously large stones of different kinds, which are hard and not very level, not to speak of the interstices formed between them when the smaller stones and earth or sand happen to be removed, which very frequently occurs. In every country of Europe, or of the world, an accident of this kind under so sacred a passage would give sufficient scope to religious superstition among the vulgar; and, combined with the circumstances, which occurred both before and immediately after the invasion of Moscow, in Napoleon's singular career, would have excited some curious sensations, even in those who think themselves more enlightened, and free from all sort of bigotry.

Before the invasion of 1812, the Nikolskiya Vorotŭi, or Gates of St. Nicholas†, with the tower, formed a very handsome object, and were in good order, having undergone a complete repair soon after

* Slovar Geograph. Rosiis. Gosud. vol. iii. p. 96.

† Plan, No. 26. See also Plate.

his present majesty came to the throne. In the year 1812, by the blowing up of the arsenal, the whole tower was laid in ruins, except its broad base. The tower has been almost completely rebuilt, with much chasteness of taste, in the Gothic style, and now forms a handsome and elegant entrance into the Kremle. Over the old square base is a balcony, surrounded by a parapet, and adorned with a Gothic turret at each corner: from the middle of this gallery the octagonal and central part of the tower arises, furnished with two rows of arches for the suspension of the bells. The superior row is overtopped by a handsome green pyramid, which is terminated by the imperial arms, gilt. The pyramidical part is all formed of iron, and is remarkably strong and neat. The other parts of the tower are painted of a sombre red, enlivened by white divisions.

On the east side of the Nikolskiya Vorotŭi is the image of St. Nicholas, in a frame, before which a candle is always kept burning. The dove is represented over-hovering, and the walls are painted around. On the left, above, is the Son of Man ascending; and below is a seraph holding a *three-branched candlestick*, said by some to be emblematical of the Trinity. On the right, above, is the Virgin Mary, and below is an angel supporting a *two-branched candlestick*, reckoned emblematic of the two natures of our Saviour. On the inside, or west side of the Nikolskiya Vorotŭi, are the image of the Virgin Mary with her child, and the representation of God Almighty, surrounded by seraphim.

Below the image of St. Nicholas a board, containing the following Russian inscription in gilt letters, is placed: "In the 1812th year from the incarnation of God the Word, during the time of the invasion by the enemy, almost all this strong tower was demolished by a mine; but by the wonderful power of God, the holy image of the great favourite of God, here designed upon the same stone, and not only the holy image, but the pane of glass covering it, and the lantern with the candle, remained uninjured."

And in Slavonian, —

"Who is greater than God, our God? Thou art the God, the marvellous God, who doest wonders by thy saints."*

St. Nicholas by many is reckoned the tutelar saint of Russia, and his image has always received the greatest reverence from the Russians. But after the adjacent part of the arsenal had been carried into the air by repeated and dreadful explosions, and almost the whole of the tower at the Nikolskiya Vorotŭi had been laid in ruins, as it was observed that the image of St. Nicholas, the glass before it, and the lantern, remained without the least injury, their reverence, heightened by enthusiasm, was apparently carried to adoration. Immense crowds of all classes, but especially of the peasantry, pressed round the Gates of St. Nicholas, to do homage before his miraculous image; and there is cause to believe that the glory due only to God, was transferred to the tutelar guardian. The latter part of the inscription quoted breathes a Christian spirit, by attributing miracles to God, and supposing that the saints are merely the agents of his will. And who can say that they are not?

3. The Troitskiya Vorotŭi, or Gates of the Trinity†, with the steeple, are almost the same as that of the Spaskiya Vorotŭi.

On the inside of the Trinity Gate is a figurative representation of the Trinity, in the three angels, as they appeared to Abraham. On the west side of this gate is an image of the Virgin Mary with her child, covered by a plate or riz, so that only the faces and hands are seen, and encircled by seraphims; and over which is an image of God Almighty.

The road or street from the Trinity Gates leads immediately across a bridge of a number of arches, the parapets of which are furnished with battlements and embrasures similar to the walls of the Kremle; it is called Troitskoi Bridge. This bridge crossed, and still crosses the Neglinnaya; though, on account of this rivulet being arched over with brick, it is now invisible here. At the west end of the bridge

* It is singular that the very first word of this inscription, *Leto*, should be falsely spelt in the original.

† Plan, No. 27. See also Plate.

is a square building or wall, with rounded corners, two stories high, perforated by a high arched gate, furnished with windows below, and overtopped by battlements. This entrance to the Kremle is, on the whole, very grand.

4. The *Borovitskiya Vorotŭi*, or the *Borovitskiya Gates**, are situated near the south-west angle of the Kremle. The wall of the Kremle is thicker at this place than elsewhere, and is penetrated by the arched gate. Unlike the other gates, it is surmounted by no tower. Over this gate, on the east side, is the *image of our Saviour not made with hands:* on the west side is an image of the Virgin Mary, surrounded by a crowd of prophets and saints, but the glass is so dirty that it is not easy to distinguish them. At a little distance south of these gates stands the Borovitskiya tower, the proportions of which are well preserved; its taste is chaste, and its appearance elegant. It is different from all the other towers of the walls of the Kremle in its style of architecture. A similar tower is erected at Kazan. It is, perhaps, of Tartar origin, though built by Italian architects. It is so well seen in one of the plates, that a short description only is necessary.† Over a large and high base are elevated four successive square balconies, from the centre of each of which the tower gradually diminishes in size. Over the highest balcony rises a circle of handsome arches, from which springs an octagonal green-tiled spire, crowned with the Imperial arms, blazoning their golden surface to the sun. This tower forms a beautiful pyramid.

5. The *Tainitskiya Vorotŭi*, or Secret Gates‡, are in front of the palace, or rather of the cathedral of the Annunciation, and are designed only for foot-passengers. There is a descent by a winding double flight of stairs, placed against the green declivity of the Kremle. We then pass under the arched gates, above which is a square white-washed and green-tiled tower. Immediately south of the arched passage, *i. e.* on the south of the wall, projects towards

* See Plan, No. 28. and Plates.

† Vide Plate.

‡ No. 29. of Plan, and Plate.

the street a large square unroofed appendage or building of the same height as the wall itself, and in the same style of architecture. This projecting appendage is entered on the east and west, and thus communicates with the passage through the walls.

At these gates, as well as at all the other gates of the Kremle, are sentry-boxes and a guard-house; and a strong military guard is in continual attendance.

When the French had possession of Moscow, they threw up a breast-work or earthen battery in the row or street in front of this gate, and planted cannon on it so as to flank both sides of the quay.

Besides the steeples and towers at the five gates of the Kremle, and three large high round towers at its three angles, its walls are ornamented by a number of smaller towers or turrets, almost all of a square form, or with a square base, and of a pyramidal character.* Between the south-west round tower, called Borovitskiya, and the Tainitskiya Vorotŭi, is one; between the Tainitskiya Vorotŭi and the south-east round tower are three; between this tower and the Gates of our Saviour are two; between this last and the Gates of St. Nicholas is one; between the north-east round tower and the Gates of the Trinity is one; and between this gate and the Borovitskiya Gates is another; amounting in all to nine towers. The Kremle wall is consequently embellished by seventeen steeples, towers, and turrets.

Though many of the steeples and towers of the Kremle may be said to resemble one another, yet the attentive observer will remark great differences among them, in height, size, proportions, and style of architecture. By recourse to those seen in the Plates, the reader will remark that among the nine *turrets*, though there is a general similitude, yet there is some variety. They have all square bases and pyramidal summits, partly white-washed and partly green-tiled; most of them have one or two balconies and arches, and some are provided with bells. They are all surmounted by the Imperial arms, vanes, pendants, or the cross.

* Vide Plates.

The most interesting of the turrets is that immediately south of the Spaskiya Vorotŭi: 1st, because in it was formerly suspended the *alarm bell*; and, 2dly, because this tower was used in ancient times by the Tsars on festivals, and at holy processions; and hence was called *Tsarskaya Bashnya*, or Tower of the Tsars. I have been informed also, that the ancient sovereigns sometimes witnessed the infliction of punishment for crimes from this turret.

Most of the towers of the Kremle seem to unite in them something of Gothic and Chinese origin.

The whole of the towers of the Kremle, either for their appearance or for their architecture, would answer for watch-towers, and the station of archers or sharpshooters in time of war, and in time of peace for church belfries. Indeed, the towers, through the bases of which we pass, the now named *Vorotŭi*, or gates, during the reign of Ivan Vasilievitch the Third, were named *Strelnitsi*, or towers for archers. Under some of these towers were *Tainiki*, or secret passages, as well as *Vodovzvodŭi*, or canals, in case the Kremle was besieged by an enemy. †

The tower at the south-west corner of the Kremle was, indeed, called the *Vodovzvodnaya Bashnya*, and by the French authors, *La Tour des Eaux*. I think the same appellation has also been given to the fine tower near the Moskvoretskoi Bridge.

There are no regular streets in the Kremle, though abundance of space for the passage of numerous equipages, which continually thunder over its pavement, and for the promenades of innumerable visitors in summer.

The Kremle contains three *plostchads*, or squares: the *Ivanovskaya Plostchad*, also called Poradnaya; the *Imperatorskaya Plostchad*, and the *Dvortsovaya Plostchad*; all of which are of a very irregular shape, as the plan of Moscow sufficiently indicates.

All the edifices in the Kremle are built of stone, *i. e.* they have stone foundations, or foundations faced with white calcareous toofa,

† See description of the Imperial Museum.

while the superstructures are formed of brick, stuccoed and painted white, orange, yellow, blue, green, &c.

Part of the ground of the Kremle is artificial, as the scite of the palace and adjoining building, all of which have immensely deep foundations. The ditches being dug, are filled up with stones and broken bricks, into the interstices between which is poured thin mortar, so that the whole consolidates together, and makes a firm base for the superincumbent buildings.

The interior of the Kremle presents a crowd of government-offices, as the palace, the senate-house, the arsenal, the Imperial museum, as well as the cathedrals, churches, and monasteries, which I shall now describe. It would have seemed proper to have begun with the palace, but the Russians give a preference of rank to cathedrals, &c. over palaces, and therefore we shall follow the order of the plan of Moscow. Where a number of independent objects are individually described, it is of little importance which stand first or last.

Most of the edifices in the Kremle are naturally connected either with the ancient or modern, the religious or moral, the civil or political history of Russia. From hence emanate the mandates of religion and law, as well as the Imperial *fiat*, and from hence they are speedily conveyed to the remotest corners of the empire.

There are no private houses in the Kremle: it belongs to the crown. When the court is not in Moscow its nightly population is not great, though it is considerable in the day-time, as then the various government-tribunals and offices are occupied. Beside the nuns in the Voznesenskoi nunnery, the monks in the Chudof monastery, the clergy attached to the cathedrals, and a few individuals in the service of the crown, we only recollect the commandant of Moscow, who occupies part of the *Poteshnoi Dvorets*, and Mr. Lebedof, the mechanic and watch-maker, who is attached to the court, inhabits a small house near the Spaskiya Vorotŭi, and displays a sign-board indicative of his profession, which ought to be pulled down, and have no place in the ancient citadel.

The Cathedral of the Assumption of the Virgin Mary, or *Uspeniye*

presvetniya Boghoroditsŭi, more generally called simply *Uspenskoi Sóbore* *, is esteemed the most splendid and magnificent in Moscow, and the most important in Russia, was begun in the year 1326, in the time of the Great Duke Ioann Danilovitch Kalita, by St. Peter, the metropolitan of Moscow, who may therefore be called its founder †; and was consecrated August 4th or 14th, 1327 ‡, or 1329 §, by Prohor, Bishop of Rostof. ‖

St. Peter, the metropolitan of Vladimir, having been frequently at Moscow, and admiring the fine situation of the town, as well as the good Prince Ioann Danilovitch, left the distinguished capital (Vladimir) of Andrei Bogholyubskii, and went to Ioann and petitioned him to build a temple worthy of the Mother of God, addressing him in the following words: — "If thou," said St. Peter to the Prince Ioann, in the spirit of prophecy, as writes the metropo-

* Plan, No, 1. See also Plates. When the Russians speak of the Virgin Mary, they always use the expressions, *Bojisi Mater*: *i. e.* Mother of God; or *Boghoroditsa*, which is of equal import, or literally signifies the *bearer of God*; from *Bogh*, God, and *rodit*, to engender, bear, or bring forth. The word *presvetaya*, or most holy, generally precedes; and the words *prisnodevi Mariya*, *i. e.* the eternal Virgin Mary, generally follow; so that the full title is, *Most holy Mother of God, and eternal Virgin Mary.* In translations throughout this work, to avoid circumlocution, I have generally only used the words Virgin Mary, or Mother of God, though occasionally I introduce the original phrases.

The following anathema exists in the Russian rubric: "To those who assert that the blessed Virgin Mary was not a virgin before her child-birth, in her child-birth, and after her child-birth, thrice Anathema." — King's Rites and Ceremonies, p. 404.

An acquaintance of mine highly offended a Russian lady, by saying that we had no positive historical proof that the Virgin Mary had no children after the birth of our Saviour.

The Assumption of the Virgin Mary happened in the 48th year of the Christian era, in the reign of Claudius, and in the 63d year of her age, or, according to the opinion of St. Epiphany, in the 72d year.

† Istoris. Opisan. Uspen. Sobor. p. 3. Pomniatnik. Sobit. vol. i. p. 126. Scherbatof, vol. i. p. 126. Karamzin, vol. iv. p. 202. and Note, p. 286.

‡ Istoris. Opisan. p. 4. Karamzin, vol. iv. Note 283. Scherbatof, vol. i. p. 128.

§ Polnoi Khristiansk. Mesiatsoslof, p. 291.

‖ The church of the Assumption was first built, and, I suppose, of wood, about the year 1157–8, by the Great Duke Andrei Yurivitch Bogholyubskii.

litan Kiprian, in his life of St. Peter, "if thou tranquillize my old age, and elevate here a temple worthy of the Virgin Mary, then thou wilt be more famous than all other princes, and thy race will be distinguished, and my bones will rest in this town."

"Ioann fulfilled the wish of the old man, and in the year 1326, on the 9th of August, founded on the Plostchad (now called *Ivanovskaya*), in Moscow, the first stone church in the name of the Virgin Mary, amidst a great concourse of people." * St. Peter, with his own hands, built a stone tomb for himself in the walls, and in the succeeding winter he died. Over his ashes, in the following year, this church was consecrated.

St. Vladimir and the Great Yaroslaf, ornamented Kief with monuments of the arts of Constantinople: Andrei Bogholyubskii likewise called them to the banks of the (river) Kliasma, where the church of Vladimir, dedicated to the Virgin Mary, still served as an object of wonder to the northern Russians; but Moscow, rising in an age of tears and misery, could not, as yet, boast of one great building. The cathedral church of the Assumption, founded by the holy metropolitan, St. Peter, had been for some years in a state of decay, and the metropolitan Philip wished to elevate another in its place, after the models of the church of the same name at Vladimir. On account of its smallness and feebleness, this church was therefore demolished. All things being prepared, and the builders assembled, this church was recommenced in the presence of the Great Duke Ivan Vassilievitch and all his family, of the clergy, the nobles, the whole court, and a crowd of people, amidst rejoicings, accompanied with ringing of the bells, by the hands of Philip the metropolitan, April 30, 1472.

They transported into it, from the old tomb, the relics of Prince George Danilovitch, and of all the metropolitans. The sovereign himself, his son and brothers, with the most distinguished persons, carried the *mostchi* of the miracle worker, St. Peter, the peculiar

* Karamzin, vol. iv. p. 262.

protector of Moscow.* This temple was not yet completely built, when Philip the metropolitan, soon after the celebration of the marriage of Ivan, ended his days, having been frightened by the great fire, as mentioned in the sequel, by which his house was reduced to ashes. The successor of Philip Herontii was alike anxious about the finishing of this building, but ere they had reached the arches, it fell (May 21. 1474) with a dreadful crash, to the great grief of the sovereign and the people. Seeing the absolute necessity of having the best artists to raise a temple worthy to be the first in the Russian dominions, Ivan sent to Pleskof for the masons who were there, and had been pupils of the Germans, and ordered Tolbuzin to search for an architect capable of undertaking the construction of the cathedral church of the Assumption.† Tolbuzin found in Venice an architect, a native of Bologna, named Aristotle, whom Mahomet the Second had invited to Constantinople, for the building of the Sultan's palace, but who rather wished to go to Russia, upon condition that he should receive wages at the rate of ten roubles, or about two pounds by weight of silver a month. His skill was already famous, having built in Venice a large church and gates uncommonly beautiful, so that the government was with difficulty induced to allow him to leave, notwithstanding the invitation of the sovereign of Moscow. Having arrived in the capital, this artist examined the ruins of the new church in the Kremle, praised the unity of the work, but said that the lime had not sufficient tenacity, that the stone was not hard, and that it would be better to make arches of free-stone. He went to Vladimir, there he saw the old cathedral, and was surprised at the display of so much taste; he gave the measure for bricks, ordered how the lime was to be burned and mixed, and found good clay at the Andronievskoi monastery. By a machine, till then unknown to the Moscovites, called a *ratm*, he demolished the walls of the church of the Kremle,

* Karamzin, vol. vi. p. 70.

† Karamzin, vol. vi. p. 74. Istor. Opis. Uspen. Sobore, p. 8.

which remained in large masses during their fall; he dug a new trench for the foundation, and, lastly, began the superb temple of the Assumption, which at present stands before us, as a most distinguished monument of the *Greco-Italian* architecture of the fifteenth century: wonderful for the contemporaries, worthy of our admiration, and to be placed among the most striking works of art, on account of its firm foundation, its arrangement, its proportions, and its magnitude. *

This church was rebuilt in four years, and consecrated on the 12th August, in the year 1479, by the metropolitan Herontii, with the bishops, in the usual manner, and accompanied with the necessary ceremonies.

For some years after the rebuilding of this church it underwent no change, but in July, in the year 1493, a storm of lightning and thunder burnt the top of the cupola, and shook off the *royal doors.* †

So much for the early history of this cathedral, as delivered to us by the Russian historians.

In the year 1515, the *Uspenskoi Sobore* was ornamented with paintings, so wonderfully and skilfully executed, say the annalists, that the great duke, the bishops, and the boyars, having entered the temple, exclaimed, "*We see heaven.*"

The Russians, at no period since the introduction of Christianity into their country, have been accustomed to build large churches; and those who have not travelled into foreign countries, but especially the peasants, imagine this sacred edifice to be of an extraordinary magnitude, and it is always called, by way of eminence, the *Bolshoi Sobore*, or great cathedral, a name which it also receives from various authors. Though a massy building, its dimensions are by no means such as to justify this appellation, except to their own minds, or in comparison with the greater number of the churches of their own country. Those who have seen St. Paul's cathedral in London, or any other of the more renowned cathedrals of Europe,

* Karamzin, vol. vi. p. 75–6.

† Istor. Opis. Usp. Sobor. p. 9.

will deem the *Uspenskoi Sobore* by no means fit to be distinguished for its size. Indeed, the *dome* of St. Paul's cathedral could almost engulph the cathedral of the Assumption.

The measurements of the *Uspenskoi Sobore* are, — from the inside of the central dome, or cupola, to the floor, the greatest height is 55 arshins, or 128 feet 4 inches; from the *Gornoye Mesto* *, at the east end, to the west doors, the length is 50 arshins, or 116 feet 8 inches; from the south to the north doors, the breadth is 35 arshins, or 81 feet 8 inches. †

I suspect these measurements are *below* the truth.

For the sake of those unacquainted with St. Paul's cathedral, as well as to justify our remarks regarding the comparatively diminutive size of the cathedral of the Assumption, we shall here add the dimensions of the former.

The length of the church, including the portico, is 510 feet; the breadth 282; the height to the top of the cross 404; the exterior *diameter* of the dome 145; the exterior *circumference* of the dome 435; and the entire circumference of the building 2292 feet. ‡

The *Uspenskoi Sobore*, as remarked, exhibits a specimen of the *Greco-Italian* architecture of the fifteenth century; and, probably, in those days was thought a very happy one, at least in Russia. At present, it will be reckoned a very plain building; an opinion in which all travellers, and even many of the enlightened Moscovites will agree, though others seem to regard it as the *ne plus ultra* of architecture. ‖ The reader may judge for himself by the plates, or the reality.

* Vide p. 147.

† Istor. Opisan. Usp. Sobor, p. 180; and Putegevoditel Moskvŭi, Part i. p. 17.

‡ Picture of London, 1819, p. 133.

‖ Coxe remarks, that this cathedral, as well as that of St. Michael, was probably built by Solarius of Milan, who erected the walls of the Kremle; and adds, but upon what authority we are not informed, that the architect *was obliged to conform his plan* to the taste of ecclesiastical building then prevalent in Russia. Travels, vol. ii. p. 14. — The inaccuracy of the first part of his statement will be observed, by regarding the account I

The cathedral of the Assumption, as has been before remarked, has served as a model for many other cathedrals and churches. The fine situation of this cathedral, its size in comparison with other churches here, its splendid domes, and its internal grandeur and riches, all excite the attention. Its connection with the ecclesiastical, civil, and political history of Russia, give it more than ordinary importance, and will plead an excuse for the number of pages devoted to its elucidation.

The *Uspenskoi Sobore* is a large, oblong, square edifice, built in a very plain style of architecture, and is very high in proportion to its other dimensions, as may be observed by regarding its measurements, as well as the Plates I have given; yet its exterior form is not absolutely inelegant. From the centre of its iron-green painted roof, arises a large *dome*, or *cupola*, which is surrounded by four similar, and somewhat smaller domes. The tops, or heads of all these domes, are covered with highly gilt copper, and are surmounted by simple gilt crosses, with gilt chains stretching to the roof of the dome, to which they are attached, in order to fix the crosses more firmly to their place, and prevent any accident from wind.

The south front of the cathedral of the Assumption is adorned with a large image of the Virgin Mary and her child, painted red, and intermixed with gilding, over the door. The sides of the entrance are covered by immense representations of the Apostles, Archangels, &c. The east end presents to view, 1st, an image of the Virgin Mary with her child, seated on an armed chair, and surrounded by an assembly of the prophets, with imprinted rolls of paper displayed in their hands: 2d, An image of the Holy Trinity: *Bogh Savaóth*, or God Almighty *, is on the right; the features do not indicate great age; the hands are uplifted: *Jesus* is represented

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have given. I am sorry he has given no authority for the second part, which, I believe, however, to be correct.

* The God of Sabaoth.

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Image over Our Saviour's Gate

View of the East End of the Cathedral of the Assumption

on the left, with a book displayed, probably meant for the New Testament: the Holy Ghost is represented by the dove. In a semicircle over this image, we find an inscription, of which the translation here follows: — "Let us bow to the Father, and to the Son, and to the Holy Ghost; the Holy Trinity, one in essence, with seraphim crying Holy, holy, holy art Thou, O Lord!" — 3dly, The representation, or image of Sophia *Premudrocti Bojiya*, or *Sophia of divine wisdom*, as seated on an armed chair; above this image is a picture of Jesus Christ, surrounded by angels, with a Slavonian inscription over it, of the following import: "Image of Sophia of Divine Wisdom." *

This edifice is divided into three equal parts by six large and high pillars, two of which are in the altar behind the *ikonostas*, and four in the body of the church; all of which support the roof and the domes. They are of a square figure below, and are surrounded by brass balustrades; above they are round, have no capitals, and gradually expand or lose themselves in the arches of the cupolas. The altar is large and richly ornamented: in its middle is a large pyramidical canopy, supported by four massy gilt pillars, one at each corner, and from the centre of which is suspended a gilt dove with expanded wings. Below this canopy stands the large *prestole* or holy table, made of brass, covered with embroidered silk, and otherwise ornamented; and on which are placed a number of large and splendid gold crosses, and finely ornamented copies of the Gospel. The back of the skreen is covered with galleries, which may be ascended by a stair. Around the sanctuary is a red velvet-covered seat, called *Gornoye Mesto*, on which the priests may sit during some parts of divine service. The nave of the church includes the front of the ikonostas, the four pillars mentioned, with the large central, and two west domes. Properly speaking, this temple has no *trapeza*, like what is found in the Russian churches, but the space behind the west pillars may be reckoned to serve in its place. The *ikonostas*, or

* Vide Plate.

skreen, is very richly gilded, and almost totally covered by magnificently ornamented paintings, or, as they are called, *obraza* or images of our Saviour, and of the chief events of his life,— as, his birth; his baptism; his entry into Jerusalem; his transfiguration; his crucifixion, resurrection, ascension, &c.; of the Virgin Mary; and of her annunciation, assumption, &c.; of the descent of the Holy Ghost; of the Holy Trinity; of the archangels Gabriel and Michael; of the prophets; of the apostles; of our progenitors, Adam, Abel, Noah, &c.* All these images are ornamented; many of them are gaudily and splendidly adorned, and covered by gold and silver shrines (rizi), so that the face and hands alone are seen; others are furnished with similar *rizi*, which are studded with innumerable pearls and precious stones of various colours and magnitudes, as cornelians, agates, chalcedonies, topazes, tourquoises, berils, &c. &c. The glories around the heads are especially adorned. These images are separated from each other by small silver plated pillars of the Corinthian order, with interior gilt margins. The under part of this ikonostas is peculiarly rich and splendid. Nothing but gold and silver, and gold and silver plate, is to be seen in all directions. The gilt press containing the image of the Virgin Mary, said to be painted by St. Luke, is conspicuous. The whole of the nave of the cathedral is covered by paintings. Indeed, here are angels and archangels; apostles and disciples; male and female sovereigns; martyrs and saints; holy fathers and miracle-workers; patriarchs and metropolitans; besides all the most important scenes described in the Old and New Testaments: indeed, all the saints of paradise; the whole heavenly host; with the Trinity, the Holy Ghost, our Saviour, and the invisible God, all are here assembled. No wonder the bishop called out, "We see heaven!"

To what extent the ornamenting of this temple has been carried, may be imagined by every one, when informed that on the walls are painted 249 full images, and 2066 half-lengths and heads, many of

* Istor. Opisan. Uspen. Sobore, p. 217.

which correspond with the size of the building, *i. e.* they are much larger than nature.

The quantity of gold leaf employed in embellishing this building, at the expence of government, by order of the Great Duke Michael Phederovitch, is said to have amounted to 210,000 leaves. Therefore, nearly two hundred years ago, and likewise in the year 1773, when this cathedral was newly painted, gilt, and ornamented, the appearance must have been indescribably dazzling and splendid.

Though the paintings were renewed in 1773, in the reign of the Empress Catharine, yet both these and the gilding are greatly faded in many places.*

Whoever wishes to become acquainted with the miraculous images; the splendidly gilt and ornamented holy books; the massy gold beautiful and magnificent crosses; the sacred utensils, with their coverings, for the communion service; the covers for the holy table; the extraordinary rich episcopal vestments; the holy processions, ceremonies, and service of this cathedral, may consult the work already so often alluded to, entitled, *Istoritskoye Opisaniye Moskovskaho Bolshaho Sobora*, published in 1783, by which he will be amply gratified. The paintings of the ikonostas, of the domes, of the pillars, and of the walls, are all described, and many of them individually, and afford many illustrations of the genius of the Russo-Greek religion. It was composed, I believe, by the distinguished metropolitan, Platon, then named A. G. Levshim. The objects most worthy of observation in this temple are the holy and miraculous images, the *mostchi*, or uncorrupted relicks of different holy men, the rich ornaments of the church, and the variously decorated and splendid dresses of the clergy, especially the pontifical robes.

Many of the figures which cover the inside walls are of a colossal size; some are very ancient, and were executed as early as the latter end of the fifteenth century.

* Vidè Istor. Opïsan. Uspens. Sobor. p. 12 and 14. Putyevoditel Moskvŭi, Part i. p. 210. Vsevolojskie's Dictionaire Geographique.

Images of God Almighty, or *Bogh Savaóth*, are every where seen in Russia, and occur in this cathedral.

Dr. King, many years ago, assured us, that the more learned of the Russian clergy "would willingly allow no picture or representation of *God the Father*; for the figure of the *Ancient of Days*, from Daniel, whose garment was white as snow, and the hair of his head like the pure wool, is by them interpreted to be the *second person* in the Trinity, who so appeared to the prophet; yet it must be confessed, the common practice is so contrary to their opinions, that in a great number of churches, as well ancient as modern, this figure, and Jesus, and the dove, are painted together, to signify the Trinity. Nay, there is now in the church of St. Nicholas at Petersburgh, a picture of an old man holding a globe, and surrounded with angels, on which *God the Father* is inscribed." * It is, however, added, that during the reign of Peter the Great, the holy synod censured the use of such pictures, and that sovereign would have had them taken down, but was fearful of an insurrection of the people.

I believe that Dr. King, whose work, in general, is remarkably correct, has erred in his supposition with respect to the *Ancient of Days*. I know no other ground upon which the Russian divine attempts to justify the representation of *Bogh Savaóth*, than the vision of Daniel, and I think the sequel will show, that he conceives the *Ancient of Days* to be the *first person* in the Trinity.

Let us hear what Daniel himself says: — "I beheld till the thrones were cast down, and the *Ancient of Days* did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. * * * I saw in the night visions, and behold *one* like the *son of man* came with the clouds of heaven, and came to *the Ancient of Days*, and *they* brought him near before *him*: and there was given him dominion, and glory,

* King's Rites and Ceremonies.

and a kingdom, that all people, nations, and languages should serve him." *

Notwithstanding it has been said that "No man hath seen God at any time," and "Not that any man hath seen the Father, save he, which is of God, he hath seen the Father †;" yet I doubt if many opinions of the Christian church can adduce such a justification of their adoption as the Russian divine has in the above citation from Daniel, even though it be admitted that he beheld all in a vision. In this vision, Daniel beheld *two persons*, the *Ancient of Days*, and *One like the Son of Man*, who came to the *Ancient of Days*, whom I should suppose to be God Almighty and Jesus Christ; or, in common phraseology, the first and second persons of the Trinity. But from the elevated regions of mystery and supposition, let us descend to the more humble abodes of fact and reason.

In the *Uspenskoi Sobore* are to be seen two images of *Gospode Savaóth:* one of them, of great size, is in one of the cupolas; the visage, with the hair and beard, measures in length 17½ feet; the breadth nine feet four inches, and the diameter of the crown 37 feet four inches: and another on the top of the centre of the ikonostas, representing the Lord in royal robes, seated upon a throne; the length of which, with the *Vikrujka*, or glory, is 15 feet 11 inches; without the glory, eight feet two inches; and the breadth eight feet seven inches. ‡

Sometimes God Almighty is represented by the head of an old man with woolly hair and rays spreading from it on all sides, and surrounded by seraphim: sometimes as an old man holding a globe in his hand; sometimes in loose flowing robes; and sometimes seated on a throne in royal garments, with a crown upon his head, and a sceptre in his hand; sometimes standing upon the wings of angels; and at other times with the head encircled in a glory, standing upon the globe, with an extended sceptre. ‖

* Daniel, vii. 9. 13, 14. and see also verse 22. † John, i. 18. and vi. 46.

‡ See Istoritchesk. Opisan. Uspensk. Sobor. p. 189, and 221. ‖ See Plates.

In many of the richer houses in Russia, are found large paintings, in which are representations of the scenes of biblical history, as the placing of Jesus Christ in the tomb, &c., surrounded by a number of smaller representations of the saints, &c., and over the whole, in the centre, an image of God Almighty.

In a splendid temple at Semenovskoye, near Serpuchef, above the royal doors, is a representation of *Bogh Savaóth*, painted upon a circular plate of crystal, with a sceptre in his hand, which has a fine appearance when lighted from behind. It cost 3000 roubles.

The Almighty is also personified in a biblical print, illustrative of the creation of the world, and the expulsion of our first parents from the garden of Eden. He is represented with a glory around his head, in a wide flowing robe, and a mantle thrown around him, in all the scenes. I shall only add one figure, that of the sixth day, in which the Almighty appears breathing the breath of life into the nostrils of man, formed of the dust of the ground. (See Plate.) It has been suggested to me, that the figure representing the Creator might allude to the second person in the Trinity; but as Jesus Christ is almost always represented with the letters ΤΩ, O, H*, in the glory, or is known by some other ensign, and as all the figures in this table are destitute of these letters, I cannot accede to this idea; besides, I am not aware that the opinion, that the *second person of the Trinity* was also the Creator, is favoured in Russia.

With respect to the figure given, I shall only say, that although God "breathed into his nostrils the breath of life," † "we ought not to suppose from this, that God breathed like a man, or that our soul is air or vapour:" as one of their own divines has well said. ‡

God Almighty is represented in royal robes, with the head encircled in a glory, displaying a sceptre, and resting his feet upon a globe, in a very curious plate of the last judgment, which I shall

* See shield in Plate.

† Platon's Theology, p. 53.

Genesis, ii. 7.

here shortly describe, as it has much influence upon the minds of the common people.

On the top of the centre is the above-mentioned picture of the Almighty, surrounded by seraphim.* On the right is an image of the Trinity, the same as that in the *Uspenskoi Sobore*, with angels on the right, one of whom is thrusting evil spirits, by means of a long pike, down to hell. On the left is the image of Jesus Christ with the cross, and the Virgin Mary, with angels on their left. Below the Almighty is Jesus Christ, resting upon the globe, with the sword of justice in his right hand, and angels on each side sounding the trumpet, and John the Baptist on the left of the angels. Below the globe, the cross is elevated, and the opened book of judgment rests upon it, surrounded by angels also blowing the trumpet; the balance, in which souls are tried, is below the cross; on the right is Moses showing the Jews the crucified Saviour, now in glory, &c., and on the left is the assembly of all the saints. In the under corner, on the right, Satan is represented in the middle of flames, and numerous devils dragging in, or beating forward the wicked to their place of destination. From Satan's hands issues a double chain across the picture, in which are entangled Jews, kings, archireis, priests, monks, and nuns; judges, merchants, women, tradesmen, tillers of the ground, and beggars, who have been found wanting in the balance.

In a row, at the bottom of the picture, are depictured in different small figures, each with a burning fire, the sufferings of the damned; many standing in the fire; one hung over the flames by the hands and feet; another suspended by a hook fastened in the scalp; another with his hands fastened riding upon a beam; another hanging from a long hook passed into his spine; another depending upon a pike fixed in the chin, and with his hands fastened; another suspended by the feet, &c. &c. From the left side of the cross winds a large serpent, with all the sins inscribed upon its body, reaching down to hell.

* See Plate.

The Russo-Greek church permits, or at least tolerates, three different representations, or images of the Trinity.

1. Examples of the first kind are to be seen in the exterior of the Cathedral of the Assumption, &c. *; the Father is on the right, the Son on the left, and the Dove, or Holy Ghost, is above. Of this image, I have remarked many examples besides the above, as in the *Trapeza* of the church of St. Alexei, at the Chudof monastery, &c.

2. The second kind of image is that represented in the Plate of the three angels, when they appeared to the Patriarch Abraham †, and which is supposed to be emblematical of the Trinity. Examples of this image may be seen in the churches dedicated to the Trinity, in the passage of the palace, at the *Troitskiya Vorotŭi*, or *Gates of the Trinity* of the Kremle, &c. ‡

3. The third species of image of the Trinity in unity, represents § the Father above, the Holy Ghost in the middle, and the Son below. Examples of this kind are seen in the centre, and near the top of the ikonostas of the *Cathedral of the Assumption*, if I am not mistaken; in the *Zolataya Palata* of the ancient palace of the Tsars, and in a church over the entrance into the men's square at the Invalid-house of the *Starobriadtsi*, or Old Ceremonialists at the *Preobrájenskaya Zastava*, &c. The last is in water colours. In a small temple, elevated near the *Voskresenskoi* monastery, or New Jerusalem, called *Eleon*, is a representation which demands particular attention. In the centre of that temple is an image of the crucifixion, and the Trinity seems to be on the *cross*, with *Bogh Savaóth* above; in the middle the Dove, or Holy Ghost, and Christ below, with this inscription in Hebrew, and Greek, and Latin: — "Jesus of Nazareth, King of the Jews." ‖

To these three varieties of representing the Trinity, perhaps, a fourth may be added; namely, the optical deception of the Trinity in

* Vide Plate.

† See Genesis, chap. v.

‡ Vide Plate.

§ Vide Plate.

‖ Matthew, xxvii. 37.; Mark, xv. 26.; Luke, xxiii. 38.; John, xix. 19, 20.

Images of God Almighty and of the Trinity.

London, Published by Thomas Gadell, Strand, Wh[illegible] 1833.

unity, mentioned in the description of the church of St. Alexei in the Kremle, and which I have not remarked any where else.

The word Trinity is derived from the Latin Trinitas, and is not found in the Scriptures. Theophilus of Antioch, about the year 150, was the first who made use of the word Trinity, to express what divines call persons in the Godhead. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas or false ones, has wounded charity and peace, without promoting truth or knowledge. It has produced heresies of the very worst kind.*

Bishop Burnet tells us, that, before the Reformation, it was usual in England to have pictures of the Trinity. God the Father was represented in the shape of an old man, with a triple crown and rays about his head; the Son, in another part of the picture, looked like a young man, with a single crown on his head, and a radiant countenance; the blessed Virgin was between them, in a sitting posture; and the Holy Ghost, under the appearance of a dove, spread his wings over her. This picture, he tells us, is still to be seen in a prayer book printed in the year 1526, according to the ceremonial of Salisbury.

This picture resembles that which represents the coronation of the blessed Virgin: where the Father and the Son hold a crown over the Mother of God.

Skippon tells us, there is at Padua a representation of the Trinity, being the figure of an old man with three faces and three beards. In Throsby's History of Leicester is a curious representation of the Trinity, copied from an ancient painted window, the date of which was not ascertained.

I have been told, that, in the window of York cathedral, there were, if they do not exist at present, representations of the Trinity, and of other subjects, such as are seen in the Greek church.

* Vide note in King's Rites and Ceremonies of the Greek church, p. 7., who refers to Mosheim's Ecclesiastical History.

From these remarks, and from a general view of the history of the Christian church, we shall find that pictures of the Trinity have been common in a great part of Christendom, a circumstance which astonishes us. They existed only in England, however, during the prevalence of Roman Catholicism, or remained as relics of the superstition of the times.

"How contrary," says Evans, "are these absurd representations of the Deity to the sublime declarations of our Saviour! God is a spirit, and they that worship him must worship him in spirit and in truth." *

Bishop Taylor remarks, with great piety, that "He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in co-equalities, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something he knows not what; but the *good man*, who feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, and in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity." †

The images of the Virgin Mary, which have different names, are extremely numerous. I have seen a table with no less than 140 assembled together. Generally, the adjectives added to the words *Bojiya Mater*, denotes the place from which they are named; as the

Vladimirskaya Bojiya Mater -	The Mother of God of Vladimir.
Kazanskaya - -	Ditto of Kazan.
Iverskaya - - -	Ditto of Iverskoi monastery.
Pscovskaya - - -	Ditto of Plescof.
Smolenskaya - - -	Ditto of Smolensk.

* Sketch of the Denominations of the Christian World, by John Evans, p. 63.; a most useful compendium, to which I owe several hints.

† Evans's Denominations, p. 62.

Donskaya - - - Ditto of the Don.
Gorusinskaya - - - Ditto of Georgia.
Jerusalemskaya - - Ditto of Jerusalem.

The images in the *Uspenskoi Sobore*, which claim more particular notice, besides those mentioned, are — the image of our Saviour, seated on a throne, which was sent from Constantinople by the Sultan Manuel, as a present to the Great Dukes of Novgorod, and brought from Novgorod to Moscow in the year 1476, by the Great Duke Ivan Vasilievitch: — The image of the Virgin Mary, painted by the first metropolitan of Moscow, St. Peter: — The image of the Annunciation of the Virgin Mary, brought from Ustyug during the reign of Ivan Vasilievitch: — The image of the Virgin Mary of Vladimir, painted by the Evangelist Luke, which is contained in a gilded case, or press, surrounded by a silver frame, and placed on the left side of the *royal doors*. It is greatly celebrated in this country for its sanctity, and the power of working miracles. The press is only opened on great festivals, or to gratify the curiosity of strangers, and is best seen by candle light. Many a devotee makes the sign of the cross, bows, or prostrates himself before this image, then approaches and kisses the hand, retires, and performs the same ceremony with great composure and reverence.

Coxe well remarks, "That the face of this image is almost black; the head is ornamented with a glory of precious stones, and the hands and body are gilded, which gives it a most grotesque appearance. * According to the tradition of the church, it was brought from Greece to Kief, when that city was the residence of the Russian sovereigns; from thence it was transferred to Vladimir; hence it retains the name; and afterwards, in the time of the Great Duke Vasilei Dmitrievitch, was removed to Moscow. It seems to have been a Grecian painting, and its date is probably anterior to the revival of that art in Italy." †

* Travels, vol. ii. p. 30.

† Vide Coxe's Travels, vol. ii. p. 30., and also Note. Istoris. Opisan. Uspens. Sobor. Khristiansk. Mosiatsoslof.

The image of the Virgin Mary of Jerusalem is said to have been painted by the holy Apostle in the fifteenth year after the ascension of our Lord in Gethsemane, where is the tomb of the Virgin Mary. In the year 5961, (A. D. 453,) it was brought from Jerusalem to Constantinople, and in 6406, (898) on account of the discovery by the Russians, this holy image was transported to Kherson; and when St. Vladimir governed that town, and was christened, in the year 6467, (959) he sent this image to Novgorod, where it remained till the time of Ivan Vasilievitch.

In this cathedral also are contained a number of other images of our Saviour, the Virgin Mary, and the saints, some of which are highly esteemed on account of their having wrought many miracles; hence, their general appellation, *miraculous images.* Some of these images have inscriptions relating their history, and the miracles performed by them.

The *Riz Gospodnya,* or robe of our Lord Jesus Christ, sent to the Tsar Michael Phedorevitch by Abbas, the Shah of Persia, in the year 1625. The placing of this robe is annually celebrated on the 10th of July. It is contained in a large brass grate-work press, which stands in the south-west angle of the cathedral, and which deserves the attention of the traveller. * The *Gvozd Gospoden,* or nail of the Lord, which was brought from Georgia in 1686, and is reckoned an invaluable gift: part of the robe of the Virgin Mary: part of the remains of John the Baptist; Alexei, the metropolitan, of St. Serge; and of the Great Duke Vladimir, &c.; the right hand of Andrew the First, called Apostle; the head of Gregory the Theologian, &c., are among the relics preserved.

The sepulchres of the metropolitans and the patriarchs are placed around the cathedral, close to the walls, and are inclosed by iron rails. Every one of them has attached to it a silver plate, with an appropriate inscription.

The sepulchre of St. Peter, the first metropolitan of Moscow, and

* See Levesque's account of it, vol. iv. p. 137.

founder of this cathedral, on the east of the north doors, and the sepulchre of St. John the metropolitan, formed of beaten silver, in the north-west corner, claim particular attention. The relics of these saints are peculiarly distinguished. The sepulchre of Philip, on the right of the entry, by the south doors, is exactly similar to that of St. John, and his remains are also highly venerated.

The relics, or *mostchi*, of all the Russian saints are not only highly valued, but greatly reverenced by the natives, who, after crossing themselves, and bowing sometimes to the ground, or even prostrating themselves, approach the tombs, and a small bit of the covering being raised, generally near the breast, kiss them, again cross themselves, deposite a small sum of money, and depart.

In this cathedral are the tombs of many metropolitans, and those of all the patriarchs, except that of Nekon, whose remains are deposited in the monastery of the New Jerusalem.*

The lustres worthy notice are twelve in number, and are distributed before the skreen and among the pillars, in different parts of the church, perhaps in remembrance of the twelve apostles. An immense lustre, suspended in the middle of the church, formed of massy silver, which was made in England, and presented to the Tsar Alexei Michaelovitch, by his prime minister and favourite Morosof, has claimed the notice of all writers.

" In the middle of the church is suspended a crown of massy silver, accompanied with 48 chandeliers, all of a single piece, and weighing 2800 pounds †," or, according to Coxe ‡, 2940 pounds, and according to others only 2412 Russian pounds. §

Most of the other chandeliers are also large and massy, and are made of copper and silvered. In this church are also a number of immense sized candlesticks, almost as high as an ordinary man, formed of silver, or more generally of copper silvered, and supplied with enormous candles as thick as a man's leg. A small silver ornamented

* Vide Description hereafter.

† Vsevolojskie's Dictionnaire Géograph.

‡ Travels, vol. ii. p. 29.

§ Istor. Opisan. Usp. Sobor. p. 97.

chandelier, weighing above 24 pounds, is placed opposite the image of our Saviour, above the *royal doors*. The cathedral is also decorated by a number of crystal lustres, lamps, and other ornaments.

The emperor's box stands on the right near the south door. It is a large square cut and ornamented four-pillared wooden canopy, with a pyramidal top, and provided with a red velvet cushion, elevated about a foot and a half, for his imperial majesty to stand upon. The box for the imperial family stands against the left front pillar, which having been injured in the year 1812, has been lately repaired in a very neat and rich style. It is also of a square figure, with a pyramidal summit, and is surmounted by the imperial arms. Its whole exterior surface is highly gilt, and its interior is lined with purple velvet. The patriarch's box is placed against the right front pillar. Since the death of the last patriarch Adrian, it has only served to remind the nation that there was once a patriarchal dignitary. It is completely out of repair.*

The emperor and empresses, with the other branches of the imperial family, on ordinary occasions, make no use of these boxes, but stand when in church between the front central pillars. His majesty the emperor on the right, and their majesties the empresses, with the imperial family, on the left; all of them surrounded by their suites.

In the temple of the Assumption, the Russian sovereigns, on their ascending the throne, according to the ceremonials of the Russo-Greek church, are crowned and anointed with holy ointment.

The cathedral of the Assumption, as well as that of the Annunciation of the Virgin Mary, is placed under the care of the holy directing synod. To these and the other cathedrals, and some of the churches in the Kremle, belongs the celebrated Ivonovskaya belfry; the bells of which are tolled before, during, and after divine service, especially on festivals or *prasdnicks* agreeably to fixed regulations, and to the greater or lesser sanctity of the day.

In the *Uspenskoi Sobore* are three *prideli* or chapels, which were

* See anecdote in Coxe's Travels, vol. ii. p. 38.

erected soon after the cathedral itself: 1. The chapel of St. Peter and St. Paul, formerly known under the name *of the irons or fetters of the Holy Apostle Peter.* It was built as the highest testimony of gratitude for the peace of Plescof, in the year 1328; and, during the time of Peter the Great, its name was changed in honour of his names-day.* On the 16th January is the *Pokloneniya* adoration, or reverencing of the honourable chains of the holy and universally-praised apostle Peter, which were brought from Jerusalem by the Tsaritsa Eudokia, wife of Theodosius the Little, in the year A. D. 431.† The image of the great martyr George, engraved upon stone, (I believe agate), supposed to have been brought from Rome, is deposited in this chapel.‡

2. The chapel of the holy, famous, and great martyr Dimitrii, built for the same reason as the above, and originally in the name of *John, the Writer of the Stair.*‖

3. The chapel of the applauding or praising of the very holy Mother of God. During the reign of the Great Duke Vasilii Vasilievitch the Blind, the Tartars having unexpectedly arrived on the river Oka, the Great Duke sent his son Ioann Vasilievitch against them. After their repulsion, the metropolitan *Iona* ordered this chapel to be built, as a token of gratitude.§

The cathedral of St. Michael, called in Russ. *Sobore Archangela Mikhhaila*, or simply *Archangelskoi Sobore*¶, was first built by the Great Duke Ioann Danilovitch Kalita, in gratitude for relief from the famine in Moscow, in the year 1333. On account of its smallness and tottering state, it was demolished and recommenced on a larger scale, in the year 1505, by order of the Great Duke Ioann Vasilievitch, and at its completion, in the year 1509, it was consecrated by the metropolitan Simeon. Finally, in the year 1772, by order of

* Istoris. Opisan. Uspens. Sober. p. 4. Khristionsk. Mesiatsoslof, p. 276.

† Khrist. Mesiatsoslof, p. 9.

‡ Istor. Opisan. Uspensk. Sober. p. 25. and Puteyoditel Moskvŭi, Part i. p. 30.

‖ Khris. Mesiatsos. p. 312, and Istor. Op. Usp. Sober. p. 4.

§ Istor. Op. Us. Sober. p. 5.

¶ Plan, No. 2. See Plates.

the Empress Catharine II. this church was repaired and placed nearly in its present state, a sum of money for that purpose having been given by the College of Economy. *

The *Archangelskoi Sobore* stands to the south of the cathedral of the Assumption, to the south-west of the *Ivanevskaya* belfry, and to the east of the cathedral of the Annunciation. It is smaller in all its proportions than the cathedral of the Assumption, but its form, the relative proportions of its parts, and the style of its architecture, are exactly the same, and it was built by the same artist, or by some of his associates, scholars, or countrymen. The last undertaking, says Karamzin, of the Italian architects, during the time of Ioann Vasilievitch, was the foundation of the new cathedral of the Archangel Michael, to which were transferred the tombs of the ancient princes of Moscow from the old church of St. Michael, built by Ioann Kalita, and then in ruins. †

Its length internally, besides the walls, is 123 feet; its breadth, 140 feet, and the height, from the central cupola to the floor, is 142 feet. The greatest diameter of the central dome amounts to 21 feet. ‡

The roof of this cathedral is painted green. The central dome rises considerably nearer to the east than to the western end; and the surrounding domes have the same relative situation as in the *Uspenskoi Sobore*. The central dome is covered by gilt copper, and the four surrounding smaller ones are plated with unpainted tin. All of these cupolas are surmounted with gilt crosses. The west end is ornamented by a painting of the last judgment, and many others. Its internal arrangement is exactly the same as the cathedral of the Assumption. The holy table in the altar is covered with Turkish silk, and over it is suspended a kind of square canopy. The *ikonostas*, or skreen, is filled with images, the lower of which are separated from each other by large gilt pillars of the Corinthian order,

* Putyevod. Moskvŭi, part i. p. 110. and part ii. p. 167, 8, 9.

† Karamzin, vol. vi. p. 79.

‡ Putyevod. Moskv. part i. p. 113.

and the upper ones by pillars of the Doric order. The superior images, and of course the pillars, are much smaller than those below. The images of the Saviour on the throne, of the Archangel Michael, of John the Baptist, of St. Nicholas, &c. are decked as usual. The gold, the gilt, silver, and the crystal crosses, covered by diamonds and other precious stones, pearls, &c., the decked copies of the gospel, are all worthy attention.

He who would wish to examine minutely the royal sepulchres, particularly with a view to the investigation of Russian history, should devote a day or two to that purpose, and be provided with some compendious history of the sovereigns of Russia. If he be a foreigner unacquainted with the Russian language, he should provide himself with an interpreter, and then he will not fail to return home satisfied with his visit, as upon almost every sepulchre is found a silver or copper plate, with an engraved inscription, mentioning the name of the deceased sovereign, the æra of his death, &c. To present merely a catalogue of all the sovereigns whose ashes lie in this cathedral, would be an easy task, but a very dry entertainment for the reader. Wishing that this work may serve as a guide to travellers in their researches, I have taken some pains to present, in a tabular form, a short view of the sovereigns of Russia, with the chief events of their reign, and refer the reader to the sources below, from whence more detailed information may be found.* I have also given a catalogue, arranged chronologically, of the other members of the male line of the reigning families of Russia, who have been interred here.

The remains of almost all the sovereigns, the Great Dukes and Tsars of Russia, from the time that Moscow became the metropolis till the death of Peter the Great; those of many members of the male line of the royal family within the same period; and those of the Emperor Peter II., are all contained within the walls of the cathe-

* Tatischef's, Scherbatof's, and Karamzin's Histories of Russia. L'Evesque's Histoire de Russie. Le Clerc's Histoire Physique, Morale, Civile et Politique de la Russie, Ancienne et Moderne. Muller's Samlung Russischer Geschichte. Coxe's Travels, and Took's Works.

dral of St. Michael. The females of the royal line are buried elsewhere, in the nunneries. The bodies of these great personages are not, as in Britain, deposited in vaults, or beneath the pavement, but are entombed in elevated, long narrow sepulchres, built of brick, about three feet in height, and are arranged in regular order in the *nave* and in the *trapeza* of the church, and mostly defended by iron balustrades. They are covered with palls of red cloth or velvet, variously ornamented. Some of them having lost their colours by age, have but a mean appearance. The tomb of Peter the Second is covered by an every-day pall of velvet, adorned with gold tissue bordered with ermine, and has also lost much of its original splendour. On distinguished festivals, however, all the sepulchres are covered with gaudy rich palls of gold or silver brocade studded with pearls and jewels, and otherwise ornamented. The palls of the miracle-worker Dimitrii, and of the Tsar Alexei Michaelovitch, are very richly adorned with pearls and precious stones.

The pall used on *great festivals* for the tomb of Peter the Second, was presented by the Empress Catharine the Second, in the year 1775. It is made of gold glazata, to which are attached, in many places, the arms of Russia, with gold, silver and silk, adorned with ermine, covered on both sides with silver gauze, with fringes and tasselsi

On this tomb is the following inscription :

The most pious
And most autocratic Gosudár,
Peter the Second,
Emperor of All Russia,
Born October the 12th, in the year 1715; succeeded to the sovereignty of his ancestors, on the 7th May, 1727, crowned and anointed on the 25th Feb. 1728.
The Hope of Great Blessings
To His subjects;
Who were deprived of that hope,
By the will of God;
He was translated to an eternal Kingdom,
In the year 1730, Jan. 18th.*

* Putyevod. Moskv. part i. p. 156.

Among the tombs peculiarly distinguished are those of the holy orthodox Tsarévitch and miracle-worker Dimitrii of Uglitch, reckoned the third or fourth son of Ivan Vasilievitch IV., and who is said to have been assassinated by order of the Tsar Baris Godunof in Uglitch, when eight years old; and, 2dly, that of the miracle-workers of Chernigof.

In the Russian Church, on the 15th May, the assassination of the Prince Dimitrii is commemorated. His relics were brought from Uglitch to Moscow by Philaretes, the metropolitan of Rostof and Jaroslaf, in the year 1606, and placed in the cathedral of St. Michael; and on the 3d June, is commemorated the transportation of these relics.* His tomb is placed on the north side of the south central pillar. It is made of wood, covered with beaten silver, and ornamented with brass escutcheons. It is more elevated than most of the other tombs, is provided with pillars supporting a canopy over it, which is gilded and splendidly decorated, with inscriptions over it:—First "In the reign of the orthodox and Christian Gosudár, Tsar and Great Duke of all Russia, Vasilii Ivanovitch, in the 1st year of his reign" (*i. e.* 1606). The second is quite historical: "In the year 7099 (1591), on the 15th day of the month of May, the orthodox Tsarévitch Prince Dimitrii Ivanovitch Ugletskei, son of the Gosudár, Tsar and Great Duke of all Russia, Ivan Vasilievitch, was murdered by the order of Beris Godunof, by Nikita Natchalof and Daniel Bitiagovskii, with their accomplices, and his honourable relics were transported from Uglitch to the capital Moscow, in the year 7114 (1606)."†

This child Dimitrii was canonized, and is now placed among the saints of the Russian calendar; and, according to the legends of the church, his body has performed many miracles, and is believed by the credulous to remain uncorrupted. His tomb attracts more attention, especially from the lower classes, than the sepulchres of any of the sovereigns; for the Russians hold their saints in the highest veneration. On holidays, particularly the names-day of Dimitrii, the

* Khrist. Mesiatsoslof, p. 74.

† Putyevod. Moskvŭi, part ii. p. 211.

sepulchre is opened, and crowds of devotees press round to pay their homage to the memory of this Russian saint. On the inside of the lid, a gaudy-coloured image of Dimitrii is displayed to view, and is beheld with great respect and reverence. The cover is raised from part of the relics, then the natives near the tomb, after crossing themselves many times, bowing to the ground, and even prostrating themselves, respectfully ascend the steps, kiss the breast, again repeatedly cross themselves, deposit a small sum of money, retire to their places, and recommence their devotions.

On the north side of the south-west pillar, is placed the elegant silver tomb of the holy, orthodox Great Duke Michael, and his Boliarin Phedor, the miracle-workers of Chernigof, whose solemnity is celebrated in the *Uspenskoi Sobore*, on the 20th September.* Their relicks were brought from Chernigof to Moscow on the 14th February, but in what year is not known. They were deposited in the Chernigofskoi cathedral, which was over the *Tainitskiya Vorotii* of the Kremle. In the year 1770, by order of Catharine the Second, they were taken to the Stretenskoi cathedral, which is now demolished. From thence, in the year 1774, they were transported to the cathedral of St. Michael with great ceremony. A holy procession took place, service was performed in all the cathedrals and churches of Moscow, the bells were rung throughout the city, and the day held as a general festival among all ranks.

On the shrine which contains these holy relics, is the following inscription; a good example of the style generally followed in Russia, till the present reign, in the composition of epitaphs, which were to meet the public eye. It speaks more of the then living empress than of the dead miracle-workers.

> " In glory of the tri-une God, in honour of the eternally-to-be-remembered holy Michael of Chernigof, descended from the race of the equal with the apostles, Vladimir the Great, in the seventh generation,
> Suffered death

* Khrist. Mesiatsoslof, p. 145. and 305.

for the faith and his country, with another, his Boyarin Phedor, among the horde from Batii, in the year 1244, the 20th September.

Transported
From Chernigof to the capital, Moscow,
Reposing
Here with his sovereign relations:
The most pious great empress Catharine the Second, exalted by victories and by peace, the hope, the protection, and the deliverance of all those of the same religion, the Greco-Eastern Christians; who
Overturned
The strength of the Ottoman Porte,
Converted
The inaccessible castle of Bender into dust and ashes;
Stretched
Her victorious arms to the Dvina;
Was rendered famous
By the burning and compleat extermination of the Turkish fleet at Chesme, in the Archipelago;
Confirmed
To Moldavia, to Valachia, and to the islands of the Archipelago, desired advantages;
Gave
Liberty to the people inhabiting the Krimea, the Kaban, and the Taman;
Opened,
By possession of the quays of Korch, Enikul, and of the town of Kinburn, the way to new fisheries and navigation, in the Black and White Seas; renovating an ancient building of the town of the Kremle, by a new act of magnificence, was pleased to erect
This Tomb,
In solemn commemoration of the famous peace concluded with the Ottoman Porte, July 10th, 1774; and as a mark of her sincere piety, burning with gratitude to God, in the thirteenth year of her celebrated reign, in the time of her heir-apparent, the orthodox Gosudár, the Tsarovitch and Great Duke Paul Petrovitch, and his spouse the orthodox Gosudarina and Great Duchess Natalia Alexievna, from the creation of the world 7282, from the birth of Christ 1774." *

In this cathedral are inscriptions enough to fill a volume. I shall only translate one more, as furnishing another example of the strain in which they are all composed.

* Putyevorod. Moskv. part i. p. 122.

" In the year 7177, (1669) the 19th June, at five o'clock in the afternoon, in memory of the holy apostle Judas, brother of our Lord by the flesh, died the servant of God, son of the great Gosudár, the Tsar and Great Duke Alexei Michailovitch, Autocrat of all Great and Little and White Russia, and of the orthodox Gosudarina, the Tsaritsa and Great Duchess Mariya Ilinitchna, the orthodox Gosudár, the Great Duke Simeon Alexievitch, and was buried in this place."*

The Archangelskoi cathedral may be well called a royal sepulchre. Here, in solemn silence, repose the ashes of the once mighty, but now humble great; who, could they revisit this world, would be truly astonished at the changed and improved state of their dominions since their various reigns. In truth, the history of Russia affords one of the finest subjects for contemplation for an intelligent and amiable mind.

In the cathedral of St. Michael are two prideli, or chapels, behind the altar. The one is dedicated to the *Pokrove*, or protection of the Most Holy Mother of God; the other to John, the precursor of Jesus Christ.

The cathedral of the Annunciation of the Virgin Mary, in Russ, is called *Blaghovestchenskoy Sobore.* †

In the passage, or entry of the palace, there was a temple dedicated to the Annunciation of the Virgin Mary, from which this cathedral takes its name. It was begun to be built in the year 1397, by the Great Duke Vasilii Dmitrievitch. The image-painting was executed in the year 1405. By order of the Tsar Ivann Vasilievitch, the old building was demolished, and a new building was commenced in the year 1484 ‡, and was consecrated on the 9th August, 1489, by the metropolitan Herontii, as may be seen by an inscription on one of the pillars. The wall-painting was renewed in the year 1770, and consecrated on the 18th December of the same year. §

* Ibid, p. 147.

† Plan No. 3. See also Plates.

‡ Karamzin, vol. vi. p. 76.

§ Putyevodit. Moskvŭi, part i. p. 91. Khrist. Mesiatsos. p. 265.

The east side of the exterior of this cathedral is ornamented, particularly about the entrance, by crowds of heads of the apostles, holy fathers, and saints.

The cathedral of the Annunciation stands adjoining to the east end of the Imperial palace, or between the palace and the cathedral of St. Michael.

By observing the dates, it will be remarked, that this cathedral was rebuilt about ten years after the cathedral of the Assumption. It was also erected by Italian architects, and, probably, by Aristotle, or his associates, who were invited to Russia about that period by the Great Duke Ivánn Vasilievitch *, he having been well pleased with the proofs of Aristotle's skill in the erection of the *Uspenskoi Sobore.*

The cathedral of the Annunciation is greatly inferior in size to the cathedrals of the Assumption and of St. Michael, but its proportions are more consonant to good taste than those of either of these edifices. Being splendidly ornamented, it forms an agreeable and magnificent object, and serves, as it were, as a wing to the palace. Its whole roof is formed of highly gilt copper. From the centre of the roof arises a large but low turret, with four smaller surrounding turrets, as in the cathedrals already mentioned, with a nearly similar turret at each corner of the building; so that in all, this edifice is surmounted by nine turrets, the bases of which are painted in imitation of brick, and surmounted by gilt *heads*, or *cupolas*, terminated by gilded crosses; all of which are simple, except that of the central dome. It is said, that this last cross is formed of solid gold †; it is in the old style, cut and ornamented, and has a crescent below the cross. When the sun shines upon this building, its rays, strongly reflected by the golden roof and domes, involve the whole, as it were, in a blaze of brilliant fire, and present a spectacle most rich and splendid.

* Khrist. Mesiatsos. p. 265.; and Karamzin, vol. vi. p. 70.; and Vsevolojskie's Dictionaire Geograph. p. 288.

† Putyevod. Moskvd. p. 94.

Its internal arrangement is similar to that of the other cathedrals ofthe Kremle. The altar is elegant enough, and richly adorned. The skreen, or ikonostas, is also splendidly decorated. Among the images encased with gold and silver, and adorned with precious stones and pearls, those of our Saviour and of the Virgin Mary are the most remarkable. It is said, that the gold enclosure of the image of the Annunciation contains alone eighteen pounds of pure gold, besides costly pearls and precious stones. *

The wall painting in the nave is mostly in an inferior stile. The floor consists of flag stones of marble, pudding stone, and agate, in pieces from six to nine or ten inches square. The gold crosses, and those of crystal, ornamented with gold; the superbly bound copies of the gospel, beset with precious stones and pearls; the dresses of the clergy, &c., excite attention in their turn.

Among the relics preserved here in cases, of martyrs, holy fathers, and saints, are said to be part of those of St. Anne, the mother of the Virgin Mary; of Elizabeth, the mother of John the Baptist; of the apostle Andrew; of the evangelist Mark; of the apostle James, the brother of our Lord; of Timothy; Titus; of St. Luke, and of St. Matthew, &c. &c. †

In the cathedral of the Annunciation are four *prideli*, or chapels. 1st. Of the entry of Jesus Christ into Jerusalem, built in the year 1489. 2dly. Of the archangel Gabriel, also built in the year 1489. 3d. Of the Assembly of the most holy mother of God: and 4th. Of the Great Martyr George, now used as the *Riznitza*, or treasury of the cathedral, where are kept the sacerdotal robes, and other articles belonging to the church service.

The cathedral of the Transfiguration of our Saviour, or *Spaskoi Sobore* ‡, is best known by the familiar name, *Spas na Boru; i. e.* Saviour, (church of,) in the forest of pines and birch; because, at the period of its construction, it was surrounded by such a forest, or wood.

* Putyevod. Moskvd. part i. p. 95.

† Putyevod. Moskvŭi, p. 101—107.

‡ Plan No. 4. Plates.

This church is by some reckoned the oldest in Moscow, though improperly, and on that account merits particular attention. It stands in front of the ancient palace of the Tsars, and at the west end of the new palace. It was built by order of the Great Duke Ivann Danilovitch Kalita, in the year 1328; *i. e.* two years after the *Uspenskoi Sobore*; and in the course of two years was constituted a monastery. It continued so till the Great Duke Vasilii Dmitrievitch Donskii attached the surrounding ground to the palace, and built the *Novospaskoi* monastery in its place, and to which the archimandrite and the monks were transferred. It then became a cathedral. In the year 1527 it was rebuilt. It contains the relics of St. Stephen, who was bishop of Perm, and four chapels, which are dedicated to the martyrs, Gurii, Samon, and Aif; Michael the Archangel; Spiridon the miracle worker; and the three saints, Vasilii the Great, Gregorgii the theologian, and John Flatoustii. *

The form of the Spaskoi Sobore is altogether different from that of any other ecclesiastic structure I have seen in Russia. It consists of one wide-spreading single low story, and is nearly square. Over its centre rises a single dome, and each corner supports two smaller domes, all painted green, with gilt crosses; so that it has the appearance of the assemblage of a number of small buildings. It is a very plain edifice, and is in tolerable repair. Although the original building was destroyed, and the cathedral rebuilt in the year 1527, yet the *Spas na Boru* being supposed, especially by the vulgar, to be the most ancient church in the city, is held in great esteem and reverence on that account.

One would not be displeased at its removal, nor to see some edifice at a greater distance from the palace, and more in unison with the grandeur of the Kremle, substituted in its place. The *cathedral*, however, would require to be transferred. But in every country, it is a delicate matter to abolish, or even to demolish re-

* Putyevod. Moskv. part i. p. 169. Khristians. Mesiatsos. p. 288—318. Also description of the Novospaskoi monastery hereafter.

ligious establishments, although new ones should be substituted in their place. Religion, combined with ignorance and superstition, in barbarous nations, and with illiberality and enthusiasm in civilized nations, is ever jealous. No where is caution and prudence more necessary in ecclesiastic affairs, than in the Russian empire, in which the prince and the peasant are equally attached to their religion, and where every thing connected with its rites and celebration is sacred in the extreme. But his present majesty, Alexander, knows well the genius of his people, and the gradual steps by which even the most desirable plans must be carried into effect, in order to secure success.

The palace of the Kremle, or *Kremlevskoi Dvorets* *, comes next in order. Few edifices in Moscow deserve the appellation of ancient. Making all allowance for the influence of the weather, and the ravages of time, the metamorphoses are astonishing, which even enormous structures here undergo. Few retain their original style of architecture, and many have been rebuilt and re-rebuilt, although generally known by the same names, and the date of their existence is generally calculated from their first foundation. The palace of the Kremle is probably the most notable instance of this constant change and renovation, amongst all the large and more ancient edifices of this metropolis. Few buildings have suffered so many changes, nor is it possible to say how many more it is yet destined to undergo. The descriptions of this palace given by travellers, differ very greatly from each other in consequence, though it sometimes happened, that only a short time elapsed between the periods of their visits to Moscow.

The palace of the Kremle, as it exists now, (in the year 1820,) may be said to consist of three principal parts, each of which requires a separate description: these divisions are 1st. The ancient palace of the Tsars. 2d. The *Gronnovitaya Palata*, or audience-chamber. 3d. The New Palace, so called to distinguish it from the ancient one; a

* Plan No. 5. and Plates.

denomination it well merits, for its continual changes render it always *new*.

The *Tsarskoi Dvorets*, or ancient palace of the Tsars, claims particular attention. * Of the building of this edifice different accounts have been given. During a great fire in the year 1493, the wooden palace of the Tsar having been destroyed, the Great Duke Ivan resolved to build a stone palace, which was accordingly begun in the year 1499 by Alevise, the architect from Milan, on the old spot near the cathedral of the Annunciation: deep cellars and ice cellars served for the foundation of this magnificent edifice, which was completed in the course of nine years; and is now named The Palace with the Belvidere. †

The palace of the Tsars above spoken of, was first built in the year 1300, by the Great Duke Daniel Alexandrovitch, of wood; but by order of the Great Duke Dmitrii Ivanovitch Donskii, in the year 1367, it was demolished, and then built of stone. The Tsar Ivann Vasilievitch, enlarged and embellished it in the year 1488.

"The *Tvorskoi Dvorets*," according to the author of the *Putyevoditel Moskvŭi*, "was built in the reign of the Great Duke Ivann Vasilievitch, in the year 1487, by Mark Friasin." ‡

On the belvidere of this palace is the following inscription: "By the grace of God, by order of the Great Gosudar, Tsar and Great Duke, Michael Phedorovitch, Autocrat of all Russia, and sovereign and governor of many principalities, these large wooden chambers were made for the children of the Tsar, the Tsarevitch Prince Alexei Michaelovitch, and the Tsarevitch Prince Ivan Michaelovitch, in the year 7144 (1636) from the creation of the world." § This inscription apparently alludes to the superior rooms in the palace, which in those days might be reckoned large. ‖

* Vide Plates.

† Putyevod. Moskvŭi, part i. p. 8. 224. and 279. Istoris. & Topograph. Opisan. Mosk. p. 13. Opisan. Gorod. Moskovsk. Gubern. p. 8, 9. Karamzin's Hist. vol. vi. p. 77.

‡ Wichelhausen's Zinge von Moskwa, p. 24.

§ Putyevod. Moskv. part ii. p, 224.

‖ See description of the Imperial museum.

In the year 1743, the Empress Elizabeth ordered the old palace to be demolished on account of its decay, preserving only the belvidere, the *Krasnoye Kriltso*, and the *Gronnovitaya Palata* *, all existing at present.

The ancient palace is a singular building. It consists of a ground story, with a piazza before it, which supports a wide balcony, from the bosom of which arises a second story, with a church at its west end, which is likewise surrounded by a similar balcony; a third story lower, and of smaller size, overtops the second, on the outside of the parapet of the gallery of which are placed small and variously coloured casts in stucco, of the arms of the different provinces of the Russian empire. The fourth story, with the curious old court-chapel above its east end, surmounts the third story, and the centre of the edifice is crowned by the belvidere. At the west end of the belvidere, projects a small elevated roundish observatory with three windows. This palace is somewhat of a conical shape, the different stories becoming smaller and smaller as we ascend, and terminates in the belvidere. It was built originally after a regular plan, but in consequence of changes, now exhibits a very irregular appearance, particularly at a distance, when one half of it is concealed by the new palace. The style of its architecture has been called Grecian, Gothic, Tartar, Hindu. † On the authority above quoted, we know that it was built by an Italian architect, but on what plan is not so clear. The windows of the fourth story, and of the belvidere, are very curious.

In the belvidere are two small arched rooms, which were the Tsar's peculiar apartments, and from which he could ascend to the observatory by a narrow staircase. The view from this observatory must have been magnificent in ancient times. The whole city could be seen by the sovereign at a glance, as well as the surrounding country, to the distance of many versts. The landscape from hence, though now interrupted on the east and south by the new palace, is

* See History of Museum.

† Vide Clarke's and James's Travels, &c.

still extensive and delightful. Indeed, the observatory was a kind of *royal police box*, as well as a court of justice. It is celebrated in the annals of Russian history, as the seat of freedom and communication with the Tsar. At a certain fixed hour, the sovereign daily took his station in the observatory, and crowds of supplicants assembled in the court before the palace, and deposited their written petitions upon a large stone adjoining to the small church, called *Spas na Boru.* * The Tsar caused these petitions to be brought to him; he examined them, and dictated the answers, which being properly addressed, were in like manner laid on the same stone, till the petitioners came to receive them.

From the windows of the observatory, during the conspiracy of Vasilii Shuiskii, the false Dmitrii fell, and broke his thigh, in endeavouring to escape from the sword of his assassins.

In the story below the belvidere, as well as in other parts of the building, are ranges of small arched white-washed apartments. Not a vestige remains of the ancient splendour of this edifice; not an object to indicate that it was, or is, a palace!

When the court were at Moscow in the years 1817–18, *piragorotkas*, or low wooden partitions, were run up in the different stories, so as to make a number of small rooms for the accommodation of some of the attendants of the court. These divisions now remain, and the ancient palace is inhabited by persons in the service of the crown. Travellers should never fail to visit this ancient edifice. The court lackeys at the new palace have no authority to shew this palace, but on application being civilly made to the in-dwellers by a person who speaks Russ, the doors are immediately thrown open.

At the time Coxe visited Moscow, he gave the following description: — "The palace inhabited by the ancient Tsars stands at the extremity of the Kremlin. Part of this palace is old, and continues in the same state in which it was built under Ivan Vasilievitch I. The remainder has been successively added at different intervals,

* Vide description of, p. 171.

without any plan, and in various styles of architecture, which has produced a motley style of building, remarkable for nothing but the incongruity of the several structures. The top is thickly set with numerous little gilded spires and globes *, and a large portion of the front is decorated with arms of all the provinces which compose the Russian empire. The apartments are exceedingly small, excepting one single room, called the council chamber, in which the ancient Tsars used to give audiences to foreign ambassadors.

This palace, in which the Tsars formerly held their courts in all the splendour of eastern pomp, was once esteemed by the natives an edifice of unparalleled magnificence; it is, since the late improvements in architecture, far surpassed by the ordinary mansions of the nobility, and by no means calculated even for the temporary residence of the sovereign.

In this palace Peter the Great came into the world, in the year 1672, an event here mentioned, not only because it is remarkable in the annals of this country, but because the Russians themselves were, till very lately, ignorant of the place in which their favourite hero was born. That honour was usually ascribed to *Columna*, which, on that supposition, has been profanely styled the Bethlehem of Russia; but the judicious Muller has unquestionally proved, that the Imperial palace of Moscow was the place of Peter's nativity." † In this account Coxe is unquestionably mistaken with respect to the honour ascribed to *Columna*, or *Kolomna*; he must have been deceived by the similarity of the word *Kolomenskoye* (Kolomenskoe Selo), once the Imperial summer residence of the Tsars, seven versts south of Moscow ‡, or have changed *Kolomenskoye* into Columna, in translating from the German authors. *Columna*, or rather *Kolomna*, was never said to be the birth-place of Peter the Great.

In the Geographical Dictionary of Russia it is said, " Those who deemed *Kolomenskoye* the Bethlehem of Peter the Great, that

* Vide description of the church behind the golden rail.

† Coxe's travels, vol. ii. p. 7—9.

‡ See description hereafter.

is, for the place where this sovereign was born, have erred. Authentic testimonies and documents show that the *Kremlevskoi Dvoréts* *," *i. e.* the ancient palace of the Tsars at Moscow, " was his birth-place." I have not yet sufficiently examined this point to form my own opinion. I can only relate, that the peasants in the village of *Kolomenskoye*, adjoining the ruins of the old palace, and the Russians in general, relate, as an indubitable truth, that *Kolomenskoye* was the birth-place of Peter the Great. So strongly is this belief fixed in the minds of the Moscovites, that when visiting the ancient palace of the Tsars, and happening to say emphatically to a friend, " Here Peter the Great first drew breath," the gentleman who was our conductor sharply, and somewhat indignantly, replied, " No, Sir; I have not the honour to live under the same roof where that sovereign was born, an honour of which I would proudly boast; there is the place," pointing to *Kolomenskoye Selo*, " which gave light to our distinguished emperor."

In various historical works I find the same statement; as also in a pamphlet published about two years ago: — " A Description of the Temple of the Saviour on the Sparrow-hill."

The first and second stories of the ancient palace of the Tsars, previous to the erection of the Imperial Museum, were used as a depot for the collections now formed in that edifice, and thence were called the Treasury.†

" We ascend to the Treasury," says Raymond, " by a great stone stair, celebrated on account of the massacres which the Streltsi there committed upon the person of Narishkin and others of the chief grandees of the empire.‡ It is described hereafter.

The new palace was built in the year 1743, by order of the empress Elizabeth. In the reign of Catharine it consisted of a single story, over an elevated basement and piazza, with a triangular cen-

* Vide Slovar Geograph. Rossiis. Gosudarst. under the words *Kolomenskoye Selo.*

† Vide Descrip. of the Imp. Museum.

‡ Tableau Hist. Geog. Milit. &c. vol. ii. p. 265.

tral pediment, and was but a very ordinary edifice. Nearly opposite the *Granovitaya Palata*, up to the year 1790, there existed a garden supported upon stone arches, and stretching toward the Moskva river*; which, by some writers, has been called a hanging garden. During the reign of Paul I. this palace was repaired and enlarged. Afterwards, at the commencement of the reign of Alexander I., by further enlargement and changes its appearance was greatly altered; hence, views taken of this structure at no distant periods are altogether different. In the year 1812 the new palace was burned and laid in ruins.† His imperial majesty ordered it to be rebuilt. In the year 1816 it was a building of three stories, and I had thus described it: "The ground story is faced with a row of arcades, or a high piazza, which supports a wide balcony and handsome balustrade; the second story is quite plain, except the centre, which is ornamented by eight Doric columns, disposed in pairs, with corresponding pilasters behind them. Over these pillars is placed a balcony, with a gilt balustrade. The third story is shorter than the rest. The wings, stretching back behind the front, are three low stories in height." In the year 1817 this palace was greatly augmented. It was unroofed; the attic story was made of the same length with the second; the wings were heightened to the level of the front façades, and now have five stories of unequal height. The front balcony and balustrade were repaired and ornamented, and over numerous escutcheons, &c., were placed the imperial arms. A similar balcony, also with a gilt balustrade, escutcheons, and the imperial arms, was added to the east side or wing. By these arrangements the palace was greatly enlarged, and rendered more commodious. I cannot add, that it was improved: on the contrary, I am of opinion that its appearance was greatly injured, and rendered more incongruous with the adjacent structures. Besides, the views of the Kremle, from the south and west, were much diminished in

* Putyebodit. Moskvŭi, part i. p. 9.

† Vide Historical Views of Moscow, published by Ackermann, 1813, and our Views.

beauty. The gilt domes of the cathedral of the Assumption, which shone with so much splendour when viewed from these points, now only exhibit their summits. This large massy edifice, though fine, is not distinguished for its striking architecture. Over the centre of the roof of the palace, surrounded by a circular balustrade, is elevated a signal-post, on which the imperial flag is hoisted when his imperial majesty, or a crowned head, is within the metropolis. This inclosed gallery now serves in place of the observatory of the ancient Tsars. From this station his majesty can overlook the city, the suburbs, and the environs.

After Petersburg became the imperial residence, as is well known the sovereigns of Russia generally remained a few days at the Petrovskoi palace, three versts from the *Tverskaya Zastava*, before they made their solemn entrance into Moscow. That palace was burned in 1812, and there is the less necessity for it now that the *Kremlevskoi Dvoréts* can accommodate the imperial family and the court. The emperor Paul, as well as his present majesty Alexander, on coming to the throne resided some days in the Kremlevskoi palace, both before and after their coronation. Their majesties also resided here for a short time on their visits to Moscow, but it being incommodious, they generally soon removed to the palace of *Bezborodko*, near the summer gardens, a palace which the emperor Paul, immediately on his ascending the throne, bought from Count Bezborodko. The *Kremlovskoi Dvoréts* is now likely to be the residence of the sovereigns during their abode in the ancient metropolis.

When we remember the former splendour of the Kremle, associated with the history of the Russian empire; when we recollect its fine central situation, the number of immense palaces which the sovereigns of Russia have erected, and the facility with which an imperial *ukaz*, like magic power, calls enormous edifices into existence; we are surprised that the Kremle should have been so long without a palace fit to accommodate the sovereigns during their temporary residence.

Although it has often been in agitation to erect a fine large palace here, it has never been accomplished.

The empress Catharine II. had a grand idea of erecting a most magnificent palace, with suitable courts, stables, and other offices in the Kremle, the plan of which was executed by the architect Vasilii Ivanovitch Bajenof, and is now deposited in the *Kremlevskiya Expedition*, and the model stands in the Imperial Museum.

It was intended that a grand façade should stretch from near the *Spaskiya Vorotŭi* to near the *Borovitskiya Vorotŭi*; and a second shorter façade from the *Borovitskiya Vorotŭi* to the *Troitskiya Vorotŭi*; but its vicinity to the river formed an unexpected obstacle, and they were obliged to desist from the undertaking.*

The emperor Paul had also thoughts of erecting here a large palace, consisting of a centre and two wings. The plan was prepared by the late Mr. Kosakof: it is very elegant, and is now arranged with others in the *Kremlevskiya Expedition.*

The emperor Alexander has acted most wisely in ordering the new palace to be enlarged: it may serve for some years as the temporary abode of sovereignty; and when the empire has recovered completely from the dreadful effects of the invasion of 1812, I should not be surprised to see the design of Catharine II., or something equally magnificent, executed.

The grand entrance to the palace is on the east side, by a wide stair called *Kresnoye Kriltso.* On the west side of the palace there is a similar though narrower stair, used by the court on common occasions, and which leads to an open paved oblong square, behind and between the body of the palace and the wings. The emperor has a private entrance in front, through one of the arcades. Besides these there are numerous other entrances, both in the eastern and western wings.

The ground story of the palace is occupied as store-chambers, houses for the servants, &c. In the second story are the throne-

* Putyevodit. Moskvŭi, part i. p. 279.

room of his majesty, and the apartments of the dowager-empress. The throne-room is in the east wing, or east front of the palace. It is very long, and its ceiling is supported by handsome marble-imitation columns of the Ionic order. The throne is covered with crimson velvet, and the canopy is supported by gilt Corinthian columns; the seat or armed chair is finished after the same manner; on the back of the chair is embroidered the emperor's cipher (A); and on the back of the throne are the imperial arms.

The apartments of the dowager-empress, besides a number of antichambers, consist of the rooms where the *chevaliers* await her majesty; the great hall for presentations to her majesty, the company room, the drawing-room, the dining-room, the cabinet, the dressing-room, and bed-room, &c. In the third story are the apartments of her majesty the empress: they consist of a suite of rooms for the same purposes as those of the dowager-empress. Here also we find the emperor's cabinet, which contains a fine large plan of Moscow, and his majesty's *bed-room, but no bed.* I have been told that Alexander I., soldier-like, always sleeps upon a straw mattrass, which accompanies him every where. As is the custom for married people here, instead of one large double bed, as in England, in the empress's bed-room are two single elegant bedsteads and beds.

To speak of the dimensions and of the furniture of the rooms of the palace would be a needless task. It is enough to say, that though none of the apartments of the palace are extremely large, they are all elegant and commodious; that though not very remarkable for any unusual magnificence in their furniture, they are all neatly and handsomely provided. Inlaid floors of various figures and colours, of oak and other wood; beautiful Wilton and Russian carpets; tapestry-covered walls, of all shades; immensely large looking glasses, some of which have many flaws, and others are joined; tables of mahogany, of Siberian birch, of nat-wood, stained and unstained, gilt and ungilt, of marble, of imitation *lapis lazuli*, and of *malachite;* chairs of the same woods, plain, or covered with silk and gilded; large crystal and bronze lustres, and a crowd of other orna-

ments, are all found here. In this palace I remarked only a few paintings, chiefly from Dresden; but it is to be hoped that taste will soon add some of those noble embellishments.

The *Granovitaya Palata*, or audience-chamber*, stands on the *plostchad*, or place where stood a Belvidere Joann Vasilievitch erected, — a spacious chamber. It was founded by Mark Friasin in the year 1487, and completed by him, with the assistance of another Italian architect, Peter Antonius, in the year 1491. This chamber served as the place of solemn assemblies of the court, especially on occasion of the reception of foreign embassies, when the sovereign wished to appear with grandeur and eclat, after the manner of the Byzantine monarchs. This chamber is therefore named *Granovitaya*, which, after the lapse of 320 years, preserves its entireness and beauty: in the same place, even now, we see the throne of the crowned heads of Russia, from which, in the first days of their reign, they extended their benevolence to the nobles and the people."†

By others this chamber is said to have been erected by Ivan Vasilievitch in the year 1533‡; and the *Granovitaya Palata*, according to the author of the *Putyevoditel Moskvŭi*, was erected by the Tsar Boris Phederovitch Godunof, and probably at the same time as the *Ivanovskaya* belfry.‖ I regard the first quoted authority as the most authentic.

This chamber retains the name *Granovitaya Palata*, which may be translated *angular chamber*, or, perhaps, *square* or *four-cornered hall.*

The *Granovitaya Palata* was burned in the year 1812. The woodwork was destroyed, but part of the walls remained entire.§ This edifice is now completely repaired and elegantly fitted up, after its former style. It is a handsome square building of two stories, in the plainest and simplest style of architecture.

* Plan, No. 6. Plates.

† Karamzin's Hist. vol. vi. p. 77.

‡ Uscvolojskie's Diction. Geograph. p. 287. Istoris. et Topograph. Opis. Moskv. p. 13.

‖ Putyevod. Moskv. part i. p. 9.; and also Slovar Geograph. Russii. Gosudorst, vol. iii. p. 855.

§ If I am not mistaken, there is a sketch of its ruins in the first edition of James's Travels.

Having ascended the *Krasnoye Kriltso*, we enter the antichamber common to the new palace and the *Granovitaya Palata*, which is ornamented by an image of the Trinity, as personified by the three angels who appeared to Abraham, the archangel Michael, &c. The door of the *Granovitaya Palata* is on the right hand, which occupies the whole of the upper story of the edifice; the ground-story being used as store-chambers, &c. The *Granovitaya Palata*, from which the whole edifice derived its name, is a large square vaulted room. Its length and breadth are about 60 or 65 feet. In its centre rises an enormous square and highly gilt pillar, which loses itself by expansion into the arches, and with them supports the ceiling. The vaults are four in number, and each is crossed by a gilt twisted stucco-cord, which has a good effect. Over each window are the arms of three of the governments of Russia. The walls are covered with crimson velvet, bronze chandeliers, and gilded ornaments; and the floor is overlaid with red cloth. Numerous lustres are suspended from the ceiling. The base of the central pillar is surrounded by shelves, on which, on great occasions, are arranged the gold and silver utensils and vessels belonging to the court. The throne on the south side is equally elegant with that in the palace. The room is disfigured by a number of seats like an orchestra, in one of the chambers. Opposite the throne, and near the roof, is a semi-lunar window, from whence the imperial family, when not present in the hall, could observe the ceremonies after the coronation in the cathedral of the Assumption, or witness the reception of ambassadors by his majesty. When the court is at Moscow, balls are frequently given in this hall. On occasion of a ball in 1818, it was illuminated by 3500 wax candles, and presented a most magnificent appearance. *

The *Krasnoye Kriltso* is generally mentioned as an appendage to the *Granovitaya Palata;* and by it is the grand entrance to the palace.†

* For further information respecting the Granovitaya Palata, in more ancient times, vide Coxe's Travels, vol. ii. p. 8. and 9., and Carlile's Embassy, p. 147—149.

† See Plates.

The words *Krasnoye Kriltso* admit of a double interpretation: first, they may signify *beautiful entrance or portico;* as the stair is about sixteen feet wide, the parapet adorned with reclining and upright painted and gilded lions, and has at its base a couple of fine arcades, one fronting the east, the other the south, and each surmounted by the imperial arms: secondly, they may signify *red portico or entrance;* because on festivals, when the emperor is at Moscow, the whole stair-case, and even part of the street, is covered with scarlet. I believe, however, that *beautiful entrance* is the proper translation. The word *krasnoye* signifies *beautiful,* and oftener *red;* and the word *kriltso* properly means steps raised before a house, though more generally applied to the top of the stair.* In the present case the whole entrance to the palace seems to be comprehended.

The church dedicated to the birth of the Virgin Mary, in the passage of the palace, — *Tserkof rojestva Boghoroditsŭi na sengach vo dvortsa* †, — was built, with a chapel, by the great duchess Eudokia Dmetrievnas, among the ruins of Evphrosina, in the year 1393.‡

The church of our Saviour behind the golden rail, called, in Russ, *Tserkof Spasa za zoletoi reshotkoyu,* is dedicated to the *Image of our Saviour not made with hands.* ‖ As I have already said, this church is situated at the east end of the fourth story of the palace of the ancient Tsars. The ascent to this place is by a double stair-case, which is furnished with a gilt rail; hence the latter part of the denomination of this church. At the top of the stair is a gate guarded by a sentinel; on the left of which is the entry by a small stair to the *Belvidere* of the old palace, and on the right, the entry to this church, which, in ancient times, served as the private chapel of the Tsars, and still continues to be appropriated to the same uses during the temporary residence of the emperor Alexander at Moscow. It is a neat small church. The roof is painted green, and supports a num-

* In French, le perron; in German, Austritt; die Freytreppe, or Treppe vor der Hausthür.

† Plan, No. 7. ‡ Plan, No. 8. See Plate.

‖ Putyevodit. Moskv. part i. p. 163.

ber of small brick-looking turrets, each of which is crowned by a small gilt dome, furnished with a gilt cross and depending gilt chains. These domes are peculiarly arranged, and perhaps their number, eleven, may refer to something of which I am ignorant: probably to the eleven apostles, after the death of Judas Iscariot. The three largest domes are placed in a line along the centre of the roof, and two smaller domes, one on each side, alternately with them. At this church is a chapel dedicated to the Crucifixion of our Lord; a second to the Resurrection of Christ; and a third to John the Baptist.

Here are preserved a number of silver and gold vessels, beautiful crosses, censers, &c., and splendid copies of the Gospel, &c.*

The time of the foundation of this church is unknown†, but it was very probably about the same period as the *Tsarskoi Dvorets;* or it may have been transferred hither afterwards.

The church, dedicated to the Annunciation of the Virgin Mary, on the *provision court* or *yard*‡, would not be easily discovered at present by this appellation. Under the hill in front of the palace, in more ancient days, were provision magazines, *i. e.* for all sorts of corn, &c.; a circumstance which explains the distinctive scite of this old church. It stands close to the wall, nearly at the south-west angle of the Kremle. It is a small square building, extremely high in proportion to its other dimensions, and crowned by a green painted dome. It adds variety, but not beauty, to the Kremle, and could well be dispensed with.

The church dedicated to the placing of the robe of the most holy Mother of God in Vlahern, in Russ, called *Polojenoya rizŭi presvetŭiya Boghoroditsŭi vo Vlaherne.*‖ Vlahern is at the quay in Constantinople, and was so named on account of the murder on this place of a distinguished commander named *Vlahern.* The placing

* Putyevod. Moskv. part i. p. 164.

† Slovar Geograph. Rossiis. Gosudorst. vol. iii. p. 857.

‡ Plan, No. 9. ‖ Plan No. 10.

the robe is said to have happened during the time of Leo and his spouse Irina, in the year 443.* This church is placed behind the new palace, and is best known by the name *Obraz Petcherskiya Bojii Materi*, or image of the Virgin Mary of Petchersk. This small church, with a single central gilt dome, was erected in the days of the Great Duke Vasilii Vasilievitch the Blind, in gratitude for a victory gained over the Tartars on the 2d July, and was consecrated on the 2d June 1526.

The church of Constantine and Helen, *Tserkof Konstantina i Yelenŭi*†, whose full title is, Church of the holy great sovereigns and equals with the apostles, Constantine and Helen ‡, is a small edifice, and was built at the expence of the Tsaritsa Natalya Kirilovna, and of the Tsarevitch Alexei Petrovitch, in the year 1662. It is situated below the brow of the hill, not far from the *Spaskiya Vorotŭi*, and near the gates to which it gave name, the *Konstantino Yelenskiya Vorotŭi*. Since the destruction of Moscow it has not been repaired, and is now in a ruinous condition. Its removal or transfer would be judicious.

The church dedicated to the martyr Uar, *Tserkof Sviatho Mutchenika Uara*, and the church dedicated to the birth of the precursor John, *Tserkof Rojestva Predtetchi Ioann*, are under one roof.‖ This double church is situated near the Borovitskiya gates. It is a small building, with a central dome, which is covered with tiles of many shades, as green, yellow, red, orange, &c., and surmounted by a cross. Its belfry is singular in Russia, or appeared so to me; it consists of two small arches, over which springs a third arch above a wall, at the west end of the church. It was built by order of the Great Duke

* Khristians. Mesiastsos. p. 99. and p. 279. Putyevod. Moskv. part i. p. 6267.

† Plan No. 11.

‡ Constantine reigned in Rome thirty-one years and ten months. He was, from Augustus Cæsar, the 47th sovereign. He died in Nicodemia, in the fourth century from the birth of Christ, in the 65th year of his age, and his body was placed in the church of the holy Apostles in Constantinople. Khristians. Mesiast. p. 76.

‖ Plan No. 12.

Vasilii Vasilievitch the Blind, in the year 1462, and consecrated in the year 1507.* In the church dedicated to John the Baptist is a coarse painting, or image of his birth. The chapel of Uar contains an image of this saint, the face of which alone is visible, the body being covered by a riz.

The church of the twelve Apostles, *Tserkof Dvunadeseti Apostolof*†, was built by order of Peter the Great; and with the benediction of the holy directing synod, consecrated in the year 1723. It stands with the synod house at the north-east of the cathedral of the Assumption. It is not a large church, and is erected after the style of the cathedrals, with a green roof, five gilt domes, and gilt crosses.

To render the history of the churches of the Kremle complete, I shall add, that at the *Poteshnoi Dvoréts*, No. 18, there is a church dedicated to the praises of the Mother of God, with two chapels; a church dedicated to the Epiphany is the commandant's house also, (No. 18. of Plan); a church dedicated to the Epiphany, at which is a *pritel* of St. Serge, the miracle worker, at the Trinity gate, (No. 27. of Plan); a church dedicated to the resurrection of Christ, a second to the crucifixion of our Lord, a third to the birth of Christ, and a fourth to the great female martyr Catharine, all within the precincts of the old palace.

The *Kantore*, or office of the holy synod, and the patriarchal treasury, in Russ, *Sinodalnaya Kontora*, and *Patriarshaya Riznitsa*, ‡ is of an oblong shape, two stories high, and its style of architecture is very plain. It was in ancient times occupied by the patriarch, and, although then dignified with the name of palace, it would now be almost overlooked, except for its contents, and its connection with the ecclesiastical history of Russia.

The house of the patriarch was in ancient times also denominated *Krestovaya Palata*, and was built by the patriarch Nikon, during the absence of the Tsar Alexei Michailovitch, when his majesty was in

Khrist. Mesiasts. p. 311. and p. 465. Putyevod. Mosk. p. 269.
Plan No. 13. ‡ Plan No. 14.

his way to Poland, and took Wilna; and on his return in the year 1656 to Moscow, his eminence the patriarch was transported with ceremony to the *Krestovaya Palata.**

The *Kantore* of the most holy synod was instituted in the year 1721.

The Patriarchal Treasury, which is up two stairs in the church of Philip the Apostle, which was consecrated in the year 1656, demands detailed notice. Its contents may be classed under the heads 1st. Manuscripts and books. 2d. Mitres, sacerdotal dresses, and ornaments, &c. 3d. Vessels for the preparation and conservation of the holy oil. 4th. Relics of saints, &c.

1st. Of manuscripts and books. — The history of the library of the holy synod is not very detailed.

In the library of the holy synod are a number of elegant copies of the gospel, some of which are very ancient; and MSS. of the Slavonian New Testament, which were written in the 11th and 12th centuries.

We were shown a small parchment volume, a good deal sullied, said to be the Gospel of St. Luke, in his own hand-writing.

In appropriate cases is a collection of Slavonian ecclesiastic books, and in others a few of the classics.

Two books of a large size, and very thick, with gaudily adorned titles, and beautiful paper, were particularly pointed out by the *Jero-monach*, our conductor, as worthy of notice. The Evangelists in Slavonian, written in round hand by the Tsarevna, Tatiana Michailovna, daughter of the Tsar Michail Phedorovitch; and the Psaltery, written, if I have not erred in my notes, in Greek, and in very small characters, by Maximus, a Greek.

2dly. The mitres, sacerdotal robes, and ornaments, are preserved in a number of glass-framed presses, placed in the *trapeza* of the church.

* *Krestovaya*, in ancient times, meant a chamber in a house in which divine service was performed; and I believe it is sometimes even yet used. It also signifies a baptistery, or fount of baptism. *Palata* means a large chamber, or hall.

The mitres are seven in number. There were ten patriarchs, so that it has happened that the same mitre has sometimes served two of these dignitaries. Some mitres are also preserved at the monastery of the New Jerusalem. The mitre of the first patriarch Job, is made of a strong white silk stuff, is very low, and ornamented with pearls. The other mitres, of which two were presented to the Patriarch Nikon, by the Tsar Alexei Michailovitch, are formed after a more modern style. They are high, embroidered, and adorned, nay, some of them are almost covered with precious stones, pearls, and other ornaments. There are a vast number of pontifical dresses and ornaments; the *Sakosi*, *Panaghii*, *Omorphorui*, *Parutchke*, &c. in this treasury.

The *Sakosi* are arranged in frames in the presses, the best in front, and the secondary ones behind. Some of them are magnificently embroidered with silver and gold on silk of various colours, *glazeta* and crimson velvet, and adorned by a profusion of pearls and other decorations. Others are worked with a variety of figures and colours of silk; silk and cotton; gold and silver tinsel. Those of Peter the miracle-worker, and of Nikon, are particularly distinguished for their splendour. A curious old white hat, with a number of perforations, a low crown, and immensely wide brim, said to have been worn by the Patriarch Nikon, attracts notice. The *panaghii* of the patriarchs are crosses, framed or unframed, and variously ornamented and decked with precious stones and pearls, which were worn upon the breast. The golden *panaghia*, with the crucifixion on stone, presented by the Tsar and Great Duke Phedor Ioannovitch, to the patriarch Job, is the most remarkable; and among the *Omorphorui*, that presented by the Tsar Alexei Michailovitch to the Patriarch Nikon in the year 1656, is distinguished.

Numerous gilded, silver, and brass utensils, as services of plate and drinking vessels, besides brass ornaments for the patriarch's table; a great gilt *Rukomoinik* *, and an enormously large shallow

* *Rukomoinik* is translated into French by *lave-main*, into German by *Wasch-becken*, or *Hand-becken*; but neither of these expressions, nor any English denomination, conveys

bason, with a *bas-relief* in its bosom, presented to the patriarch Nikon by the Tsar Alexei Michailovitch, contained in the trapeza for the ceremony of washing the Apostles' feet in the *Uspenskoi Sobore*, deserve notice.

The patriarch's *Posocha*, or staffs, are also exhibited. One of them formed of small round perforated pieces of amber of various shades, and arranged upon a small iron rod; and another called *pochoji*, which always accompanies the patriarch, of wood, with a round head, and on which are cut representations of the Trinity, the entry of Jesus Christ into Jerusalem, the transfiguration, the crucifixion, the resurrection, and the ascension, are deserving of notice; as well as some carved images, representative of biblical scenes, which are suspended against the walls at the sides of the windows, in the trapeza, and are said to be Grecian workmanship. The *posoch* of Philaretes claims particular attention, from the distinguished character of its ancient possessor.

3dly. In the nave of the church, are placed on the floor the vessels for the holy oil; they consist of two large elegant internally gilded silver kettles, or boilers, the diameter of which is two feet and half, together with silver stirrers and ladles, which were presented to the holy synod by the Empress Catharine II., and in which is prepared the holy oil, or ointment, for the use of the whole of the Russian empire. Between these boilers stands an immensely large elegant

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the idea of a *rukomoinik*. It is well known, that the Russians deem it unclean to wash with, or even to touch the same water twice. On this account, from the rude earthen vessel suspended by a rope in the yard, or near the door of his house, which the peasant pours out in washing himself, to the brass, silver, or gold *rukomoinik* in the dwelling of the merchant, or in the palace of the nobleman, every habitation is furnished with a cistern of water. This cistern is generally made of brass, except among the peasants, and is placed against the walls with a bason below it. It has a mechanical invention, so that by pushing up a plug, you empty as little, or as much water as you please, and wash yourself with it during its fall into a large brass bason, called a *taz*. Now it is becoming more common for a man-servant to pour the water from a crystal bottle upon his master's hands.

silver receiver, on the cover of which is a representation of Samuel anointing Saul on his ascent to the throne, and which was likewise presented to the synod by the empress.

	Poods.	Pounds.
One of these boilers weighs above -	5	28
The other above - - -	5	21
The receiver weighs nearly - -	5	20
And its lid alone - - -	2	35
Total	19	24

or very nearly 706 pounds English. *

From the receiver, the holy ointment is emptied into sixteen elegant vases also of silver, which were presented to the treasury by the Emperor Paul, at the time of his coronation. Ten lead vases, which were formerly used for the same purpose, are also placed here. The holy ointment, or oil, is prepared only once a year with great ceremonies. † On all of these vessels is the following inscription: "By the most high and *god-loving* order ‡ of the most pious great Gosudarina Catharine II., Empress and Autocratess of all Russia, this vessel was made to be used for the boiling of the holy oil, in the sixth year of her majesty's prosperous reign, and from the birth of Christ the Saviour, the 1767th year."

4th. In glass cases are exhibited a quantity of bones, especially of the head, &c., said to be relics of the apostles, of saints, and martyrs, and which are distributed, as occasion requires, in different parts of the empire.

In the other end of this edifice are the apartments, including a large hall, with an elevated seat, or throne in it, which belonged to the patriarchs.

Since I left the treasury of the synod, I have been informed, that here is preserved the alabaster box, from which Mary took the

* Putyevod. Moskv. part 1. p. 306.

† Vide King's Rites and Ceremonies; and Pinkerton's translation of Platon.

‡ *Vsevisotchaishii* and *Bogholyabivii, highest of all,* and *god-loving,* is the proper translation; *most potent* and *religious* would be better understood by a Briton.

precious ointment, and poured it on our Saviour's head; and that the possession of this box had caused serious altercations between the oriental Greek church, and the Russo-Greek church.

The *Ivanovskaya Kolokolnya*, or belfry of Ivan Velik, or Velikii *, in Russ is called *Ivanovskaya Koloknya*, but more generally is named after its high tower, simply *Ivan Velikii;* the first denomination signifies the belfry of Ivan, and the second simply means *Great John.* Both of these appellations are given to this edifice, in consequence of its containing a church dedicated to *Ivan*, or *John, the writer of the stair. Ivan*, alluding merely to the tower, has acquired the adjective *Great,-Velikii*, in consequence of its height.

Levesque, in his short history of Moscow, in the eighth volume of his *Histoire de Russie*, is altogether destitute of his usual exactitude. He seems not to have searched the real authorities on a single point. Among other errors noticed in this work, are the following: — " Parmi ces églises, on distingue celle d'Ivan, à laquelle appartient une cloche énorme, qu'on appelle Ivan Véliki, et qui a été fondue en 1600 sous le Tsar Boris. Mais elle le céde à une autre cloche fondue sous le même Souverain, du poids de trois cents trente mille livres. Un incendie ayant détruit la tour où elle a été suspendue, l'impératrice Anne fit refondre cette cloche du poids de trois cents quatre-vingt seize mille livres. La nouvelle tour a été consumée par un incendie en 1737, et la cloche reste dans une fosse."

There is no bell called Ivan Veliki, and the other errors of the above will be noticed hereafter.

Dr. Clarke calls the *Ivan Volskii* St. John's tower.

After the cathedrals, the Ivanovskaya belfry is the next object which naturally claims our attention, on account alike of its situation, its size, its elegance, and its magnificent appearance, as well as its being appropriated to the use of these cathedrals. It stands to

* Vide Plan No. 15.

Iwanoff del.

Edwd Finden sculp.

View in the Kremlin, from the Parade, Plostchad.

London, Published by Thomas Tegg, Cheapside, Nov.r 1829.

the east of, and nearly at an equal distance from the cathedrals of the Assumption, and of St. Michael.

The appearance of this belfry has differed a little at various periods, but certainly never authorised the mean representation given of it by our countryman Collins, who must have delineated it by guess from an incorrect memory. *

The architecture and appearance of the *Ivanovskaya Kolokolnya*, for many years before the invasion of the French in 1812, were nearly the same as at present. Before the memorable epoch of the departure of the enemy, this belfry was blown up by means of mines; indeed, the whole building was laid in ruins, except the tower of *Ivan Velikii*, and this tower got a dreadful shake. It was rent from top to bottom, and otherwise injured, but no part of it fell. *Ivan Velikii* was despoliated of his cross by the French, which was afterwards found among the ruins. During their abode in the ancient metropolis, this tower served as a kind of observatory and signal post. A number of swivels taken from Count Soltikof's estate, Marfino, and which were retained for the celebration of festivals, were transported to the Kremle, and mounted on the second balcony of Ivan Velikii, from whence their frequent thunder communicated intelligence to all the divisions of the army in the city, and in the neighbourhood of Moscow.

This belfry is now completely repaired, and, I believe, is more beautiful and splendid than ever, though some of the Russians seem to think, that *Ivan Velik* has been a little *peyan*, *i. e.* tipsey, ever since the explosions. However, if he does not stand straight, the divergence from the perpendicular is not very remarkable.

Ivan Veliki may be called the polar star of Moscow, being visible from almost every part of that immense capital, as well as from the surrounding country, and often to a great distance, when the weather is clear, and especially on the approach to the city by the east, south, and west. To a stranger this tower is a most useful object, for

* State of Russia in a letter to a friend in London, p. 61.

should he lose his way in any part of the city, he looks for Ivan Velikii; and should he then be ignorant of the relative situation of his lodging, he bends his way to *him*, from whence he can calculate the situation of his place of abode. In his rides into the country, the stranger's eye is constantly turned to Ivan Velikii, from which he often takes both his latitude and longitude.

The *Ivanovskaya Kolokolnya*, or temple, as it is called, was built during the reign of the Tsar Boris Phedorovitch Godunof, as is shewn by an inscription in three rows of immensely large gilt letters, under the head, or cupola of the tower; an inscription that is so large, that it merely appears to be an ornament, and, indeed, at the same time is both useful and ornamental. We shall here present a translation of the inscription from the Russian.

"By the will of the Holy Trinity *, and by order of the Tsar and Great Duke, Boris Phedorovitch, Autocrat of all Russia, and of his orthodox son, Phedor Borisovitch Tsarévitch, of all Russia, this temple was finished and gilded in the second year of their reign, 8th." *i. e.* In the year 7108 from the creation of the world by the Russian calendar, or A. D. 1600. †

The Ivonovskaya belfry consists of three parts. 1st. The tower of Ivan Velikii toward the south. 2d. The body of the building four stories high, above which is a high fifth story, or a kind of double story, not so wide as the others, surrounded by a balcony and iron balustrade, and furnished with a large central arch for the suspension of the largest bell, on each side of which are double arches, one above the other, for smaller bells. From the centre of the roof, and over the central arch, rises a tower to a considerable height. 3d. The north end, not so wide as the centre of the edifice on the east side, though equal on the west, also four stories high, with a fifth of

* By the will of the Holy Trinity, or with the benediction of the Holy Trinity, from the original words *Isvoleniem Sviatŭi Troitsŭi*. These words are used as we say, "By the grace of God," "In the name of the holy and undivided Trinity," &c.

† Istoris. Opisan. Uspens. Sobor. p. 242. Pamiatnik Sobit. vol. i. p. 134. Putyevod. Moskvŭi, part i. p. 174. Scherbatof's History, vol. vii. part i. p. 115.

arches, over which arises a small central spire surrounded by Gothic turrets.

Formerly, on the outside of the Ivonovskaya belfry, under the cornice upon the walls, was the following inscription in brass gilt letters.

"By the grace of god, by order of the most pious and most Christian *God-crowned** great sovereign Tsar, Great Duke and Autocrat of all Russia, Michail Phedorovitch, by the benediction and by the counsel of, by carnal birth his royal father, and by spiritual rank his father and patron, the great Gospodin, the most holy patriarch of Moscow, and of all Russia, Philaretes Nikitich."

From this inscription it would appear, that this part of the belfry was erected by Michael Phedorovitch, and from the other, that the tower was built by the Tsar Boris Godunof.

The whole belfry is constructed of brick; its foundation is faced with stone, and it is all stuccoed and white-washed. Though this building, like others described, is high, considering its length and breadth, yet its proportions are more agreeable to the eye, and more consonant to good taste, than those of many of the other edifices in the Kremle.

The tower Ivan Velikii, from the bottom to the top of the cross, measures 269 feet 6 inches; the wooden gilt cross itself measures in length 18 feet 8 inches; the gilt head, or cupola, in height measures 37 feet 4 inches, and its greatest diameter 32 feet; each of the octagonal sides of the base measures 21 feet 9 inches; consequently, the circumference of the tower at the base measures 1 4 feet. The walls are very thick, and are strengthened by bars of iron passing in all directions, especially near the top. The form of the Ivan Velikii is octagonal, and becomes smaller at its different stories, if one may so speak, as you approach the highest story, which is round, and

* The sovereigns of Russia, like Saul, are anointed at their coronation, and they are called the *Lord's anointed*; of course they also receive their crown from God; *i. e.* by permission of God.

over which is the above-quoted inscription. It is terminated by a bulbous-shaped highly gilt head, or cupola, surmounted by the great cross, which is simple, and fixed as usual to the roof of the cupola by depending gilded chains. By regarding the plate, it will be seen, that this tower is furnished with oblong narrow windows at different stories, and by painted imitations of windows in the last story. It has also three tiers, or rows of arches, with an arch in each side, or eight arches in each row of the octagon, for the suspension of the bells. All the arches, however, are not filled with bells, and a number of the smaller bells are suspended within the tower. It has two circular balconies, furnished with strong stone parapets, the first level with the top of the fourth story of the centre of the building, and the other much higher. From these balconies the view of Moscow is very extensive and very fine; from the top of the tower, which may be ascended, the panorama beggars description. * The entry to this tower is by the west, and it is ascended by a good circular staircase, said to consist of 270 steps, which, to prevent their wearing, are covered with iron to the second balcony, and furnished with a rope for the hands to assist the ascent and descent of the visitor. For a few copeeks, any stranger may gratify his curiosity, and be furnished with a guide, by making application below to one of the bell-ringers, who also will shew him the *great bell.* He who wishes to ascend to the top of the tower, must mount upon ladders after he has attained the second balcony, and then, by opening one of the square doors in the cupola, he will be fully gratified for his pains. There may be some danger, however, from carelessness or giddiness.

The tower, though a handsome object, owes, however, part of its magnificence to its elevation and singularly conspicuous situation. Ivan Velikii is almost every body's favourite, for his appearance and architecture; and for his *music*, or *noise*, is held in high estimation, not to say veneration, by the Russians, especially by the peasantry. The central tower is round and handsome, and has a similar appearance, though greatly lower than the lofty Ivan Velikii. The cupola of this

tower was formerly painted green, and surmounted by an ancient cross with the crescent below it. In 1816, however, it was covered with gilded copper, and furnished with a simple gilt cross below it, and depending chains. The little spire at the north end is covered with green painted tiles, has a cylindric gilt top, and gilt cross without chains, and is surrounded by a number of little pyramids, and four quadrangular Gothic turrets, one at each corner.

Formerly, there were four large arches in the highest story of the centre and north end of this edifice, where were suspended the four largest bells, which were distinguished as follows: one for Sundays, one for week-days, one for great festivals, or prasdnicks, and one for minor holidays, or ordinary prasdnicks.

In the lower apartments are rooms for the accommodation of the singers, bell-ringers, and other people attached to the cathedrals of the Kremle.

Under the roof of the Ivanovskaya belfry there is a church dedicated to *Ivan Spisatel Lesvitsŭi*, i. e. Ivan, *the writer of the stair*, which was built by Alevis Friasin in the year 1588.* The said Father Ivan wrote a book, published in Slavonian, part of which is divided into short chapters, called *stepeni*, or steps, in the progress of a good life to complete virtue: hence the words writer of the stair. As we have said above, from this church the name of the belfry took its origin.

The reverend Father Ivan Spisatel Lesvitsŭi, as he is always called in Russ, was born in Constantinople during the reign of Justinian the Little, in the sixth century, and died in the 95th year of his age.† He is said to have lived from his sixteenth year on Mount Sinai; to have passed forty years of his life in a retired and tranquil state; and to have astonished all by his devotion. ‡

Under the arch for the largest bell, in the centre of the building, is another church, in the name of the Birth of Christ, which was

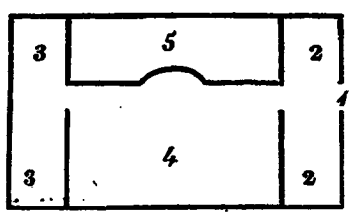
* Istoris. Opis. Uspens. Sobor. p. 241.

† Khristians. Mesiatsos. p. 49.

‡ Pomiat. Sabit. vol. i. p. 362.

begun under the title of the Resurrection of Christ, by order of the Great Duke Vasilii Ivannovitch, in the year 7040 (1532). The architect Petrok Maloi Friasin completed it without a stair, but, by order of the orthodox Tsar Ivann Vasilievitch, doors and a stair were made to this church, and in the year 7053 (1555), the Tsar and the metropolitan brought an image of the birth of Christ from the court of Mstislof, and placed it here, and at the same time appointed persons necessary for the service of the church. The name was then changed to the *Birth of Christ*. Afterwards, by an *ukaz* of the Tsars Ivann Alexievitch and Peter Alexievitch, this church was repaired at the expence of the government.*

At the demolition of the small church or *Sobore*, which stood on the parade place, or *Ivanovskaya plostchad*, dedicated to St. Nicholas, a new church under the roof of this belfry was allotted and consecrated for the transfer of that temple, or at least of its moveables. The church of St. Nicholas is very neat and elegant, and is situated in the third story of the *Ivanovskaya Kolokolnya*. It consists of the body and two small adjoining compartments, thus:



1. Entrance from the stair; 2. small compartment on the south; 3. ditto on the north; 4. the nave; 5. the altar.

In No. 2 there is an image of St. Nicholas, the size of a small man, with a drawn sword in his right hand, and supporting a small church in his left. In the centre, No. 4, and on the right of the *royal doors*, is a half length image of St. Nicholas, of a sombre cast, the face of which is only seen, it being decorated by a *riz* or case,

* Putyedot. Moskv. part i. p. 273.

Graven Image of S.t Nicholas

London, Published by Thomas Cadell, Strand, May 1st 1828.

LIBRARY

adorned with precious stones and pearls. This is called the *Yavlenii Obraz.*

In the centre, and on the left of the royal doors, there is another half-length image of St. Nicholas, without any riz. It is a plain painting. In the small compartment, No. 3, there is an image made of wood (or some other solid substance), about the size of a boy of twelve years of age, who holds a drawn tin sword in his right hand, while he supports a neat small church with his left. This image is painted and gilded in pontifical robes, with a silver mitre upon the head, and surrounded by a silver riz.* Within the frame an image of the Virgin Mary is suspended. In this compartment there is also a picture of the Last Judgment.

On the 6th January, 1819, an immense crowd attended this church, many of whom paid their devotions before the graven image of St. Nicholas, especially after the church-service was finished. Many times they crossed and prostrated themselves before it, kissed its feet, crossed themselves again, and, bowed to the ground, deposited their charitable pittance in a canister at its feet, recrossed themselves and departed.

Ten versts south of Vitchnŭi-Volotchok, on the road between St. Petersburgh and Moscow, in front of the Nikolaevskoi monastery, there is a Chasovnya, which contains a similar image of St. Nicholas, placed in a niche in the centre, carrying a cross in the right and supporting a church in the left hand. On the right of St. Nicholas is an empty niche; but another niche, on the left, contains an image of St. Serge Radonejskii, the miracle-worker. These *solid images* are of the size of a full grown man of low stature. They are also painted in clerical robes, and are covered to the breast by silk screens.

On festivals, as on the 1st of January, a small wooden painted image of St. Nicholas is set at the door of the Chasovnya, at the *Serpuchovskaya plostchad* in Moscow, with a tin box for the charity of the well-disposed, particularly of those who do homage before the image, which is every way similar to that in the church of St. Nicholas in the Ivanovskaya belfry, but smaller; it is of the size of a child, and has a cover adorned with a cross.

Under the arched entrance of the church in the *Bolshaya Yakimankaya*, there is exposed a frame containing a still smaller image of St. Nicholas, also of wood or some hard material, completely gilt over, and otherwise like the images of this saint already mentioned.

At the *Novo-Devitchei* nunnery, in the church of Ambrosius, generally called the Hospital Church, in the trapeza, is the famous image of Paraskevia: it is made of wood, or some composition, and is painted all over, is about three feet high, and placed in a case with a glass door. The head of this image is gaudily decorated with embroidered ribbons, white lace cap, and garlands of roses. Around the neck is a string of pearls. The breast is covered with embroidery and precious stones; the robe is richly adorned with various figures in silver and gold; the feet are covered by shoes of satin, embroidered and set with different coloured stones. This image is said to have been brought to the nunnery about half a century ago. I could learn little more of its history.

St. Nicholas, whose life has been grossly misrepresented, is a great favourite with the Russians: his memory is held in the utmost reverence, and continual homage is done before his images, while an enormous number of churches and chapels are dedicated to him throughout the Russian empire, but especially in the ancient metropolis. Though aware of all these circumstances, yet I was not a little astonished, when lately prompted to an examination by curiosity, I found that the number of churches and chapels consecrated in the name of Saint Nicholas, in Moscow, amounts to 118, all of which are enumerated in the calendar. *

The *Ivanovskaya Kolokolnya* may well indeed be called a belfry, whether we respect the number, the magnitude, the loud, sharp, or sonorous noise of the bells suspended in it, or the frequency with which they are pouring forth their thunder on our ears. On festivals they are tolled from an early hour till the evening, almost without intermission, and with but slight variations. The peasantry delight

* Vide Khristian. Mesiatsos. 1818; from p. 324 to 333.

in this kind of *music;* and the *mujicks* think it no mean honour, not to say pious service, to be permitted to assist in the solemnity of the festival by pulling the clappers of the bells, and exerting their strength to produce loud tones; and surely no one would deny them this species of innocent amusement, although no doubt it would be desirable to be at some distance.

The bells amount to thirty-three in number; many of which are furnished with inscriptions, and have peculiar names, as the —

	Eng. pounds.
Semisotnoi, weighing - -	27,930
Vsednevnoi, ditto - -	35,595
Bolshoi, ditto - - -	124,289
Reut, ditto - - -	70,000
Medved, ditto - -	15,750
Lebed, ditto - - -	15,575
Novgorodskoi, ditto - - -	14,700
Shirokoi, ditto - - -	10,500
Slobodskoi, ditto - - -	10,565
Rostovskoi, ditto - - -	7,000, &c. &c.

The bell-lover, or the bell-historian, will find all these bells amply described in a work of which I have already spoken.* I shall only quote one of the inscriptions; that on the Semisotnoi:—

" By the grace of God, by order of the most pious great Gosudar, our Tsar and Great Duke, Peter Alexievitch, Autocrat of all Great, ittle, and White Russia, in the time of our most noble Gosudar Tsarovitch and Great Duke Alexei Petrovitch, this bell was cast for the great cathedral church of the honourable and famous assumption of our most holy *Vladitchitsa*, the Mother of God, and of the great miracle-workers of all Russia, Peter, Alexei, John and Philip, between the patriarchate, in the year 7213 from the creation of the world,

* Istor. Opis. Uspensk. Sobor.

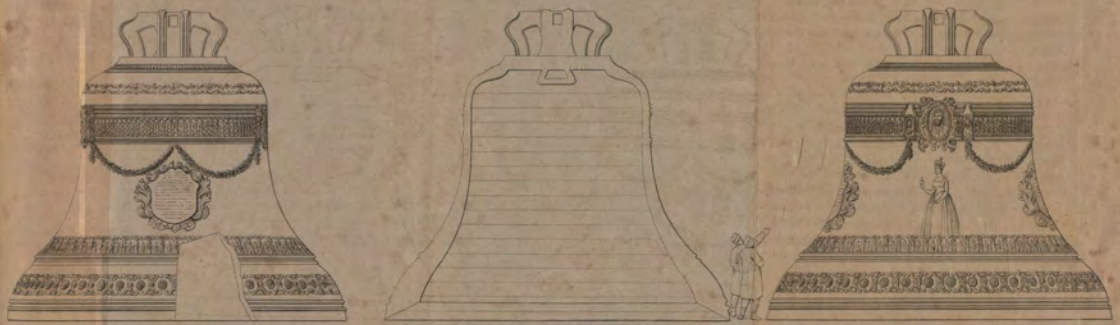
and from the birth of *the Son, the Word of God*, 1704, in the 23d year of his reign: this bell, weighing 798 poods, the master Ivan Matorin founded."

From the inscriptions, we find that bells have been cast by order of the following sovereigns: — viz. Vasilii Ivanovitch, Ivan Vasilievitch, Michael Phedorovitch, Alexei Michaelovitch, Phedor Alexievitch, Ivann Alexievitch, Peter Alexievitch or the Great, Catharine II., Paul Petrovitch or Paul I.; to which may be added Alexander Paulovitch, his reigning majesty. Some of these bells have been cast for the *Ivanovskaya Kolokolnya*, and some have been removed from other places.

Though the details given of this building have been already so numerous, I cannot pass over in silence the great bell of Moscow, so often described by travellers, and of which the whole world has heard. This bell has been sometimes called one of the wonders of the world, and probably with equal, if not with greater justice, than some of those objects which have received the same epithet; for I believe that no individual did ever regard this bell without his wonder being excited, both at the magnitude of the bell, and at the folly of mankind. Clarke well called it a mountain of metal. At all events, it is one of the *singularities* of the world; for as we know it has no competitor either in weight of metal, in magnitude, or in value: so it might well be nominated the *Tsar Kolokol*, — the Tsar or King of Bells. *

According to Coxe, it weighs 432,000 pounds. "Its size is so enormous," says the same author, "that I could scarcely have given credit to the account of its magnitude, if I had not examined it myself, and ascertained its dimensions with great exactness. Its height is nineteen feet, its circumference at the bottom twenty-one yards eleven inches, its greatest thickness twenty-three inches. The beam to which this vast machine was fastened being accidentally burned, the bell fell down, and a fragment was broken off toward

* Putyevod. Moskv. part i. p. 177.



The Tsar Kolokol, or King of Bells, commonly called the Great Bell of Moscow.

London, Published by Thomas Cadell, Strand, March 1800.

the bottom, which left an aperture large enough to admit two persons abreast without stooping." *

This bell was cast in the year 1736, and in the year 1737 was added to the Ivanovskaya belfry. It weighs above 400,000 pounds; but was rendered unfit for service by a fire which happened the same year, 1737. †

According to Raymond, the great bell weighs 12,000 poods, or 432,000 pounds. ‡

The author of the *Putyevoditel Moskvŭi* says it contains 12,000 poods; *i. e.* 480,000 Russian pounds, or 420,000 English pounds. §

Hanway gives the following account of this bell, which is interesting, and pretty accurate: —

"The most remarkable thing I saw is the great bell, which is indeed stupendous, and surprises equally on account of its size, and the folly of those who caused it to be made; but the Russians from time immemorial have had a strange ambition of this kind. The bell in question weighing nearly 12,327 poods (443,772 pounds English; value at *3s.* is 65,681*l.*), was cast in the reign of the late Empress Anne: the sound of it rather amazed and deafened, than delighted the inhabitants. It cost a very great sum; for every one ambitious to contribute towards it threw some gold or silver into the furnaces, which were four in number: these furnaces had cocks which let off the metal into the mould.

"This bell was now in a pit, over which it had been hung; but the beam which supported it being burnt on occasion of a great fire, it gave way, and the fall made a breach in it."

According to the same author, who has given a plate of this bell, its measurements were the following: — largest diameter, 22 feet 4¾ inches; smallest diameter at the top, 7 feet 4¾ inches; height or length, 21 feet 4½ inches, besides the part or double ring for sus-

* Coxe's Travels, vol. ii. p. 7. † Dictionnaire Géographique de Russie.

‡ Tableau Hist. Géograph. Milit. et Moral. de l'Emp. de Russie.

§ Part i. p. 177.

pending it, which adds 3 feet 1 inch to the height. Height of the aperture where the fragment is broken off, 7 feet 2½ inches. *

Hanway, I suppose, measured the height of the bell by passing a line from top to bottom; in some of the other measurements of the height a projection was made on a level with the top of the bell, and the distance from this level to the ground ascertained.

Three Russian authors agree in opinion with the author of the *Putyevoditel Moskvŭi*, to whom we refer. †

The different methods employed in taking the admeasurements, account in part for the variation of the statements of different authors.

Richter and Wichelhausen have been misled by the Russian authors, and did not use their own eyes or judgment. The former says the great bell contains 12,000 poods; and the latter, that it contains 480,000 Russian pounds, which are equal to 12,000 poods.‡

According to the measurement of Mr. Murray, the height of the bell, if it had been a *full cast*, would have been 21 *feet*, but is now only 20 feet 7 inches: the greatest diameter at the mouth of the bell is 22 feet 8 inches. The double ring or top of the bell measures 3 feet 1 inch; the height from the ground to the top of the crack is 5 feet 9 inches. Fig. 1.

According *to the scale of the plate* and accompanying section, copied from those of the emperor, the diameter at the mouth of the great bell is 21 feet 8 inches; consequently its circumference must be 65 feet, or 21 yards and 2 feet; its height, not including the top, through which the beams passed for its suspension, is 17 feet; the top itself measures 3 feet; whole height of the bell 20 feet; the thickness about half-way between the top of the crack and the bottom of the bell is 14 inches. Fig. 2 and 3.

* Hanway's Account of the British Trade, vol. i. p. 92. 1743.

† Opisan. Mosk. Us. Sobor. p. 242. Istoris. & Topograph. Opis. Gorod. Moskov. Gubern. p. 18. Istoris. & Topograph. Opisan. Pervop. Grad. Mosk. p. 24. Slovar Geograph. Russiis. Gosudarst. vol. iii. p. 858.

‡ Moskwa. Eine Glizze von Johann Richter, p. 15.; & Zuge zu einem Gemahlde von Moskwa von Engelbert Wichelhausen, p. 28.

The enormous tongue of the great bell lies at the foot of Ivan Velikii, and is covered or nearly covered with snow in winter. I measured it roughly at that season, and found its greatest circumference to be 6 feet, and its length 14 feet.

The great bell, the sovereign of bells, stands in an immense cavity on the east side of the Ivanovskaya belfry. During the reign of the Emperor Paul, this cavity was covered over with planks, and the place where the bell lay was surrounded by a wooden rail painted blue. In 1812 the ruins of the body of the Ivanovskaya belfry fell into the cavity and covered the bell; part of which ruins being removed, its top alone became visible; so that till the arrival of the court in Moscow in 1817, it lay in a great degree buried in the ground. At that period the enormous cavity in which it stands was cleaned out, and the curious had an opportunity of satisfying themselves. The cavity was re-covered with planks, and again surrounded by a rail.

For permission to see this bell, it is only necessary to apply to one of the bell-ringers in the lower story of the *Ivanovskaya Kolokolnya*. A hatch is opened in the planks, and the guide, provided with candles or lamps, conducts the stranger by a long stair to the object of his visit, and is well satisfied with a trifle for his trouble.

I am happy to be able to present my readers with the above accurate outline of this bell, with its measurements, executed by Mr. Murray the engineer, at the above period, by desire of Mr. Wilson of Alexandrovskii; and with the plate, also accompanied with measurements, copied from an original done for his imperial majesty. Mr. Murray examined the bell with the most scrupulous attention; and Mr. Wilson himself copied the inscriptions, which I have verified; and which, when compared with those on the same sheet with the drawing executed for the emperor, were found to correspond, notwithstanding that a few words on the bell are almost illegible.

"By order of the blessed and eternally-worthy of memory Great Gosudar, Tsar, and Great Duke, Alexei Michaelovitch, Autocrat of all Great, Little, and White Russia, this great bell was cast, for the

chief cathedral, dedicated to the honourable and famous Assumption of the most holy Mother of God, containing eight thousand poods of copper, in the year 7162 from the creation of the world, and from the birth by the flesh of God the Word 1654. It began to announce divine service in the year 7167 from the creation of the world, and in the year 1668 from the birth of Christ, and continued to announce divine service till the year 7208 from the creation of the world, and till the year 1761 from the birth of Our Lord; in which year, on the 19th June, in consequence of a great fire which happened in the Kremle, it was damaged."

"Till the year 7239 from the beginning of the world, and the year 1731 from the birth into the world of Christ, it remained mute."

"By order of the most pious, most potent and great Gosudarinya, the Empress Anna Ioannovna, Autocratess of all Russia, in glory of God in the acknowledged Trinity, and in honour of the most holy Mother of God, this bell was cast for the chief cathedral of her famous assumption, from the eight thousand poods of copper of the former bell that was destroyed by fire, with the addition of two thousand poods of copper, in the year 7242 from the creation of the world, and in the year of Our Lord 1734, in the 4th year of her most prosperous reign."

The great bell is variously ornamented. On one side is represented the Tsar Alexei Michailovitch, above him the Saviour, on the right of the Saviour the Virgin Mary, and on the left John the Baptist. On the other side of the bell is a figure of the Empress Anna Ioannovna in imperial robes, and a figure above it of the Saviour, with the Apostle St. Peter on the right, and the Prophetess Ann on the left, besides numerous seraphims and other ornaments. *

Was this bell ever suspended? Dr. Clarke says, the fact is the bell remains in the place where it was originally cast: it never was suspended; the Russians might as well attempt to suspend a first-

* Vide Plate in Hanway's Travels; ditto in Clarke's Travels, (taken from an original of Mr. Camporesi's, which I have seen,) and our Plate, fig. 2.

rate line of battle ship, with all her guns and stores. Independently of the first inscription, which informs us, that the great bell, when it contained 8000 poods, announced divine service for a number of years, we have the testimony of an eyewitness, who was far from being partial to Russia, to prove that this bell was suspended. Korb informs us, that "The greatest bell in the tower of the court temple hangs by a great number of beams and cross-beams, and is rung by forty or fifty men, one half on each side, who, by means of ropes, pull the clapper;" and he has given a plate illustrative of this statement. *

Since this bell was evidently suspended when it contained 8000 poods weight, cannot we easily believe that it might also be suspended when it contained 10,000 poods, even forgetting the evidence of authors for the reality of the fact? All writers agree that the great bell came into its present situation in consequence of a fire in the year 1737. Had it always remained in the cavity where it was cast, it would be difficult to conceive how it could have been injured by fire, being surrounded by incombustible materials. Therefore, contrary to the opinion of different writers, who have doubted whether the great bell ever was suspended, and of Dr. Clarke, who supposes its suspension an impossibility, I draw a logical historical conclusion, that the great bell of Moscow was once suspended.

If asked how and where this bell was suspended, I should reply, according to all the evidence yet discovered, that it was over the spot where it was cast, and at no great height from the surface of the ground; that it hung by immense beams and cross-beams, and was covered over by a wooden edifice, which having caught fire, the bell became hot, and most probably was cracked, in consequence of cold water being then thrown upon it in order to extinguish the fire. † From what Richter says, when mentioning the *Ivan Velikii*,

* Vide "Diariam itineris in Moscoviam, &c. An. 1698. Descript. a Joan: Georgio Korb." P. S. This bell was cast in 1654.

† Vide Istor. Opisan. Uspens. Sobor. p. 242. Istor. & Topograph. Opis. Gorod.

we might be led to imagine that this bell was still suspended. He says: "Auf diesem thurme sind 22 Gloken, deren grosste 12,000 pud wiegt." *

2dly. The representation and inscription on one side, clearly demonstrate that the great bell was re-cast in the reign of the Empress Ioannovna, and in the year 1734; the opinion, therefore, of Dr. Clarke, that the female figure might be a representation of the Virgin Mary, is founded upon a false supposition.

3dly. Contrary to the reports of innumerable writers, Russian, German, French, English, &c., that the great bell contains 12,000 poods, or 480,000 Russian pounds of copper, or a sum equal, nearly equal, or superior to that in German, French, or English weight; we have the most positive evidence from the second inscription, that this "*mountain of metal*" only contains 10,000 poods, equal to 400,000 Russian pounds, or to 360,000 English pounds.

So it is that examination leads to the elicitation of truth.

During the invasion of 1812, Ivan Velikii's accident maimed and rendered unfit for service his most faithful servant the *Bolshoi Kolokol*, or Great Bell, which was the largest bell suspended for many years in Moscow; its circumference was forty feet nine inches; its weight *3555* poods four pounds, and it was cast in the reign of the Empress Elizabeth, in the year 1760. † It was ornamented with representations in bas-relief, of the Saviour; the Virgin Mary; John the Precursor; the Assumption of the Virgin Mary; the Miracle-workers St. Peter and St. Alexei; Peter the Great; the Empress Catharine I.; the Empress Elizabeth; Peter III.; Catharine II.; and of the Emperor Paul I., when Great Duke. In consequence of being

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Mosk. Gubern. p. 18. Putyevod. Mosk. part i. p. 177. Vsevolojskie's Dictionnaire Géograph. Wichelhausen's Zuge von Moskwa, p. 28.

* Moskwa, p. 15.

† Raymond's Tab. Hist. Géog. Mil. et Moral. &c. vol. ii. p. 277.; and Ister. Opis. Uspens. Sobor. p. 248. It must have been cast, or at least *re-cast*, in the reign of Catharine II.

injured at the time of the French invasion, this bell was broken to pieces in the winter of 1817 by means of a great fire kindled on purpose, on the *Ivanovskaya Plostchad.* When the bell became hot, cold water was thrown upon it: it then fell to pieces, which were transported to the foundery of Mr. Bogdanof, and re-cast; and hitherto it has received the appellation of the new bell.

The following account illustrates the ceremonies usual at the casting of distinguished bells. On the 7th March 1817, the late archbishop Augustin descended into the cavity where the bell was to be cast, which measured 32½ feet in depth, and in width 23 feet four inches. He sprinkled this place with holy water, and also the materials for founding the bell. He then gave his benediction to Messrs. Bogdanof and Zibialof, who were engaged to re-cast the bell, and ordered all the workmen to come and receive the same with the cross. The melted copper was then run off by a gutter into the mould, from the air-holes of which the fiery air burst forth with the splendour of lighted torches. The bell being finished, Augustin gave thanks to God.

During the founding of the bell, many of the inhabitants of Moscow were present, and threw among the melted copper, gold and silver, rings, &c.

On the 23d February 1819 this bell was removed upon a great oak sledge from the foundery, Te Deum being previously celebrated. In front of the bell was erected a kind of stage, on which Mr. Bogdanof and others stood. The imperial flag was displayed, and the motions of the machine were regulated by the sound of the small bells suspended over the great bell. Ropes, or cables, were given to the crowd, who disputed the honour, not to say service, of assisting the transportation. At a signal given all was in motion. The sledge-road being good, they proceeded, at a gentle steady pace, by the *Stretenka*, the Blacksmith's Bridge; in descending to which the sledge was retained by the crowd behind, by the *Makovaya*, where they stopped opposite the *Voskresenskiya Vorotŭi*, or Resurrection Gates, and worshipped before the image of Iverskoya, Mother of

God, with the pious feelings of Christians. The Borovitskiya Gates having been previously enlarged, by taking down a small part of the wall, the bell was drawn up hill, and soon lodged at the foot of Ivan Velikii. Te Deum was again celebrated; after which the crowd threw themselves upon Mr. Bogdanof, and kissed his cheeks, his breast, his hands, his clothes, to testify their approbation of his knowledge of his art, and their content at seeing such a fine bell once more within the precincts of the Kremle.

Bogdanof then ascended the bell, and bowed three times to each side, amidst the *huzzas* of the multitude. *

Proper machinery being prepared, this bell, after more than two days' continued but slow operation, by a crowd of men, was elevated to its place in the Ivan Velikii, in the summer of 1819, amidst an enormous crowd of spectators, who testified the highest joy on the occasion.

On the *Bolshoi Kolokol*, or Great Bell, is the following inscription: "In the year 7325 from the creation of the world, in the year of our Lord 1817, on the 28th day of June, by order of our most pious Gosudar, the Emperor and Autocrat of all Russia, Alexander Pavlovitch, in the 17th year of his reign: in the time of his spouse, the most pious Gosudarinya, the Empress Elizaveta Alexievna: in the time of his mother, the most pious Gosudarinya, the Empress Maria Phedorovna: in the time of the orthodox Tsarévitch Konstantine Pavlovitch, and his spouse, the orthodox Great Duchess Anna Phedorovna: in the time of the orthodox Great Duke Nikolai Pavlovitch, and his spouse, the orthodox Great Duchess Alexandra Phedorovna: in the time of the orthodox Great Duke Michael Pavlovitch: in the time of the orthodox Great Duchess Mariya Pavlovna, and her spouse: in the time of the orthodox Great Duchess Ekaterina Pavlovna, and her spouse: in the time of the orthodox Great Duchess Anna Pavlovna, and her spouse:—on account of the happy termination of dreadful and bloody wars, and on occasion of the solid peace of

* Ruskii Vesnik, No. 5, and 6. 1819.

all Europe, this bell was re-cast from the old bell which was founded in the year 1710, and belonged to the belfry which was blown up by the enraged enemy, who made an irruption, along with twenty nations *, into Russia. * * * * *
This bell was cast at the foundery of the merchant of the second guild, Michael Govrilof Bogdanof, by Iakof Zibialof, master of the fabric, and in the presence of the ordnance-founder of the arsenal at St. Petersburgh, —— Rusinof, under the direction of his eminence, the archbishop Avgustin. * * * * *
The weight of it * * * * * *"
Some parts of the inscription are illegible.

Its weight is 4000 poods, 144,000 English pounds; *i. e.* 445 poods heavier than the former bell. Its height is 21 feet; its diameter at the edge 18 feet; consequently, its circumference must be 54 feet. The tongue alone weighs 120 poods, or 4200 English pounds.

On one side of the great bell is a bas-relief half-length representation of the Emperor Alexander, with his crown upon his head, which is surmounted by the cross, and surrounded by implements of war, and his majesty's cipher (A.) on each side. On his right is the representation of the empress, and on the left that of the dowager empress: above the figure of the emperor is the image of our Saviour, with that of the Virgin Mary on the right, and on the left that of John the Baptist. On the other side of this bell are representations of the three grand dukes; Constantine in the centre, Nikolai on the right, and Michael on the left. In another row, abov these, is a representation of the Assumption of the Virgin Mary ir the centre, with Alexei, the Russian saint, on the right, and Ioann, the Russian saint, on the left.

After examining the description of these bells, the reader will be ready to exclaim, that the GREAT BELLS of Britain, are mere pigmies;

* The 25th December now in Russia, besides being the festival of Christmas, is also a day of remembrance of the "expulsion of the French from the church, and from the empire of Russia, as well as of twenty nations who accompanied the French."

and in Russia, so far from claiming particular notice, except on account of their tones, would only be deemed fit for country churches.

The Chief Guard-house, or *Glovnaya Gaüpverchta* *, is situated on the west side of, and attached to he Ivanovskaya belfry, nearly opposite the east entrance of the palace: it is a long one-storied building, with a piazza and twelve Ionic columns in its front. Here the chief guard, consisting of an officer, about forty soldiers, and a drummer, is always stationed, night and day, who salute every superior officer, according to his rank, as they pass through the Kremle.

A similar, though less numerous guard, is stationed at every one of the gates of the Kremle, who also have their guard-houses.

As connected with the history of Russia, I cannot omit saying a few words respecting a building which is now demolished.

The church of St. Nicholas, a cathedral church, called *Gostunskoi Sobore*, on account of the image of St. Nicholas brought from the river Gostun, was built by order of the Great Duke Vasilii Ivanovitch, with a chapel, in the year 1506, on the spot where had been the commencement of a wooden church of Nikola Lyannoi, and was consecrated on the 1st of October of the same year, by Simeon, the metropolitan of Moscow. In the year 1514 were placed in it part of the relics of St. Nicholas, in a silver sepulchre, by Elena Nikiphorovna, wife of the secretary of the college of the admiralty, Kodrat Panteleimonovskii, together with her son-in-law, Roman Amasof. †

The *Gostunskoi Sobore* stood in the *Ivanovskaya*, or Parade Place. It was a small, but not inelegant church; but, on account of its situation, was quite an incumbrance, especially when there was a parade of many troops; and was therefore removed, and a church in its place was arranged in the *Ivanovskaya Kolokolnya*, as before described.

The Court Stables, or *Dvortsovoi Konyushenoi Dvore* ‡, are con-

* Plan, No. 16.

† Putyevod. Moskv. p. 171. Khristian. Mesiatsos. p. 324. Slovar. Rossiis. Gosudarst. vol. iii. p. 857.

‡ Plan, No. 17.

veniently situated, but have not an imperial appearance. The front is long, two stories high, and penetrated by a central arched gateway, over which rises a turret supporting the imperial arms. The stables are behind this front building, and are very ordinary.

This edifice was erected, most probably, at the same time with the *Poteshnoi Dvorets*, to which it adjoins, and of which we shall next speak.

As it seems probable that the Kremle will now be the occasional residence of the emperor and the imperial family, of course, in time, these stables will either be transported to another situation, or fitted up in a more magnificent style. Most of the court horses and equipages remain at the Kalamajnoi Dvore, during the time the court is at Moscow.

The House of the Commandant, and Ordnance House, *Dome dlia Kommendanta*, and *Ordonánce-Gaüz*, formerly the *Poteshnoi Dvorets**, was erected during the reign of the Tsar Alexei Michailovitch, for the amusements, or recreations, as its ancient name implies, of that sovereign. Here were given concerts of foreign music, comedies and tragedies acted; hence it was well called *Poteshnoi Dvoréts*, or Palace of Amusement. During the reign of Catharine II. it was occupied by the Expedition of the Kremle, which we have mentioned under the title of the Senate House.

This edifice consists of an old-fashioned somewhat Gothic centre, five stories high,—the third story projecting and overhanging, and over its roof rests a square top, surmounted by a crown,—and of two long unequal two-storied wings. It is but a plain building, of great length, and its centre is heavy and disagreeable. Its appearance is quite incongruous with most of the buildings of the Kremle, though it adds variety to that *unique triangle*. As its present name implies, the *Poteshnoi Dvoréts* is occupied by the house of the military commandant, and the ordnance, or orderly-house, for the troops stationed in and near Moscow.

Part of this building seems, at one period, to have been called *Troitskoye Podvorye.* *

The Imperial Museum of Moscow, or *Orujeinaya Palata.* †

This edifice, as well as the various collections it contains, has been very differently denominated: it has been called the *Armoury* and the *Treasury;* and we are informed, that its full name is, *Chambers for Arms, and for Works of Art or Manufactures.* ‡

As its varied collections entitle it to be called a museum, I shall use that designation; and, to distinguish it from the Imperial Museum of Petersburgh, shall use the words *Imperial Museum of Moscow.*

According to the most authentic accounts, the museum was first established in the year 1511, under the name of "*Masterskoi i Orujeinoi Palati;*" *i. e.* Chambers for Manufactures and for Arms.

The ancient collections consist of donations sent by the sovereigns in amity with Russia; of distinguished prizes and trophies of victory taken from the enemies of Russia; of precious objects contributed by the Russian Tsars; and of the presents made at various periods by the nobles, the clergy, and citizens, and by companies and towns in the Russian empire.

The most remarkable antiquities were preserved in the old palace of the Kremle, built in the year 1333, during the reign of the Great Duke Ioann Danilovitch, and were deposited in the *Zolotoi* and *Serebrenoi Palati,* or the Gold and Silver Chambers.

During the reign of the Empress Anna Ioannovna, valuable antiquities were brought to Moscow on the occasion of her coronation; and during the sojourning of the late sovereign in this capital, many articles were collected and preserved in appropriate chambers in the old palace, and also in particular buildings; as at the *Jitnoi Dvore,* and the *Sitnoi Dvore.* §

* Slovar Geograph. Rossiis. Gosudarst. vol. iii. p. 863. † Plan, No. 19.

‡ History of Imperial Museum, by Senator Moslinofskii, to which we are indebted for much valuable information.

§ The *Jitnoi Dvore,* or Provision Magazine, was situated below the palace at the foot of the hill. It was burnt in the year 1737, and many articles were destroyed by their

The museum, in ancient times, was one of the most remarkable parts of the court administration. It consisted of the following chambers and offices:

1st. The *Masterskaya Palata*, also named *Tsarskaya*; in which were preserved the crowns, the Imperial globes, and the sceptres; government acts, and orders of the legislature; the ceremonial dresses of the sovereigns, — among which were distinguished the *Terliki*, a kind of *shoobs*, used by the sovereign during the chase of wild beasts in winter, and generally made of velvet, with gold trimming and tassels, over sable and dark bay fox-skins.

2d. The *Masterskaya Palata*, belonging to the Tsaritsas, the Tsarévitches, and the Tsarévnas; in which were preserved merchandize of different kinds, and from which dresses and ornaments were selected for these high personages.

3d. The *Orujeinaya Palata*; in which were preserved maces, standards, coats of mail, helmets, bows and arrows, quivers, and other ancient implements of warfare.

4th. The *Palata Patriarskaya*, or *Patriarchal Chamber*; in which were deposited the mitres belonging to the patriarchate; as *Panaghii*, *Sakosii*, *Omophorii*, and other sacerdotal articles belonging to the high clergy; as also gold and silver vessels, and other different kinds of utensils.

5th. The *Kongushenoi Prikaz*, or *Stable Office*; in which were deposited ancient horse harness and trappings, valuable sledges, old carriages, and such like articles.

6th. The *Kazonnoi Prikaz*, or *Government Chamber*, or *Office*, which contained gold, silver, and amber vessels, and vessels of different kinds; gold and silver apparel; velvet and silk stuffs; palls for the tombs of the sovereigns; state chairs, called thrones, richly adorned with gold and silver, precious stones, and pearls. Under the inspection of this office were placed the cathedrals and churches: in

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removal. The *Sitnoi Dvore* was situated opposite the *Poteshnoi Dvorets*. It was a depositary for all kinds of vessels for the court table. It was demolished in the year 1806.

it were prepared the dresses destined as gifts to the ambassadors, and the robes and church ornaments for distribution among the monasteries.

The Boyar under whose care, as chief, all these chambers and offices were placed, in ancient times received the appellation of *Orujeinitchi*, or *Orujnitchi*. This situation seems to have been reckoned very honourable, and was always held by a person of great distinction, and of high rank; as princes and field-marshals. Beside the *Orujeinitchi*, other persons of rank, under him, were appointed to take charge of each of the different departments above enumerated.

The museum, as it now stands, is a handsome edifice. It equals most of the buildings of Moscow, in the agreeableness of its proportions, and in the chasteness and beauty of its architecture. It consists of an elevated story over a low basement. The portico is formed of seven arcades, on which rest eight Corinthian columns, crowned with a large pediment, adorned by instruments of war, and by statues in martial array. A flight of steps, the whole length of the centre, conducts us to the entrance by the three middle arcades. Over the black-painted roof is elevated a large cupola. Each of the slightly projecting ends of the museum is ornamented by four pilasters, also of the Corinthian order: on each side of the centre, and stretching toward these ends, is a pannel containing a bas-relief of bucklers, helmets, shields, &c.; and martially apparelled and arranged groups of warriors, representing scenes of history.

The museum was erected in the year 1806, after a plan of Muraviof, by the architect Martross *, by desire of his majesty, Alexander I., who was anxious to have a proper depositary for the curiosities, and the monuments of Russian splendour and glory. The museum is well locked, and every lock is sealed, and a sentinel is stationed before its entrance. The keys rest with the over-police master, General Shulgin, and with the police master, by application to whom, persons are appointed to meet strangers at a fixed hour,

* Svinin, in his *Otechestvennii Zapiski*, or Patriotic Letters, states, that this edifice was built in the year 1810, after a plan of the architect, Mr. Yegotof.

View of the Kremle in the Imperial Plotschad.

London, Published by Thomas Cadell, Strand, Nov. 1823.

who generally expect a *douceur* of a silver rouble at least, for their trouble.

The interior of the building is entered by a fine spacious hall, adorned by pillars supporting numerous arches on both sides.

On the right hand, in a large chamber below, is preserved the model of an immense palace, to which an allusion was made when treating of the palace of the Kremle. The model is itself a magnificent object. Had Catharine II. permitted its erection, I believe no edifice in the world would have surpassed, if equalled, the palace of the Semiramis of the North. As the expence must have been enormous, the nation had cause to rejoice, that Bajanof's plan and model were doomed to be objects of curiosity. The front of the model, which corresponds to the front of the intended palace, along the Moskva river, measures twenty-five ordinary paces, and the front, to the south-west, measures ten ordinary paces. The grand façade would have been little short of half a mile in length. Besides a high basement, the palace was to have been three stories high, and the centre and sides adorned by colonades. By two stairs you ascend the models for the whole Kremle, and walking round it, you remark models of the summits of all the churches, and other edifices, which were to be allowed to remain, as the cathedral of the Assumption, of the Annunciation, of the Archangel Michael, Ivan Velikii, &c.

In the same room is now placed the model of the roof of the Exercise House, which is described hereafter.

The ascent to the superior story of the Museum is by a handsome broad stair, which soon separates into two stairs; one on the right, the other on the left. This story is divided into five compartments; the first of which, a handsome room under the dome, has other two on each side, separated from each other by grated iron gates. The central apartment is empty: in the long room on the east side of it, adorned by ten columns of artificial yellow marble, are suspended a number of tolerable portraits of the sovereigns of Russia, as Michael Phedorovitch, Phedor Michailovitch, Peter the Great, Catharine I.,

Catharine II., Paul I., &c. In the fine room, to the east of the last, are preserved the crowns, thrones, dresses, &c. of the sovereigns. This I shall call the Regalia, or Crown Room, for facility of description. In the long room, west of the central compartment, which, like that immediately on the east, is also ornamented by ten similar columns, are arranged piles of various arms. Here are also shewn three fine large tapestry views, which were sent from Paris to Petersburgh, from Petersburgh to the palace at Moscow, and afterwards were deposited here. The 1st view represents the School of Athens; the 2d Apollo and the Muses; and the 3d the Punishment of Heliodorus in the Temple.* When the court returns to Moscow these ornaments again will be conveyed to the palace. The other apartment, to the west of the last, every way the fellow of that in which the regalia are placed, may be properly called the Armoury.

Crown Room. — The crowns are arranged in the form of an oval around the room, placed upon high stands, and covered with glass cases. They, as well as a number of other objects, merit particular notice, on account of their important connection with the history of the Russian empire.

1. The crown of Vladimir Monomach, of the first order, is esteemed one of the most important articles in the Museum, on account of its antiquity; and is reckoned the most distinguished monument of the sovereign dignity. Its texture is of thread cord and gold, with a cross of a similar fabrick, ornamented by above forty different valuable precious stones. Its diameter is nearly eight inches. This crown, along with other presents, viz. the sceptre, globes, cross and *Sviati Barmi*, hereafter described as Monomach's, were sent from Greece to the Great Duke Vladimir Vsevolodovitch Monomach, in the year 1116, by the ambassadors of the sultan; and with it Vladimir was crowned and anointed by these ambassadors in the cathedral of Kief.

All the sovereigns of Russia, from the year 1116 till the time of

* 2 Maccabees, chap. iii.

the Tsars, Joann Alexievitch, and Peter Alexievitch (the Great), were likewise crowned with this crown.

2. The crown of Vladimir of Monomach, of the second order, which is similar to the first, but much plainer, and is supposed to be very ancient.

3. The magnificent crown of the khan of Kazan, also of thread-cord work and gold, enriched with many pearls and precious stones, and terminated by a golden pear-shaped top. This crown was taken from Ediger, the king of Kazan, by the Tsar Joann Vasilievitch, and placed in the conservatory in the year 1552.

4. The very high and splendid gold crown of the khan of Astrachan, also ornamented with pearls and precious stones, and terminated by a pear-shaped summit resting upon a crescent. This crown was also taken by the Tsar Joann Vasilievitch in the year 1554, Emgurchy the Tsar of Astrachan having fled to Asof on the approach of the Russian troops.

5. The small low crown of the kingdom or principality of Siberia, oval-topped, and adorned like the above crowns. This crown was taken in the year 1580, by the undaunted Ataman, Yermak, during the reign of Joann Vasilievitch, from the khan of Siberia, Kutchum Alei, who fled from his capital, said to have been ten versts from Tobolsk, and named *Siberia*: whence the name of his dominions.

6. The crown of the Tsar Joann Alexievitch, richly adorned with precious stones, and over which is elevated the cross.

7. The crown of Peter Alexievitch, the same as his brothers, the last mentioned. The crown No. 6. was worn at the coronation of the two Tsars, by Joann Alexievitch, and was made because the crown of Monomach could not serve both the Tsars at the same time. With the crown No. 7. Peter the Great was crowned on the 25th June, 1682.

8. The very large crown of Catharine I., over-topped by a cross of precious stones. Over this crown there was formerly a large ruby, but it was taken into the cabinet by order of the empress Anna Joannovna. This crown is bedecked with above 25,560 precious

stones, as diamonds, rubies, beryls, hyacinths, topazes, &c., and is reckoned of immense value. It was used at the coronation of the the Empress Catharine I., May 7th, 1724, and with it Peter II. was also crowned Feb. 25th, 1728.

9. The golden crown of the king of Poland, made on purpose for the funeral ceremony of Stanislaus, in the year 1798, and afterwards deposited with the other regalia of this sovereign in the Museum.

Most of these crowns are trimmed at the margin with dark-coloured fur. Over all the crowns of the Russian sovereigns is elevated the cross; a custom which, very probably, was adopted at the introduction of Christianity into Russia, although no crown remains earlier than 1116, to determine that point. The crown of the khan of Astrachan bears a crescent, the badge of Mahometanism.

10. The elegant crown of the princes of Georgia; at least so called, though made during the reign of the Emperor Paul I. It is made of gold, and adorned by a number of precious stones, and is intended, no doubt, to remind the visitor of the victories of Russia, and that Georgia is now added to her dominions.

In ancient times, most of the crowns were used on great solemnities. As monuments of the sovereign dignity, they, as well as the other regalia, were carried upon cushions at the coronation, and at the funerals of the Tsars.

Raymond states, when speaking of the crowns in this museum, "On remarque celles d'Anne, de Pierre I., et d'Elizabeth." This is a mistake. Peter II. was crowned, as above mentioned, with the crown of Catharine I.; and I believe also the Empresses Ann and Elizabeth, as well as Peter III. The crown of Catharine II. is deposited in the hermitage of the winter palace at Petersburgh, and with it, if I am not mistaken, Paul I. and Alexander I. were crowned.*

* The curious reader, by referring to Levesque's History of Russia, will find, under the years referred to, or under the reign of the sovereign named, the historical events connected with most of these crowns, detailed with great perspicuity.

Among the sceptres is distinguished that of Vladimir of Monomach, surmounted by a cross, with a double-headed eagle on each side, and adorned by a profusion of precious stones. On this sceptre are representations of the Nativity of Christ; his Entry into Jerusalem; the Transfiguration; the Annunciation of the Virgin Mary; the Resurrection of Lazarus, &c., with Greek inscriptions. Here also are the sceptres of Joann Alexievitch and of Peter the Great, as also hat of the king of Poland, deposited here at the same time with his crown.

The imperial globe of Vladimir Monomach, of Greek workmanship, is furnished with a high cross, and a variety of precious stones. On it are representations of the Anointing of King David by the Prophet Samuel, on his Coronation; the Victory of David over Goliath; his Persecution by Saul, &c. There are also the globes of Joann Alexievitch and of Peter the Great, when they reigned together. The globe of Peter the Great, when alone, was used for ornamenting the crown of Catharine I.

The gold cross of Monomach, framed and surrounded by representations of biblical history, and decorated with precious stones, and also other three gold crosses belonging to the Tsars, claim attention. They were worn in ancient times upon the breast, above the dress. The *Sultans* and the *Tsars* not only used them at their coronation, but also during their promenades.

The cross of Malta attracts general attention. It is of the order of St. John of Jerusalem, and was brought to the Emperor Paul with another similar cross on occasion of a solemn audience given to the assistant ambassador of Malta, Count Litta. It was, by persuasion of the grand master Hampet, and of a number of chevaliers, that Paul consented to take under his protection this the most ancient of all the orders. Hampet then resigned, and Paul I. took upon him the office of grand master. The first cross is the same which the grand master d'Obisson wore, who was elected in the year 1476, and is esteemed the most valuable of the Maltese order known in history. The other cross, which the Emperor Paul wore, belonged to the grand

master La Valette, who was elected to that office in the year 1557.* These crosses are plain, and but little decorated.

Here are deposited the gold chains of Monomach, of the Great Dukes Joann Joannovitch, Vasilii Dmitrievitch, Vasilii Vasilievitch; of the Tsars Joann Vasilievitch, Michael Phedorovitch; and also the chain of the order of the white eagle of Stanislaus, king of Poland.

The imperial mantle has been used by the sovereigns of Russia, male and female, since the year 1724, on the day of the coronation, and on distinguished festivals. It is made of gold *glazeta*, with numerous double-headed eagles sewed upon it; and is lined with pure white ermine, on which are scattered numerous jet-black tails. Its long train is carried on solemnities by persons of the first rank at court. This mantle has a royal appearance: it is remarkably elegant; and I believe it cost an enormous sum. The late emperor Paul is frequently painted as habited with this mantle, as in a picture done by a slave of Count Sheremetofs, which is placed in the palace of Ostankina.

The *porphiri*, or purple coats or robes, were used by the Tsars on the day of their coronation, and were afterwards deposited in the Mostenskoi and Orujanoi Palati. Among the old dresses of the sovereigns, two of these porphiri remain uninjured, and are particularly distinguished: 1st, That of the Tsar Joann Vasilievitch, above 280 years old, made of a kind of silver and gold cloth of uncommon firmness, and not now wrought; 2dly, The *porphira* of the Tsar Michail Phedorovitch.

The sovereign's sword, and the sovereign's standard, made of yellow satin, with the arms of Russia in the centre, and the arms of all the provinces of Russia around the margin, which accompanied their majesties when they went to war, are now only displayed on cushions at their coronation or funeral.

1. The throne of Vladimir Monomach is neat and handsome. Its

* Such is the history given by Senator Molinofskii in his description of the *Imperial Museum of Moscow*. I have read somewhere, a very different account of the above affair.

base is quadrangular, from which spring four carved and engraved pillars, supporting a fine canopy surmounted by a double-headed eagle, over which is a crown, and over the crown a cross. On the front of the base are four inscriptions, and on each of the sides there are four bas-reliefs, with numerous inscriptions. These it would be tedious to quote. The bas-reliefs are interesting historical representations of, 1st, A council of the sovereign of Russia, with the Boyars, about the undertaking of war against the Turks; 2d, The arrangement of the forces for the march; 3d, Their expedition to Thrace; 4th, Engagement under the walls of Constantinople; 5th, The captivity of all the Greeks by the Russians; 6th, The return of the Russians to their country with immense riches; 7th, Engagement of the Greeks with the Persians, and with the Sarrazins; 8th, Council of the sultan with his grandees, on the sending ambassadors to the sovereign of Russia with presents and a petition for peace; 9th, The sending ambassadors to Vladimir Monomach with royal decorations; 10th, The voyage of the ambassadors from Constantinople to Kief; 11th, The presentation of the ambassadors with their donations in Kief; 12th, The coronation of the Great Duke Vladimir Vsevolodovitch Monomach by the ambassador of the sultan, the metropolitan of Ephesus, Neophita.

2. The ivory state chair or throne, of Grecian workmanship, with engraved representations of men and women, wild beasts, birds, and plants; which was presented by the Grecian ambassador to Joann Vasilievitch III. at the celebration of his marriage with the Grecian princess Sophia, in the year 1473.

The state chair or throne of the Tsar Boris Phedorovitch Godunof, which was sent to him as a present by Abbas, the Shach of Persia, in the year 1605. It is profusely decked with pearls and precious stones.

4. The large state chair or throne of Michail Phedorovitch, which is covered with diamonds, turquoises, topazes, amethysts, &c. It is supposed that it was made by order of the Tsar.

All these thrones, in ancient times, were used at the coronation,

at great festivals, at grand processions of the clergy on the *Krasnaya Plostchad*, the *Lobnoye Mesto*, and the *Sovereign Tower*, and at the reception of ambassadors. Now they are placed for the sovereign only at the coronation in the cathedral of the Assumption, and in the *Granovitaya Palata*.

5. The throne of the Tsar Alexéi Michailovitch, presented to him in the name of the Armenian Company, by the Armenian, Zacharias Saradof, in the year 1660. It is very elegant, and, like the other thrones, gaudily decked with pearls and precious stones. Below a crown, which is supported on each side by one hand of an angel who holds a trumpet in the other, there is the following inscription:

"Potentissimo et Invictissimo Moscovitorum Imperatori Alexio, in terris feliciter regnanti, hic tronus, summa arte et industria fabrifactus, sit futuri in cœlis et perennis faustum felixque omen. Anno Domini 1659."

"To the most powerful and most invincible sovereign (emperor) of the Moscovites Alexi, happily reigning upon earth, may this throne, made with great art and industry, be an auspicious and happy omen of future and eternal felicity in heaven. A.D. 1659."

6. The throne of Joann Alexievitch, and Peter Alexievitch, was made at Hamburgh, of cast silver, and is gaudily ornamented with gilding, representations of wild beasts, birds, and plants, and by a couple of handsome pillars, each bearing a double-headed eagle. In this throne is a place for the Tsarévna Sophia Alexievna, who may be said to have reigned during the youth of the above-mentioned Tsars.

The bone or ivory throne of Ivan Vasilievitch. — The imperial throne is built as it were of three stages, and generally placed against the wall, and is overtopped by a canopy. It is covered with raspberry-coloured velvet, and is ornamented with gold lace, cords and tassels. On the four corners of the canopy are placed white and raspberry-coloured ostrich feathers. The front is adorned with the arms of Russia, with the *cordon* of the order of the holy apostle St. Andrew, and with the cipher of the reigning emperor. Upon this throne is placed, for the sovereign, a *state chair and table*, known by its old

name *stoyanéts*, also covered by raspberry-coloured velvet, ornamented by gold lace and fringes; and on which are placed the *imperial regalia*. For the coronation a moveable canopy is prepared, under which the sovereign makes his entry into the *Granontaya Palata*, from the cathedral of the Assumption. This canopy is covered with silver *glazetá*, with gold lace, fringes, and tassels. For supporting it are twelve silver standards, which, as well as the cords and the tassels, during the entry of the sovereign under the canopy, are carried by persons of rank, of the third and fourth classes.

The *Sviatŭi Barmi*, a gold shoulder ornament, worn by the ancient Tsars, and which was sent to Monomach in 1116, by the sultan; ancient government seals; the staff of the high marshal; the staff of the master of the ceremonies; the heralds' dresses, &c., are all pointed out by the guide.

The laws of Alexei Michailovitch, written on a parchment roll 355 arshins in length, in Slavonian. This roll was placed in a gilded silver box, covered by the imperial arms, by order of Catharine II.

The horn cup of the False Demetrius, and another of his wife, somewhat smaller.

The great gold tankard of Michail Phedorovitch, which is graduated in the interior, and I suppose would hold at least three quarts. It was filled with wine, &c., and the nobles of the days of yore used to boast of the greatest potation.

Memorials of Peter the Great. — A pair of enormous boots, funnel-shaped at the top; his immense tankard; his pocket-book; his portrait, which was worn by Prince Mentschikof; his crystal cup; some pieces of mechanism of his own execution, &c. in turning; a crystal cup with a ducat embedded in its substance, of the same year in which the sovereign himself blew the cup; a model of a ship, in silver gilt, which was sent from Holland to Peter I., &c.

Two (*kupki*) reservoirs of wine, of great height, made of silver and gilded, which were sent by Elizabeth Queen of England, to Joan Vassilievitch.

The coronation dresses of the empresses, — Catharine I.; Anna;

Elizabeth; Catharine II.; the present dowager empress Maria Phedorovna; and the present empress Elizabeth, with their high-heeled shoes.

Peter II.'s wardrobe.

Paul I.'s coronation dress; hat, coat &c.

The empress Anna's gold cup, weighing twenty-nine pounds.

Philarete's pastoral staff, as well as the staffs of many of the clergy.

Many of the sovereigns' staffs.

Fine collection of gold Swedish medals, presented by the late Count Osterman (who had been minister at the court of Sweden), in the year 1811.

The coronation dress of the present emperor, Alexander I., consisting of cocked hat, coarse green cloth coat with a single star upon it; boots of a prolonged conical figure, &c.

Armoury.—In the armoury are the *brancard*, a kind of low litter, on which Charles XII. of Sweden was placed on the field of battle at Pultova, after being wounded, has interest of a higher order, and carries the mind to a retrospective glance of the historical affairs of the times.*

Alexei Michaelovitch's coat of mail.

The *Serdolikoviya Krabiya Avgusta Kesara*: the cornelian box of Augustus Cæsar, which was presented to the ancient Tsars on their ascent to the throne†, will not fail to demand the regards of the curious, but particularly of the historian, who will take care not to be too easily credulous.

In glass presses, in the east end of the museum, are arranged the ceremonial dresses of the great dukes, the tsars, the emperors, and the empresses; among which are many of those of the late Empress Catharine II., and the draperies which have been used at the coronation of different sovereigns. The west end of the building forms a kind of armoury, in which are arranged a great variety of weapons and armour of ancient and modern times, as standards, pikes, bows

* Vide Levesque's Hist. of Russia, vol. iv. p. 372.

† Vide Karamzin's Hist. of Russia, vol. vi. p. 279.

and arrows, helmets, coats of mail, swords, sabres, muskets, pistols, daggers, and other curious and valuable arms, Caucasian, Mogolian, and of other Asiatic nations; as well as arms of the nations of Europe.

In an alcove in the east end of the museum, is a quantity of ancient plate and silver vessels, as well as gold vessels, properly arranged, many of them ornamented with figures in *basso*, and *alto-relief*; gold and silver lustres and chandeliers, and other presents made to the sovereigns by princes, towns, and foreign powers.

Peter the Great's small sword, with a case upon its scabbard, containing compasses, &c., and which he probably wore on board, while at sea; and his sword, which he wore in ordinary, as well as that he had in battle; also two saddle-cloths of two horses which are reported to have been led by Prince Mentschikof for his majesty. Peter I., seated with his crown on his head, before a goddess, said by our guide to be Religion, is represented on these saddle-cloths, hewing a block of stone, while some vessels are seen close by, emblematical of the foundation of Petersburgh.

The sword of Peter II. I saw no memorial of Peter III.

A pair of kettle-drums taken at the battle of Pultova. The Imperial arms were placed upon them by Catharine II.'s order.

Fine gilded and ornamented Turkish saddle, with enormous stirrups, sent as a present on the peace of 1775, and another similar saddle sent on the peace of 1792.

At the west end of the armoury, upon the wall, is suspended an abominable full length figure of Alexander I., the head surrounded by laurel; here is also preserved his coronation sword, adorned with antiques.

Pieces of mechanism; articles of furniture, remarkable on account of their riches, the variety of their materials, their elegance, or the perfection of their workmanship; horse-harness, trappings, and saddles, decked with silver and gold, are assembled in different apartments of the building. The model of the intended palace of the Kremle, by Bogdanof, is well worthy of a particular examination, and also that of the cathedral at the New Jerusalem.

When Raymond visited the museum, it was yet in the old palace of the Tsars; and he speaks of three chambers, which contain warriors, armed *de pied en cap*, the sceptres, and the crowns of the nations who submitted to Russia; of the compleat armour of St. Alexander Nevskii, and of Godunof, &c.; of which, excepting the crowns, I find no notice in my notes, but which, I believe, are to be seen in the Imperial museum.

The houses for the knights, or *Kavalerskiya Korpusa**, are three in number. They were erected previously to the arrival of the court at Moscow, in the year 1817, for the accommodation of the chevaliers attached to it. The southernmost building is of three stories and the other two buildings are four stories high. They are connected with each other by arched covered galleries, under which are entrances to the court-yard; and the southernmost communicates with the ancient palace of the Tsars, by a similar gallery.

When the foundation of these edifices was dug, it was difficult to guess why it was so deep and so wide, and why even at a great depth, numerous piles were forced into and buried in the earth. But it is said, that the foundation of these edifices is in artificial ground, and that such heavy buildings demand such a security. An immense concourse of people were employed at the erection of the *Kavalerskiya Korpusa*, which were reared with surprising rapidity. Externally, they are perfectly plain structures; internally, they are fitted up in different styles, according to their object, and the rank of the individuals who live in them.

The Arsenal, in Russ called *Arsenál*†, is a large handsome edifice, stretching from the gate of St. Nicholas to the gate of the Trinity, the grand *façade* of which forms the north-west boundary of the Imperial *plostchad*. It consists of two lofty stories in height, and has two fronts. The great front opposes the senate-house, and its centre is perforated by a grand vaulted and noble entrance, adorned with Ionic columns, and otherwise ornamented, faced with the Im-

* Plan No. 20. † Plan No. 21.

perial arms, and with the cypher (A.) and the date 1801. The small front, with a plain but elegant gate, forms the south end of the building.

The arsenal has often been called a Gothic building, though it has no really Gothic appearance, and even the windows have round tops. It is reported, that the late well known Italian architect, Quaringhi, a man of much taste and genius, admired the arsenal exceedingly, and declared that he envied the architect who built it, more than any man he knew.

The arsenal is a building of enormous strength; the outer walls are above *six feet* thick, and the inner walls are proportionably strong, all supported upon arches both in the under and upper story. It was erected, or at least the greatest part of it, in the year 1702, during the reign of Peter the Great; and it would appear from an inscription of the numerals 1736 over the gate, that it was augmented, renewed, or repaired in the latter year. It was afterwards burnt, begun to be repaired during the reign of the Emperor Paul, and finished the second year after his present majesty's ascent to the throne; hence the cypher (A.) and the date 1801, over its chief entrance. It was blown up by the French in the year 1812. The whole edifice was unroofed, the walls every where shaken and rent, or overturned. The interior was almost completely destroyed. In the year 1817, the small west front, and a part of the grand front, were renewed, and, no doubt, in time the whole will be rebuilt and finished. Even at present, partly in ruins, it is a fine object, and is surrounded by the ensigns of victory, the enemy's cannon.

It is now, as it were, defended by the very guns intended for its destruction, and the annihilation of the Russian empire.

Cannon surrounding the Arsenal. — Around the Arsenal is a fine sight: nearly 900 of the enemy's cannon and howitzers, dismounted, placed upon wooden frames, surrounded by a low balustrade, and furnished with tablets, indicating to the stranger or the curious, the situation and number which once belonged to each of the different powers leagued with France at the invasion of Russia, and now dis-

played in the Kremle, with the great guns of Moscow, bombs and balls, amidst tranquillity and peace.

The potentates who accompanied the *then Imperial Buonaparte* to Moscow, have left a handsome memorial of their visit to the ancient metropolis. Their names indelibly inscribed on their cannon, are viewed with a curious association of ideas, and remain as faithful vouchers of the history of a most awful and memorable epoch.

For the advantage of the foreigner who does not comprehend Russ, we here insert the following table.

TABLE

Of the Pieces of Ordnance, arranged in rows about the Arsenal, which were taken from the Enemy in the last War.

Foreign brass pieces of Ordnance.	HOWITZERS.			CANNONS.					TOTAL.
	lbs. 28	lbs. 25	lbs. 20	lbs. 12	lbs. 6	lbs. 4	lbs. 3	lbs. 2	
French	19	89	5	64	233	78	—	—	488
Austrian	—	25	3	11	76	—	73	—	188
Neapolitan	—	9	—	—	31	—	—	—	40
Bavarian	—	13	—	—	21	—	—	—	34
Westphalian	—	—	—	—	1	—	—	—	1
Saxonian	—	—	—	—	4	8	—	—	12
Hanoverian	—	—	—	—	1	—	—	—	1
Italian	—	14	—	10	31	—	15	—	70
Wurtembergian	—	—	—	1	4	—	—	—	5
Spanish	—	—	—	—	—	8	—	—	8
Polish	—	—	—	—	1	—	2	2	5
Dutch	—	—	—	—	—	—	22	—	22
TOTAL.	19	150	8	86	403	94	112	2	874

Before the visit of the King and the Crown Prince of Prussia to Moscow, in the summer of the year 1818, in the second line of the above table stood the number of Prussian guns taken likewise during the last memorable campaign. Some say these guns were returned

to the king of Prussia, but I believe without truth. The word *Prussian* was erased, though written in the Russian language, that the king and the crown prince, as well as their suites, during their promenades in the Kremle, might not have their feelings awakened to disagreeable remembrances. The number of Austrian and Prussian guns were then added together, and the whole, I believe, put down in the table as *Austrian*.

Near the gate of the Trinity are arranged the French cannon and howitzers; before the south front, the Austrian, Prussian, Italian, Spanish, &c.

The great guns of Moscow, arranged around the Kremle, are eight in number. They are numbered one, two, three, &c., beginning at the gate of the Trinity, and proceeding to the gate of St. Nicholas, for the facility of description. These guns were formerly arranged opposite the Chudof monastery, under a low arched building, which was some years ago demolished. For the sake of brevity I have formed the following table.

No.	Name and Description.	Pounds.	Year when cast.	Weight. Poods.	Weight. Pounds.
1	Turkish gun	30	1619	265	5
2	Troilus, Russian gun	48	1685	402	15
3	Swedish gun	24	——	288	10
4	Russian gun	40	1686	351	—
5	Aspide, Russian gun	45	1590	370	—
6	Drobovik, ditto	120	1586	2400	—
7	Yedinorog, ditto	66	1662	779	—
8	Troilus, ditto	52	1590	430	—
	Collective weight of these guns or 185,001¼ English Pounds.			5285	30

The *Drobovik*, or great gun of Moscow, as it is generally called, is a great curiosity, and of enormous size. It is placed on the south side of the grand entrance of the arsenal. Its length is above sixteen feet, and the diameter of its calibre is nearly three feet. Its

exterior is well finished, and is ornamented. It is laughingly told, that in this gigantic cannon an addition was made to the human race. The offspring must, indeed, have been the *son of a gun.*

On the great gun we find this inscription:—"By the orthodox and Christian Tsar and Great Duke, Phedor Ivanovitch, Gosudar and Autocrat of all Russia, in the time of the most pious and Christian Tsaritsa and Great Duchess Irina, this cannon was cast in the distinguished capital, Moscow, in the year 7094 (1586), in the third year of his reign, by the ordnance founder, Andrei Chochof: its weight is 2400 poods."

The Yedinorog is the supporter of the north side of the grand gate of the arsenal. It is an enormously long gun; its length measuring above twenty feet; but in respect of calibre, it is a small gun when compared to the Drobovik. On it is this inscription:—"By the grace of God, by order of the Autocratic great Gosudar, Tsar and Great Duke Alexei Michaelovitch, Autocrat of all Great, Little, and White Russia, in the 25th year of his very *pious and godly-protected* domination of the kingdom, in the famous and distinguished capital, Moscow, in the year 7170 (1662), this cannon was founded, weighing 779 poods, by the ordnance founder, Martinian Osipof."

On the other guns are also inscriptions, the substance of which is contained in the above table which we have given. The inscriptions on the Turkish and Swedish guns I had no opportunity of copying, a special permission being requisite for that purpose; and, indeed, had difficulty in copying much of the above.

The Alarm Bell, the *Vetchevoi Kolokole*, or the *Nabatnii Kolokole.*—*Vetche* signifies a popular assembly, and the bell which called it was called *Vetchevoi. Nabát* signifies *Tocsin*, or alarm bell. The *nabátnii kolokole* is of equal import. In the Russian villages they still say, "*Nabát beyut*," *i. e.* the tocsin sounds, or the alarm bell rings.

The famous *vetchevoi bell* had often been used as the signal of popular assembly in Novgorod, till that town was finally seized and conquered by Ivan Vasilievitch, in the year 1477. "One circum-

stance," says Coxe, "recorded by historians as a proof of the unconditional subjection of the town, was the removal of an *enormous bell from Novogorod* to Moscow, denominated by the inhabitants *eternal*, and revered as the palladium of their liberty, and the symbol of their privileges. It was suspended in the market-place; its sacred sound drew the people instantly from the most remote parts, and tolled the signal of foreign danger, or intestine tumult. The great duke peremptorily demanded this object of public veneration, which he called "*The larum of sedition;*" and the inhabitants considered its surrender as the sure prelude of departing liberty." * Coxe must have been deceived, or rather, some one from whom he copied, in the translation of the word *vetchnoi*, eternal, instead of *vetchvoi*, of or belonging to a tumultuous assembly, owing to the similarity of the sounds, for this bell never had the epithet *eternal* applied to it. It is reckoned but a very small bell in Russia. Its character, not its size, renders it an object worthy of investigation.

After this bell was removed to Moscow, it was suspended in a tower before the Kremle, and was only employed to call the people to prayer. †

The *vetchevoi kolokole* long hung in the small royal tower adjoining to the *Spaskiya Vorotŭi*, but having been employed to assemble a *vetche* when the archbishop Ambrosius was murdered, the empress Catharine II. ordered its tongue to be taken out, as the highest mark of her displeasure and disapprobation; and it has lain mute ever since that awful and barbarous action. This famous bell now stands in the court-yard, behind the arsenal, in perfect tranquillity, and it is to be hoped that it will never again be employed for any such diabolical purposes.

From the following Slavonian inscription around this bell, it seems to have been re-cast. "1714 year, July 30th, this bell was cast from the old *nabatnŭi kolokole*, or alarm-bell, for the Spaskiya Vorotŭi of the Kremle town. Its weight is 108 poods."

* Coxe's Travels, vol. ii. p. 241. † Levesque's Hist. de Russie, vol. ii. p. 337.

The history of this bell is connected with many important events in Russian history, and it therefore well merits minute attention. I shall have occasion to notice it hereafter.

The Directing Senate, is called in Russ, *Pravitelstvuyustchi Senat.** The Senate-house is a fine large massy edifice, which was erected during the reign of Catharine II. after a plan of the late Russian architect, Kozakof. It was opened in the year 1782. It is a triangular brick edifice, of three stories in height, over a high stone basement. The grand façade opposite to the arsenal, has a very imposing appearance, equally from its size, and the simple beauty of its architecture. Each side of the grand arched entrance is adorned by two columns of the Doric order, surmounted by Justice and the Imperial arms, beside a crowd of figures in bas-relief; and over the roof rests a central cupola. The other two sides of this triangular edifice are nearly the same as the front façade, but have smaller entrances. From the centre of the roof, where they join, and opposite the grand entrance, rises a dome of great magnitude, which may be ascended by a small flat stair, and which is crowned by a kind of small tower, surrounded by a balustrade, on which we observe, in large gilt letters, the word *Zakon*, blazoning to the north and south, the east and west, and thus, as it were, proclaiming that here is the seat of *law, and may justice be ever in her train*, so that its protecting blessings may fall on all the inhabitants of this mighty empire!

In the interior we see the circular council-room, which is 96 feet in diameter, and occupies the whole height of the edifice from the casement, and to which the grand dome already mentioned belongs. It is surrounded by twenty Corinthian columns, has two opposite recesses adorned by square projecting pillars of the same order, and has a gallery above the second story. This hall is besides ornamented by statues, the Imperial arms, and bas-reliefs of all the governments of the Russian empire, and also of historical and biblical

* Plan, No. 22.

scenes. According to Raymond, these decorations are not in very good taste.* To me, most of them seemed very appropriate. I was sorry to observe, that this elegant hall had become the abode of pigeons, who were not sparing in defiling its interior. It is seldom or never used for its originally destined purpose.

Although this edifice generally passes under the name of the Senate-house, yet it contains a number of other tribunals and public offices.

1st. Here are only the 6th, 7th, and 8th divisions of the senate; the other five divisions are at St. Petersburgh. The senate, it is well known, is the highest tribunal in the empire. From its decisions, an appeal can be made alone to the sovereign, assisted with his privy-council.

2d. The Heraldry.

3d. The depositary of the government archives.

4th. The department which takes charge of *patrimonial property*, called *Votchinoi Departament*.

5th. The depositary of the archives of the senate.

6th. The College Revision Department, called *Revisionni Kollegii Departament*.

7th. The office which takes charge of the forests of the crown, called *Berch Kantora*.

8th. The Expedition of the Kremle, called *Kremlevskiya Expeditsiya*, in which are preserved plates and plans of all the government buildings, as the palaces, senate-house, arsenal, Galitzin's and Sheremetef's hospitals, and of private houses, &c. Here are all plans for government buildings examined, and all contracts for their execution arranged.

9th. The Commisariat Department, called *Provisiantskoya Depo*.

10th. The *Ostatotchnoya Kaznatcheistva*.

* Raymond's Tableau Hist. Géograph. Militaire et Morale de l'Empire de Russie, vol. ii. p. 280.

11th. The *Kammer-Kollejskaya Expeditsiya.*

12th. The chancery of all affairs connected with land-surveying, called *Mejevaya Kantselaria.*

The Chudof monastery, in Russ *Chudof Monastir* *, adjoins the Voznesenskoi nunnery, the Ivanovskaya belfry, the church of the twelve Apostles, and the Senate-house.

Its interior consists of an oblong square, with another square at its east end. The boundaries of these squares are formed by the old residence of the metropolitan, now the palace of the Grand Duke, Nikolai Pavlovitch, the church of St. Alexei, a range of houses for the clergy, attached to the cathedrals of the Assumption and Annunciation of the Virgin Mary, and of the archangel Michael, the dwellings of the monks and people attached to the monastery. The courts are spacious, and have a pleasant appearance, which has been enlivened by a circular garden behind the grand duke's palace. Externally, this monastery has a very irregular and ordinary aspect. The monks have here an enviable dwelling. In the very centre of Moscow they enjoy the tranquillity of the country, and breathe a fine pure air all the year round, except when in hot days of summer, the Kremle is enveloped in dust.

The Chudof monastery is of the first class. It contains thirty monks, besides the clergy above mentioned. There is a cathedral church, which was built at the same time with the monastery, by St. Alexei the metropolitan, during the reign of the Great Duke Dmitrii Ivannovitch, in the year 1365. On account of its being in a falling state, it was demolished in 1501, and rebuilt and consecrated in the year 1504, by Simeon the metropolitan. In the year 1744 this monastery was ordered to become the seat of the archbishop of Moscow.

The church dedicated to the miracles of St. Michael, from which the monastery has taken its name, from the Russian *Chuda Archistratiga Michaila*, stands in the court. It is a small church, two

* Plan, No. 23.

stories high, surmounted by a single central gilt dome. On its front is an image of the archangel St. Michael, and some other paintings.

The other churches at this monastery are dedicated, 1st. To the Annunciation of the Virgin Mary. 2d. To all Saints. 3d. To the Apostle Andrew the First-called. 4th. To St. Peter and St. Paul, in the rooms of the archbishop. 5th. To Alexei the metropolitan, one of the Moscow saints. This church was founded by the archimandrite of the Chudof monastery, Henadii. It was rebuilt in the year 1680. 6th. To the elevation of the cross, where is the hospital. 7th. To Constantine and Helen.

The church of St. Alexei stands between the two entrances of the monastery, and faces the *Ivanovskaya plostchad.* It is two stories high, and its roof is covered by a crowd of small gilt domes. The portico is supported by two small columns of the Ionic order on each side, and is surmounted by two Gothic turrets. Against the wall, under this portico, there is a representation of the Holy Trinity in unity, to which, on festivals, thousands pay homage. It is one of those optical deceptions which appear wonderful to the ignorant, amuse the half-informed, and scarcely even move the curiosity of the philosopher. When you regard this picture from the right side, the visage of an old man, and when from the left side, that of a young man, is visible, and when in front, you see the picture of a dove, thus representing the Father, Son, and Holy Ghost.

Having entered the passage, a cut, or engraved representation of Christ upon the cross, with the two robbers, surrounded by a crowd of spectators, many of whom are on horseback, first attracts our attention. After ascending the stair, we come to the iron-floored, dark gloomy church, near the middle of which, in an elevated brass coffin, are contained the *Mostchi,* or *uncorrupted relics* of St. Alexei, whose history demands notice.

Alexei, the miracle-worker of Moscow and of all Russia, was descended from the family of the Boyars Plestcheof, and was born during the reign of Daniel Alexandrovitch, in the year 1292; and having passed twenty years at Moscow in the Boghoyevlenskoi mo-

nastery, in the situation of a monk, he was taken into the house of the archbishop, for the administration of spiritual affairs, which he conducted above twelve years: he was then placed as bishop in Vladimir, where he passed four years of his life. At the election of the Great Duke Simeon, and of the metropolitan Pheognost, he was made metropolitan of Kief and of all Russia, by the patriarch of Constantinople, Philothei, and after twenty-four years of his pastoral care, and in the eighty-fifth year of his life, he died in the year 1378, during the time of the Great Duke Ivan Ivanovitch. He was buried in the Chudof monastery in Moscow *: but, as would appear from the following quotation, the place where his ashes were laid was not very remarkable, and had been forgotten, for "on the 20th May is commemorated the *obreteniye*, or discovery of the *mostchi* or *uncorrupted relics* of this saint, which happened in the year 1439, during the reign of the Great Duke Vasilii Vasilievitch." †

"For a long time," says Karamzin, "the *mostchi* of Alexei the metropolitan, according to the account of the annalists, cured the sick; but in the year 1519, they were confirmed by a holy ceremony in the fame of miracle-working. The metropolitan, Varlaam, informed the sovereign that many blind persons having embraced the tomb of Alexei with fervour, recovered their sight. All the clergy, and an innumerable crowd of people, assembled at the sound of the bells. The miracles were manifested with their proofs. They chaunted Te Deum over the tomb: the Great Duke (Vasilii Ivannovitch) covered with tears of affliction, first bowed to it, and praised the mercy of heaven, which in the days of his reign had opened the second fountain of divine grace and of salvation for Moscow. They celebrated this day splendidly, and Saint Alexei, in the public opinion, stood in the same rank with the ancient Moscow saint, the metropolitan Peter." ‡

Ever since the above date, Alexei's fame has increased, and his

* Khristions. Mesiastos, p. 26. † Idem. p. 76.

‡ Karamzin's Hist. of Russ. vol. vii. p. 185. 1st edit.; p. 189. 2d edit.

memory has been held in the highest reverence. On the name's-day of St. Alexei, immense numbers flock to this church to pay their devotions near his relics. Being at this festival in 1819, in one of the small chapels, I observed a dark opening, like a cave, with a low arched door, to which numbers approached, as I thought, to their devotions, and again soon retired. Curiosity led me forward to the door; perceiving nothing but *darkness visible*, I began to advance, when suddenly a hoarse hollow voice exclaimed, "What do you want?" I retreated somewhat disconcerted to a little distance. An old woman advanced to the door and asked for something; when an old grey-headed man approached from the recess and gave her a glass full of hydromel, for which she paid, and he again withdrew into his dark abode.

In the *trapeza* of the church of St. Alexei, and on the centre of the ceiling, there is a representation of the Trinity, — an old man with a mace in his left hand; Christ with the cross; and over them a dove, with nearly circular irradiations.

In the Chudof monastery are interred some members of the most noble families of Russia, — Trubetskiis, Kurakins, Khavanskiis, Obolenskiis, &c.; over whose tombs are very curious and interesting epitaphs.

I shall only further remark that the Chudof monastery is known in Russian history as the place wherein the Tsar Vasilii Shuiskii was confined, A. D. 1610, after his deposition, and from whence he was taken into Poland. *

The house formerly of his eminence the metropolitan of Moscow, now the palace of the Great Duke Nicholai Pavlovitch, is two stories high, with two fronts, one to the south and the other to the west; the rounded juncture of which is ornamented with Doric columns, and surmounted by a dome. It is intended to plant trees around this palace, and in drawings which we have seen it is generally so represented.

* Vide Coxe's Travels, vol. ii. p. 11.

This building was erected in the reign of the empress Catharine II. as the residence of the late metropolitan Platon. The late archbishop Augustin never occupied this dwelling; he resided at the *Troitskoye Podverge* till his death.

Before the arrival of the court at Moscow in 1817, this palace was richly and elegantly fitted up for the accommodation of the Great Duke Nikolai Pavlovitch and his spouse, the Great Duchess; and here the young prince, Alexander Nikolaiovitch, first saw the light in 1818.

The Voznesenskoi Nunnery, in Russ called *Voznesenskoi Devitchei Monastir*†, except for one of its churches, is not a very conspicuous object. It receives the appellation *Voznesenskoi*, of or belonging to the ascension, because among others here is a cathedral church dedicated to the ascension of our Lord. The Voznesenskoi nunnery is situated immediately west of the *Spaskiya Vorotui*. A newly-built Gothic church will immediately point out this nunnery to the stranger, of which it forms the south boundary. The rest of the churches, the habitations of the nuns, and the necessary offices, are all behind this church. The whole buildings consist of a square, in the centre of which, surrounded by trees, stands the church of the Ascension. This church is built after the same style as the cathedral of the Assumption, only the domes are not gilt, but covered with tin. Over the entrance of the church is a painting of the Ascension. The buildings, containing the apartments of the nuns, are two stories high, and on a level with the top of the ground story passes a long corridor. These chambers have small windows facing the court, but no back windows. It is curious enough, that the nuns' apartments are adjoining to a similar range of dwellings for the monks in the Chudof monastery. But between the nunnery and monastery there is no communication, not even a window opposed between their habitations. From the sombre appearance of the Voznesenskoi nunnery, while in the centre

* Plan, No. 24.

of Moscow, you might suppose yourself at the distance of a thousand versts from the capital, were it not for the continual thundering of equipages passing and repassing by the Gate of our Saviour. This nunnery is reckoned of the first class. It contains thirty nuns.

The Voznesenskoi nunnery was built by order, and at the expense of the orthodox Great Duchess Evdokia, among the nuns of Evphrosiniya, in the year 1329, at the death of her spouse the Great Duke Dmitrii Joannovitch Donskoi. It was re-built by order of the emperor Peter the Great, in the year 1721. The cathedral church, from which the monastery now takes its name, was founded in the year 1407. In it lies the body of the foundress of the nunnery, as well as the mortal remains of many of the *Tsaritsas* or wives of the Tsars, Great Duchesses, and *Tsarévnas* or daughters of the Tsars, and other female descendants of the royal race, of which I shall here present a chronological table, as an authentic document of reference:

	Died.
1. Of the orthodox Great Duchess Evdokiya Dmetrievna, among the nuns of Ephrosiniya, wife of the Great Duke Dmitrii Joannovitch Donskoi, and the foundress of the Voznesenskoi nunnery - - - -	1407
2. Of the Great Duchess and Nun Sophiya Vitovtovna, wife of the Great Duke Vasilii Dmitrievitch Donskoi -	——
3. Of the Great Duchess Mariya Donska, among the nuns of Martha, wife of the Great Duke Vasilii Vasilievitch the Blind - - - - - -	1462
4. Of the Great Duchess Mariya Tverska, first wife of the Great Duke Ivan Vasilievitch - - -	——
5. Of the Great Duchess Sophiya Phominisha Paleologova, second wife of the Great Duke Ivan Vasilievitch -	——
6. Of the Great Duchess Elena Vasilievna, wife of the Great Duke Vasilii Ivanovitch - - -	1538
7. Of the Tsaritsa Anastasia Romanovna, first wife of the Tsar Ivan Vasilievitch - - - -	1563

	Died.
8. Of the Tsaritsa Mariya Temryukovna Cherkaska, second wife of the Tsar Ivan Vasilievitch - -	1568
9. Of the Tsaritsa Martha Vasilievna Sobakina, third wife of the Tsar Ivan Vasilievitch - - - -	——
10. Of the Tsaritsa Mariya Pheodorovna, among the nuns of Marpha, fifth wife of the Tsar Ivan Vasilievitch -	1492
11. Of the Great Tsaritsa, or Nun Jyulianya, mother of the Tsaritsa Anastasia Romanovna - - - -	——
12. Of the Tsaritsa Paraskovya Michaelovna Solova, daughter-in-law of the Tsar Ivan Vasilievitch - -	——
13. Of the Tsarévna Pheodosya Phedorovna, daughter of the Tsar Phedor Ivanovitch - - - -	——
14. Of the Tsarévna Mariya Ivanovna, daughter of the Tsar Ivan Vasilievitch - - - - - -	——
15. Of the Tsaritsa Mariya Vladimirovna Dolgoruka, first wife of the Tsar Michail Phedorovitch - -	1622
16. Of the Tsarévna Pelagiya Michaelovna, daughter of the Tsar Michail Phedorovitch - - - - -	1629
17. Of the Tsarévna Marpha Michailovna, daughter of the Tsar Michail Phedorovitch - - -	1632
18. Of the Tsarévna Sophiya Michailovna, daughter of the Tsar Michail Phedorovitch - - - -	1636
19. Of the Tsarévna Evdokiya Michailovna, daughter of the Tsar Michail Phedorovitch - - - -	1637
20. Of the Tsaritsa Evdokiya Lyukianovna, second wife of the Tsar Michail Phedorovitch - - -	1645
21. Of the Tsarévna Anna Alexievna, daughter of the Tsar Alexei Michailovitch - - - -	1659
22. Of the Tsaritsa Mariya Ilinitchna, first wife of the Tsar Alexei Michailovitch - - - -	1669
23. Of the Tsarévna Evdokiya Alexievna, daughter of the Tsar Alexei Michailovitch - - - -	1669
24. Of the Tsarévna Phedorova Alexievna, daughter of the Tsar Alexei Michailovitch - - - -	1678

Died.

25. Of the Tsaritsa Irina Michailovna Godunova, as a nun, called Alexandra, wife of the Tsar Phedor Ivanovitch 1579
26. Of the Tsaritsa Agaphiya Simenovna, wife of the Tsar Phedor Alexievitch - - - - 1681
27. Of the Tsarévna Pheodosiya Ivanovna, daughter of the Tsar Ivan Alexievitch - - - - 1691
28. Of the Tsarévna Mariya Ivanovna, daughter of the Tsar Ivan Alexievitch - - - - - 1692
29. Of the Tsarévna Anna Michailovna, among the nuns of Aphisiya, daughter of the Tsar Michail Phedorovitch 1693
30. Of the Tsarévna Tatiana Michailovna, daughter of the Tsar Michail Phedorovitch - - - 1706
31. Of the Tsaritsa Natalya Kirilovna, second wife of the Tsar Alexei Michailovitch - - - 1712
32. Of the Tsarévna Ekaterina Alexievna, daughter of the Tsar Alexei Michailovitch - - - 1719
33. Of the Great Duchess Natalya Alexievna, sister of the Emperor Peter II. - - - - - 1728
34. Of the Tsarévna Paraskovya Joannovna, daughter of the Tsar Ivan Alexievitch, sister of the empress Anna Ivanovna - - - - - 1731
35. Evdokia Phedorovna, among the nuns of Helen, first wife of Peter the Great - - - - 1717
36. Mariya Petrovna, wife of the Tsar Vasilii Ivanovitch Shuiskii - - - - - - 1626
37. Anna Vasilievna, daughter of the Tsar Vasilii Ivanovitch ——

Here are also interred a number of members of the Soltikof family.*

Besides the cathedral church of the Ascension, there is a number of other churches and chapels at the Voznesenskoi nunnery: viz. —

1st. The church dedicated to the great female martyr, Catharine. This church was consecrated by the patriarch Joakim in the year

* Putyevod. part i. p. 260.

1686. In the year 1811 it was rebuilt, and was reckoned to be, its exterior at least, superbly finished. In the year 1812, a number of ovens were erected by the French in this church, which served as a general bake-house for part of the army; in consequence, the church was much injured. It is now completely repaired outwardly. The interior, I believe, will soon be finished in a handsome manner. Catharine's church is a very neat and elegant edifice in the Gothic style, over which rises a fine large central dome, surmounted by a handsome massy gilt cross. This building, however, is overloaded with frippery work, and trifling ornaments.

2d. Chapel dedicated to the "Joy of all the Afflicted."

3d. Chapel of the holy and famous great martyr, conqueror, and miracle-worker, George.

4th. Church dedicated to the Mother of God, of Kazan, built agreeably to an ukaz of the Holy Directing Synod, by the nun, Princess Ann Boriatinska, in the year 1729.

5th. Chapel dedicated to the Assumption of the Virgin Mary, &c. &c.

The Kitai-Górod. — The second grand division of Moscow is called the Kitai-Górod, the origin of which appellation is involved in obscurity, but by most etymologists and historians is supposed to be a Tartar word, and to imply Chinese town.

According to others, Kitai is a Tartar appellation, and signifies *middle-town*, because the Kitai-Górod lies in the middle, between the Kremle and the Beloi-Górod.

It appears singular that the origin of the name of this division should not be certainly known, as not four centuries have passed since the foundation and nomination of the Kitai-Gorod in the year 1538.

Upon what authority Voltaire, in his history of Peter the Great, calls the Kitai-Gorod "La partie appellée la ville chinoise, ou les raretés de la Chine s'etaillent," we are not informed. "But it may be remarked," says Coxe, "that this division of Moscow bore its present appellation long before any connection was opened between

the Russians and Chinese; and the best historians of this country, without pretending to ascertain its original signification, suppose the word *Cathay*, or *Khitai*, to have been introduced by the Tartars when they had possession of Moscow: in proof of this conjecture it is alleged, that there is in the Ukraine a town called Khitaigorod, and another of the same name in Podolia, both which countries, though entirely unknown to the Chinese, have been either over-run, or inhabited by Tartars."

Others report, that this town was called Kitai, from the Tartar language. Many persons of rank among the Tartars were called Kitai; for example, Andrei Bogliolyubskii, in his infancy was named Kitai. Some derive it from a name given to a son of the Great Duke George Vladimirovitch in his early years. *

That Kitai-Gorod signifies Chinese Town, seems very probable; since China is called Kitai in Russ, and the adjective *Kitaiskii, -aya, -oye*, signifies of or belonging to China; thus the Russians say

Kitaiskiya Chernelüi, (plural) China Ink.

Kitaiskii Bizari, (plural) Chinese Beads.

Kitaika means a kind of *home nankin*, and perhaps has received its name from its imitation of *Chinese* nankin.

Ivan Vasilievitch IV., the great duke, finding the Kremle crowded by the great number of people of Moscow, and insufficient for its defence in case of an invasion by the enemy, wished to enclose the capital by a new thick wall. Helen (the regent) fulfilled his design, and in the year 1534 they began to dig a deep ditch from the Neglinnaya around the quarters (where were all the merchants' shops, and the markets), to the Moscow river, through the Troitskaya *Plostchad*, the place for determining duels, or rather combats, and the Vasiliovskoi meadow. The servants of the court, of the metropolitan, of the Boyars, and all the inhabitants without exception,

* Vide Scherbatof's Hist. Karamzin's History of Russia, vol. viii. p. 40. and 41. Levesque, vol. viii. p. 185. Coxe's Travels, vol. i. p. 394. Putyevod. Moskvüi, part ii. p. 3.

except persons of rank, or distinguished citizens, were employed, and in June it was finished. In the following year, on the 16th May, after a holy procession, and Te Deum being chaunted by the metropolitan, Petrok, surnamed The Little, a stone wall and four towers were erected around the ditch, with the *Stretenskiya*, now the *Nikolskiya Vorotŭi*; the *Troitskiya*, now the *Ilinskiya Vorotŭi*; the *Vsesviatskiya*, now the *Varvarskiya Vorotŭi*, and the *Kozmodemyenskiya Vorotŭi*, upon the great street, which probably means the present *Troitskiya Vorotŭi*, or Trinity Gates. The walls of the Kitai-Górod seem to have been finished about the year 1538.*

The Kitai-Górod is much larger than the Kremle, and forms a kind of oblong square, with one side shorter than the other, or rather a rhomboid, as may be seen by viewing the plan; all the sides of which are flanked by walls, which are furnished with battlements and embrasures, towers, or bastions, and gates. On the west, the high Kremle wall limited the Kitai-Górod. On the east it is bounded by a wall running from the Moscow river nearly to the Neglinnaya. On the south runs a wall along the course of the Moscow river, and another wall passes from the Voskresenskiya, or Resurrection Gates, along the course of the now concealed Neglinnaya, to meet the east and west boundaries, and complete the rhomboid.

The walls of the Kitai-Górod are not so high as those of the Kremle, and though they have a general resemblance to the latter, yet differ in many respects. Besides the difference in height, their battlements are much broader, and each is penetrated by a central Gothic opening, or embrasure, with a small similar opening on each side, and the general embrasures are wider. The wall of the Kitai-Górod is about 15, 16, or 17 feet thick, and is furnished, like the Kremle walls, with an elevated broad rampart. Some of the towers have larger bases than those of the Kremle, particularly the fine singular tower near the gates of St. Nicholas. The round towers, or bastions, are like small forts, project from the wall, and, except that at the Varvarskiya gates, terminate abruptly. From the centre

* Vide Karamzin, vol. viii. p. 404. Levesque's Histoire de Russie, vol. ii. p. 390.

of the tower, at these gates, rises a small green hexagonal pyramid. The square towers are also furnished with battlements and embrasures, and are perforated by numerous openings slanting downwards from the ramparts, through which showers of arrows could be poured upon a besieging enemy on their near approach to the walls. The Kitai-Gorod wall is adorned by twelve towers and bastions *, and has five gates. The walls were surrounded by a high earthen rampart and ditch, the remains of which are still seen at the east wall, but they are filling it up. The communication between the Kremle and the Kitai-Górod is maintained by the gates of our Saviour, No. 25, and by the gates of St. Nicholas, No. 26. The Kitai-Gorod communicates with the Beloi-Gorod by means of four gates, viz. the *Voskresenskiya*, No. 79; the *Nikolskiya*, No. 80; the *Ilinskiya*, No. 81; and the *Varvarskiya Vorotŭi*, No. 82; and with the *Zemlianoi-Gorod* by the *Moskvoretskiya Vorotŭi*, No. 83, now broken down, though the name be retained. Like the gates of the Kremle, those of the Kitai-Gorod have images over them, or near them, and generally on both sides, to which the same homage is paid.

At the north end of the *Krasnaya plostchad*, are the fine handsome double gates of the Resurrection, with a couple of elegant white-washed towers, terminated by green painted pyramids, supporting the gilt arms of Russia. The *Voskrenskiya Vorotŭi*, or gates of the Resurrection, received that appellation, I suppose, in consequence of an image of the *Voskreseniye*, or Resurrection of Christ, having been placed over them.

All the edifices in the Kitai-Gorod are called *Kamenniye doma*, or stone houses, though built of brick. The basement of many is faced with the white stone of Moscow. All are stuccoed, and washed white, yellow, blue, brown, and red, and have red, green, blue, and black painted iron roofs.

In the Kitai-Gorod are four principal streets: — The *Nikolskaya Ulitsa*, or Nicholas-street, running from the *gates of St. Nicholas* of

* Two of them, however, have been demolished.

the *Kremle*, to the *gates of the same name* of the *Kitai-Gorod;* and the *Ilinskaya Ulitsa*, or street running from the gates of our Saviour to the Ilinskiya gates, are remarkable in Moscow on account of having numbers of houses quite contiguous; though, I believe, there is not in any part of Moscow a dozen of houses in one place, which have no intervals between them, not excepting even these two streets. How different then is Moscow from St. Petersburgh, or from the other capitals of Europe! Without doubt, the Kitai-Gorod is the most European part of the city, except for the immense ranges of shops in the eastern style; for, as we have said, the Kremle is unique; it is neither European nor Asiatic; and the other divisions of Moscow, though they are European in point of structure, are Asiatic in their distribution.

The other two chief streets are the *Varvarka*, a street of no great appearance, and the *Moskvaretskaya*, a street, or rather a road between the south wall of the Kitai-Gorod, and the balustrades of the Moskva river.

By casting the eye over the plan, and its description, most of the public edifices and objects in this division of the city may be seen. Our limits will only permit us to notice the most distinguished and interesting of them.

The Beautiful Place, Krasnaya Plostchad. *— The Krasnaya Plostchad, or Beautiful Place, is a large oblong square, bounded on the west by the east wall of the Kremle, and the adjoining boulevard; on the east by the grand façade of the *bargaining-shops;* on the north by the double gates of the Resurrection, or *Voskresenskiya Vorotŭi;* with the adjoining building on each side for tribunals and offices, and by the *Kazanskoi Sobore*, or cathedral; on the south by the Pokrovskoi cathedral, and the *Lobnoye Mesto.*

The greatest length of the *Krasnaya Plostchad*, from the Voskresenskiya gates to the centre of the *Lobnoye Mesto*, measures 180 sajins, or 1260 feet, and the greatest breadth opposite the central

Lavrôf delt

Edwd Finden sculpt

North-half of the Beautiful Place.

London, Published by Thomas Cadell, Strand, Novr 1823

façade of the shops, to the walls of the Kremle, is 26 sajins, or 434 feet.

At present, the appellation "*la Belle Place* *," or the *Beautiful Place*, is no misnomer. The *Krasnaya Plostchad*, indeed, is one of the largest, finest, and most singular squares, or *places* in Europe, or in the world.

Nearly in the middle of this square, stands the monument of Minin and Pojarskii, in a most appropriate situation, and a great ornament to the *Krasnaya Plostchad*, especially when associated with the events of ancient times, and the conduct of the heroes to whom it relates.

The word *Plostchad* means a public place, or market, and the Beautiful Place is entitled to both these appellations. Thousands of equipages pass through it daily; innumerable visitants come to the bargaining shops, whose equipages, coaches, chaises, caleshes, landaus, and *drojkies*, attend them, as well as *telegas* and *rospuskies*, for the transport of their merchandise; crowds of *drojkies* and *volotchkies*, with merry-singing *Isvostchiks*, are at the command of all for a moderate hire: the poorer classes plod their way amid the passing equipages, or come to make their bargains on foot; hawkers of all kinds of goods are in active movement from place to place; and hundreds of workmen, artizans, and labourers, ready at the call of employers, are standing, and sometimes lying, near the gates of St. Nicholas, who add variety and animation to the scene, by their tedious and loud explanations, and bargaining harangues; add to this, that in summer, the *Krasnaya Plostchad* is one of the chief promenades for the curious and the idle, and imagine its fine boundaries, and you may have some idea of its activity and appearance at the gay season of the year. Dr. Clarke has, in a lively manner, described the appearance and bustle of this place and the adjoining Ilinskaya street. †

* Vsevolojskii's Diction. Géograph. de Russie.

† Vide Clarke's Travels, Vol. i. 4to.

The origin of the word *Krasnaya*, and the exact meaning of it, as applied to this *plostchad*, I have heard disputed.

It is well known that the same Russian adjective, *Krasnŭi*, *-aya*, *-oye*, signifies either red, fine, or beautiful. Thus the Russians say,

Krasnii Prudi	-	Fine, or beautiful ponds.
Krasnaya Devitsa	-	A beautiful girl.
Krasnaya Pagoda	-	Fine weather.
Krasnoye Derevo	-	Red wood, or mahogany.
Krasnoye Slovo	-	Pretty word, or flattery, &c. &c.

I have translated the words *Krasnaya Plostchad*, by Beautiful Place, because the original meaning seems involved in some obscurity, and because that application, at present, appears more natural than *Red Place.*

Adjoining to the east wall of the Kremle, the ditch and earthen rampart remained till the year 1813. The rampart was then lessened and levelled, the ditch filled up, and the now existing elevated promenade, or boulevard, was formed in their place, between the *Spaskiya Vorotŭi*, and the *Nikolskiya Vorotŭi.* The fronts of the shops now bounding the east side were rebuilt in the years 1813, 14, 15, 16, and 17. In these years, indeed, the whole *plostchad* was paved, ornamented, and beautified. The bridges at the gate of Our Saviour, and the gate of St. Nicholas nearly disappeared, and the stranger, in going to the Kremle by them, merely supposes that he is passing a regular road, or street, with parapets and balustrades on each side.

The cathedral of the Kazanskaya Virgin Mary, or of Our Lady of Kazan, *Kazanskoi Sobore* *, stands at the north-west corner of the *Nikolskaya Ulitsa*, or street of St. Nicholas, and fronts the *Krasnaya plostchad*, and also the gate of St. Nicholas. It is a small and very plain edifice, from the roof of which springs a single dome, and has an adjoining old-fashioned belfry. It is painted red, with

* Plan, No. 30.

a mixture of white, and is surrounded by a low wall and an iron balustrade.

This cathedral consists of a temple, with a chapel, and was built during the reign of Michail Phedorovitch, by the famous Prince Dmitrii Michailovitch Pojarskii, about the year 1630, in commemoration of his victory over the Poles, and of the deliverance of Moscow *; who also furnished it with numerous church ornaments, vessels, &c. The church was consecrated in the year 1637.

This cathedral is named *Kazanskoi*, because there was placed in it, in the year 1663, the miraculous image of the Virgin Mary of Kazan.

There are two holy processions every year to the *Kazanskoi Sobore*, viz. on the 8th July, and on the 22d October, in remembrance of the miraculous deliverance of Moscow from the invasion of the Poles, and of the Lithuanians, in the year 1813, by the *intercession* of the most holy Mother of God. †

On the 8th July is also commemorated the *manifestation* (Yavleniye) of the miraculous image of the most holy Mother of God of Kazan. ‡

The cathedral dedicated to the *Pokrove* or Protection of the Virgin Mary, in Russ *Pokrovskoi Sobore* §, is a singular edifice, and highly esteemed by the Moscovites, as well as by the Russians in general, and attracts the eager attention of all strangers. It stands in the *Kitai-Gorod*, at a little distance from, and on the south-east side of the *Spaskiya Vorotŭi*, and forms part of the south boundary of the *Krasnaya Plostchad*, or Beautiful Place.

In the upper story of this edifice is the cathedral church dedicated to the *Pokrove*, or the Virgin Mary; hence the origin of the name *Pokrovskoi Sobore*. ‖ But, besides this church, the *Pokrovskoi So-*

* Vide history of the Monument erected to Minin and Pojarskii hereafter.

† Khrist. Mesiatsos. p. 102, 162, 281.; and Putyevod. Moskv. part ii. p. 5.

‡ Khrist. Mesiats. p. 102. § Plan, No. 31.

‖ *Pokrove* means a covering, a veil, a pall, a refuge, an asylum, succour, protection, support, &c. *Pokrove Presviatiya Boghroditsŭi* is the denomination of the *festival of the*

bore contains many other places of worship, churches and chapels, which are hereafter enumerated. This building has passed, and still passes, under various denominations among the Russians, even the Moscovites; and still more so among foreign writers. It has been called the church of the Holy Trinity, one of the churches under its roof being dedicated to the Trinity. "The church of Vasilii Blajennii," or church of Vasilii the Blessed, because it contains a church dedicated to this Russian miracle-worker. The church of Jerusalem, on account of its containing a church dedicated to the entry of Jesus Christ into Jerusalem; and, finally, *Pokrovskoi Vasiliya Blajennaho Sobore*, which, the reader will remark, is merely a combination of its proper name, and of the second appellation above mentioned. It is frequently called the *Pokrovskoi Sobore shto na rvu*, because it stood on the margin of the ditch, which formerly surrounded the walls of the Kremle, but now in a great measure is filled up.* To avoid confusion, I shall uniformly designate this edifice by its proper appellation, *Pokrovskoi Sobore*, or Pokrovskoi cathedral.

The Pokrovskoi cathedral was built by order of the Tsar Joann Vasilievitch, in gratitude for a victory gained over the khan of Kazan, in the year 1554. Its exterior was painted by order of his son, the Tsar Phedor Ivannovitch, in the year 1680†, and in the year 1784, during the reign of the empress Catherine II., in consequence of the gift of the sum of 10,000 roubles, both inside and outside were renewed and repainted.

The following inscriptions are on this cathedral: "By the blessing of God, by the mercy of the most holy Virgin Mary, and by the prayers of all saints, by order of the most pious Tsar and Great Duke

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protection and intercession of the Blessed Virgin; which is commemorated on the 1st of October, and alludes to a vision in which the Virgin Mary enwrapped all our sins by her *omophor* or mantle.

* For these various appellations, vide Coxe's Travels, vol. ii. p. 2; Opisan. Stolitch. Gorod. Mosk. p. 103; Olearius's Travels; Clark's Travels; Rospiss Moskovsk. Tserkv. p. 4. and New Plan of Moscow, copied in this work.

† After 1584: not in 1680. See note, next page.

of all Russia, Joann Vasilievitch, and of his Eminence Makarii the metropolitan, in the year 7062 (1554), was begun the construction of this church of the *Pokrove* of the most holy Mother of God, and also on the same foundation, nine churches."

" By order of the Tsar and Great Duke Phedor Ivannovitch, in the year 7188 (1680*), were added yet other eight churches in this edifice."†

This cathedral, by time, and by the visit of the French, in the year 1812, having been a good deal injured, was completely repaired externally, and repainted, and the balls and the crosses of the towers regilt in the years 1816–17. The interior underwent no changes, though a number of the chapels are in great want of repair.

Though different views of this cathedral have been given by travellers‡, yet I have not hesitated to add the beautiful and accurate plate which accompanies this work, executed and coloured from an original, done for me by the late Mr. Lavrof, which is now in possession of Richard Jones Esq., of East Wickham, Dartford, Kent, as well as others of the originals.

The foundation of the edifice is of an oblong square form, and from its centre arises a high octagonal steeple, or spire, with a large base, but small at its termination, over which is a small gilt ball, surmounted by a simple gilt cross. On the north and south, and on the east and west of this central spire rises a similar octagonal tower, greatly inferior in height, and surmounted by very large variously painted and ornamented heads or domes, on which are placed gilt balls, all furnished with simple gilt crosses. In the spaces between the central tower or spire and the above four towers arise other four smaller similar towers, ornamented in the same style; so that around the central *spire-tower* we find in all eight towers, forming a species

* Translated from the original in the Putyed. Moskvŭi, part ii. p. 11: — in the *Khristians. Mesiatsoslof*, these dates are so copied. This must be an error, for Phedor Ivanovitch began to reign 1584, and died 1598.

† Putyevod. Moskvŭi, part ii. p. 8. and 11.

‡ See Travels of Olearius; Le Brun, and Clarke.

of octagon; the first mentioned four towers being more towards the centre than the last four towers. Besides these, at the north-east corner of the edifice there is a large low dome, which destroys the uniformity, in some degree, of the building; though happily it is not very readily observed. It belongs to the church of Vasilii Blajenni on the ground story. At the east end of the cathedral stands detached a small pyramidal steeple or belfry. Toward the north and south are two covered stairs or chief entrances to the upper story of the building, and over each of them are erected two small neat green-tiled spires.

The description of the architecture of this cathedral would itself demand many pages, and after all would not be very intelligible; I therefore refer to our accurate plate. It is indeed difficult to say to what style of architecture this singular building belongs: every one of the heads or domes of the towers is unlike the others, and is differently painted and ornamented; and the painting both outside and inside is extremely varied and unique in its kind.

Before the invasion of 1812, the *Pokrovskoi Sobore* was surrounded by a row of low paltry shops, in which ecclesiastical books and wax candles to burn before the images were sold. The view of the lower part of the cathedral was in consequence entirely obstructed, and owing to this circumstance the great singularity of this edifice was not so remarkable as at present. In the lower part of this cathedral are now some shops for the sale of wax candles for the use above mentioned, and the sale is rapid, especially on great festivals.

The north and east sides of the *Pokrovskoi Sobore* have been lately surrounded and adorned by a solid high wall of polished hard sandstone, and an iron balustrade, a great improvement to the city and to the cathedral.

This famous building was erected in such a manner as at first to have nine separate churches and chapels, to which now must be added eleven more: so that within this temple, including the cathedral church, twenty-one temples or places of worship are associated together, in which divine service may be celebrated at

the same time. The under story of the edifice, with the belfry, contains eleven of these churches and chapels; some of which are so small that they scarcely deserve the appellation: among them, the church of Vasilii the Blessed, is the most distinguished. In the second story the disposition is very simple. In the base of the central spire is the cathedral church, and although of a small size, yet it is the largest in the edifice. Each of the other eight towers includes a chapel in its base. The light is admitted to the cathedral church by means of long narrow windows in its spire, and in a similar manner the other eight chapels are lighted, by their corresponding towers. Over the outer wall of the basement story is a kind of surrounding covered parapet, perforated by numerous openings, through which the light is admitted to the galleries, which are so arranged in the upper story that you may pass around the central cathedral church as well as around every one of the eight chapels; all of which also receive light from these galleries by windows and doors.

Olearius relates that Ivan Vasilievitch wantonly commanded the eyes of the architect who built the church of the Holy Trinity at Moscow, *i. e.* the *Pokrovskoi Sobore*, to be put out, that he never might construct any building of superior beauty: — an extravagant fable. The name and the origin of the architect I have sought for in vain.

The twenty places of worship, beside the cathedral church, in the *Pokrovskoi Sobore*, are as follows:

In the Upper Story, that dedicated to

1. The Entry of Jesus Christ into Jerusalem.
2. The Life-giving Trinity.
3. Gregory the Great, of Armenia.
4. The Three Patriarchs of Constantinople, Alexander, Joann, and the New Paul. (Never consecrated.)
5. Kiprian and Justin.
6. Alexander Svirskii.
7. Varleiam Hutunskii.

8. Nicholai the Miracle-worker.
9. The Virgin Pheodosiya.

In the Ground Story, that dedicated to

10. Vasilii Blajennii, or Vasilii the Blessed.
11. The Birth of the Virgin Mary.
12. The Martyr Parascovya Piatnitsa.
13. The Great Vasilii.
14. John the Precursor.
15. All Saints.
16. The Epiphany.
17. Sergii, the Miracle-worker.
18. The Apostle Adronik, at which is a pridel, or adjoining chapel.
19. Mariya Yegipetskiya.

The chapel adjoining to No. 18. makes up the 20th; and the cathedral church makes up the 21st sacred temple within the walls of the Pokrovskii Sobore.

There are two great annual festivals solemnized at this cathedral; at each of which there takes place a holy procession, viz. on the 2nd August, and on the 1st October.

The first festival is on account of the death of the holy, blessed Vasilii, the miracle-worker of Moscow, who for Christ's sake became insane; and it is commonly called *Prasanik Vasilii Blajennaho.* The Russian word *yurodivii* signifies to be *insane*, or to be *a fool:* the adjective *blajennŭi*, from the verb *blájit*, must be carefully distinguished from the adjective *blajnenŭi*, from the verb *blajít.* The first adjective *blajennŭi*, signifies blessed, or happy, the second, *blajnenŭi* relates to a person who plays the fool.

In consequence of the meaning of the word *yurodivii* being literally interpreted, without giving attention to the idea conveyed by it in ecclesiastical writings, and in consequence of the two adjectives above quoted being confounded, I have heard it disputed whether this Russian saint should be called *Vasilii the blessed*, or Vasilii *who played the fool.* Although some parts of Vasilii's conduct savours of fana-

ticism or insanity, yet I find that the idea entertained of him by the Russians, and meant to be conveyed by the above expressions is, that this holy man employed all means of self-denial, and suffered all kinds of insults, as he thought, and some believe, for Christ's sake.

The word *yurodivii* is applied to a number of other distinguished characters in the Russian Christian calendar; as the Holy Prokophii, the miracle-worker of Ustyug; the Blessed Maximii, the Moscow miracle-worker; the Blessed Ivann, another miracle-worker of Ustyug; the Blessed Andrei, who lived in the reign of Leo the Great, in the fifth century, and all of whom seem to have passed their lives as did the apostles, "rejoicing that they were counted worthy to suffer shame for his name." "For we are made a spectacle unto the world, and to angels and to men. We *are fools for Christ's sake.*"

A short history of the life of *Vasilii Blajennŭi* will, perhaps, interest the reader. This holy man was born at Moscow, at the church dedicated to the Virgin Mary of Vladimir, at the Yelochova, and died in the year 1552, in the 88th year of his life, of which he was insane (*i. e.* suffered self-denial and all kind of insult) during seventy-two years:—by miracles the Lord rendered him celebrated in the year 1588.*

From his earliest years Vasilii Blajennŭi began to act insanely. He neither thought of food nor of clothes, and he ran wildly in all directions through the town. He wished to conceal himself from the world, but on that account so many the more people were drawn to him. Crowds came to obtain his counsel. His fame reached the court. The Tsar Ivann Vasilievitch, called the *terrible*, or the tyrant, with his suite, were present at his happy end, and funeral. The metropolitan Makarii finished the funeral chant at the end of the mass, with peculiar respect. In the course of thirty-six years after his end, during the reign of Phedor Ivannovitch, his *miraculous mostchi* were manifested. The pious sovereign ordered a silver coffin, gilded and ornamented with precious stones and pearls, to be erected

* Khrist. Mesiatsoslof, p. 117.

upon his tomb, and to build a stone church over it, which at present is distinguished from other churches by its beauty and magnificence.*

Such is the account given of Vasilii, of which some parts appear absurd and contradictory. Perhaps, however, Vasilii was really no such fool, and by his apparent suffering for Christ's sake he increased the odour of his sanctity and the weight of his purse, which, in truth, he may have benevolently employed.

In the Pokrovskoi cathedral are placed the relicks of Vasilii Blajennŭi, and his death having taken place on the 2d August, this day is devoted to him as well as to other distinguished names in the Russian calendar. Divine service is performed in the cathedral church of the Pokrove, and all the churches and chapels are thrown open to the public. A large and very singular painting, or image, of this saint is exhibited before the entrance of the church of Vasilii Blajennŭi, with an iron box in an adjoining chair, to receive the charity of those disposed to give alms, and who amount to no small number.

The church of Vasilii Blajennŭi is very neat and elegant, and contains the raised tomb with the *mostchi* of this saint, over which is elevated a gilt canopy, supported by gilded Corinthian pillars. At all times, but especially on this day, the greatest respect and devotion are paid by the Russians both before the above-noticed image, and before the relicks of this saint. They bow, kneel, or even prostrate themselves repeatedly, all the while crossing themselves, kiss the feet, deposit their charity, and then repeating the same ceremony, enter the church. The same respect is paid to the relicks here:—the people pass the tomb and the relicks; purchase a wax candle, or a number of candles †, and place them around the tomb, and before some of the images of this saint contained in the church. The prostration, bowing, crossing, saluting, and deposition of alms,

* Pamiatnik Sobit, vol. iii. p. 172.

† There is a stand, or sometimes a number of stands, in the churches in Russia on festivals, for the sale of wax candles of a small size.

is generally again practised before the image at the entry, on the exit of the crowds of devotees.

The second great festival at this cathedral takes place on the 1st of October; it is the day on which the *Pokrove* of our most holy mother of God and eternal Virgin Mary, is commemorated. This *prasdnik* is said to have been instituted in the time of the sovereign Leo the Wise in the year A.D. 903.

On this day, the whole churches and chapels in the edifice are again opened to the entrance of all ages and ranks. The same ceremonies take place as on the 1st of August; only chief attention is given to the images of the Virgin Mary in the cathedral church. They are gaudily decorated with garlands of roses, in addition to their usual ornaments; and the greatest and most solemn reverence is shewn to them.

On Palm Sunday, in former times, for the ceremony is now abolished, before the communion service, there was a holy procession from the cathedral of the Assumption of the Virgin Mary in the Kremle, representing the entrance of Jesus Christ into Jerusalem; in which the patriarch rode upon an ass to the Pokrovskoi cathedral, and to the *Lobnoye Mesto*. When Peter the Great abolished the patriarchate on the death of Adrian in 1721, this procession ceased to take place.

It is well described by Olearius as it was performed during the reign of Michail Phedorovitch, though it would appear the patriarch then rode upon a horse, so covered as to resemble an ass. — These are his words:

"1636. April 10th, being Palm Sunday, the Muscovites had a noble procession to represent our Saviour's entrance into Jerusalem.

"The Great-Duke having been at service at Our Lady's church, came out of the castle with the patriarch in very good order. First came a very large chariot, made of boards nailed together, but low, drawing after it a tree, on which hung abundance of apples, figs and grapes. In it were four little boys with surplices, who sung the hosanas. Then followed many priests in their surplices and cosses,

carrying crosses, banners and images, upon long poles; some of them sung, others cast incense among the people. Next came the *goses*, or duke's merchants; after them the diaken, clerks, secretaries, *Knez* and *Bojares*, having most of them palms in their hands, and went immediately before the Great-Duke, who was most richly clad, with a crown upon his head, supported by the two principal counsellors of state, Knez Juan Borisotwit, Cyrcaski, and Knez Alexey Michailovitch, who, himself, led by the bridle the patriarch's horse, which was covered with cloth, and made to represent an asse. The patriarch who rid on him, had on his head a round white satin cap beset with rich pearls, and about it a very rich crown. He had in his right hand a cross of diamonds wherewith he blessed the people, who received his benediction with great submission, bowing their heads and incessantly making the sign of the cross. About and behind him were metropolitans, bishops and other priests, whereof some carried books, others censers. About fifty little boys, most clad in red, put off their casacks*, and scattered them along the way; others had pieces of cloth about an ell square, of all colours, which they laid on the ground for the Great-Duke and patriarch to pass over. The Great-Duke being come over against us, made a halt, and sent his principal interpreter, John Holmes, to ask after our health, and went not on till our answer was brought to him. This done, he went into the church, where he stay'd about half an hour. In his return he stopped again at the same place, to give the ambassadors notice that he would send them a dinner from his own table, which yet was not done; but our ordinary allowance was doubled.

"The honour the Great Duke did the patriarch in leading his horse, is worth to him 400 crowns, which the patriarch is obliged to give him. Upon Palm Sunday, the same ceremonies are observed all over Muscovy; the metropolitans and bishops representing the

* *Kushâks*—girdles, or cinctures, made of leather, worsted, or silk, to bind the wide flowing coats of the Russians round the waist. Not casacks, (*kushâks*).

person of the patriarch; the weiwodes, or governors, that of the Great Duke." *

Our countryman, Collins, has given a plain interesting account of the same ceremony, as performed during his residence in Russia, as physician to the Tsar Alexei Michailovitch, to which I refer the reader. †

I cannot avoid quoting the following judicious remarks by Levesque:

"On Palm Sunday, when the patriarch represents Jesus Christ making his entry into Jerusalem, the Tsar, having his crown upon his head, held by the bridle the animal on which the pontiff was mounted, and was supported himself by two of the principal grandees of his counsel. Olearius, and Lord Carlile, have been at different epochs witnesses of this ceremony. But this was not an honour that the Tsars rendered to the patriarch; they honoured Jesus Christ, whom the pontiff then represented; they humbled their power before the majesty of *God-man.* But had this honour been relative to the patriarch himself, the jests of some writers respecting this usage would not be less misplaced. Have they forgotten how much the powerful princes of Europe have humbled themselves before the popes, and even before bishops who were their subjects? Why ought we to expect that the Russians, in the times of ignorance, should be superior to the other people of Europe, in the ages of darkness? The Russians have been the last enlightened, because they were farther from the centre of light. ‡

The Zaikonospaskoi monastery, with a spiritual school ‖, stands on the north side of Nicholas street, and near the *Kazanskoi Sobore.* Its name, Zaikonospaskoi, is given because it is situated at the Image row, or market, *za ikonim riadom;* and, indeed, a row of shops, in which holy images are sold, passes along its front. At this monastery is a very simple unadorned church, *dedicated to the Image not*

* Olearius's Travels in English, p. 40.

† Collins's Present State of Russia, in a letter to a friend in London, 1671.

‡ Levesque, vol. iv. p. 190. ‖ Plan, No. 32.

made with hands, which was begun to be built in 1660, by permission of the Tsar Alexei Michailovitch, at the expence of the Boyar, Phedor Phedorovitch Volchonskii, and finished in the year 1661. There is also another church dedicated to the *Joy of all the afflicted.*

In the court of this monastery is a three-story building, with a row of arcades passing before each story, and which is used as a seminary. It was founded under the reign of the Tsar Phedor Alexievitch, at the solicitation of the *Ieromonach*, Timothy, who had been some years resident in Palestine. The sovereign ordered monks to come from Greece and Poland, in the year 1679. This seminary was formerly called *Slaveno-Greko-Latinskaya Akademiya*; *i. e.* Academy for Slavonian, Greek, and Latin. Since the year 1814, it has passed under the appellation *Moskovskoye Duchovnoye Utchilistché*, or Moscow Spiritual School; which, as its name denotes, is for the instruction of youth in divinity.

The seminary, or academy, was under the care of the late distinguished metropolitan, Platon, and was very flourishing; and, I believe, continues to flourish under its new denomination.

The *Nikolaevskoi Gretcheskoi* monastery* was formerly called *Nikolaya bolshaya glava*, and was founded in the year 1556; and in the year 1669, by order of the Tsar Alexei Michailovitch, it was given to the Archimandrite Pachomii, who brought an image from the Iverskoi monastery on Mount Athos, an exact copy of the Iverskaya Virgin Mary, as a *podvorge* to the Iverskoi monastery; and for the performance of divine service in the Greek tongue, he ordered that there should always be an archimandrite, and four old men from the above monastery, attached to this monastery; and the gramata, or documents, signed by the hand of the Tsar, were given for that purpose.

At the Greek monastery there is an upper, and very elegant church, dedicated to the Assumption of the Virgin Mary; and a low church, which was built by the hospodar of Moldavia, Kantimir, in

the year 1736, and dedicated to St. Nicholas; and a third church over the *Chasovnya in the street*, built by the same, and dedicated to Constantine and Helen.

The Nikolaevskoi Gretcheskoi monastery is situated on the north side of the street of St. Nicholas. Besides the churches are houses the monks. This monastery is reckoned of the second class.

A few of the nobility of Russia have been interred at this monastery, and Prince Kantemir's mortal remains lie in the church of St. Nicholas.

The *Boghoyavlenskoi* monastery*, (I retain the Russian name,) was founded during the reign of Daniel Alexandrovitch, in the year 1296, and was finished during the reign of his son Ivann Danilovitch Kalita, about the year 1304. In this monastery there is a church up stairs, which was built and consecrated to the *Boghoyavleniye*, or manifestation of our Lord God and Saviour Jesus Christ, (hence its name,) in the year 1696, and during the time of the patriarch Adrian.

Under the church of the *Boghoyavleniye* of our Lord, there is another church, dedicated to the manifestation of the Kazanskaya, Mother of God, as well as churches dedicated to the transportation of the *mostchi* † of Boris and Gleb, Great-Dukes of Russia, who were

* Plan, No. 34.

† "*Mosche* signifies the uncorrupted body of a favourite of God; for, according to the general belief of the common Russians, the bodies of eminent saints do not see corruption." Hence they affirm, that after a course of years the body of a favourite saint, as a mark of his being canonized in heaven, is by a supernatural power raised by degrees out of its grave, and at last appears above ground uncorrupt, and miracles are immediately begun to be wrought by it. Thus in Kieff, Moscow, and different other places, many of the wonder-working bodies of the saints are preserved in the monasteries and cathedral churches, and are disclosed on certain holidays to receive the acts of reverence which the people show them. Such feigned supernatural appearances were frequent before the time of Peter the Great; but this wise emperor, in a great measure, put a stop to this method of propagating idolatry and superstition, and to the numerous deceitful practices of the priests to gain money by imposing on the credulity of the ignorant. — Present State of the Greek church. (Note at p. 261. by Dr. Pinkerton.)

Platon, treating of those who break the first commandment, says, "Hypocrites ought

murdered in the year 1702; to the birth of John the Baptist, and to James, the son of Alpheus the Apostle, &c.

In this monastery are buried many of the members of the most distinguished families of Russia, as the Galitsins, Soltikofs, Dolgorukies, Sheremetefs, Yuzupofs, Mentchikofs, Scherbatofs, &c. &c.

This monastery stands in a cross street, between the Nikolskaya street and the Ilinskaya street, and is surrounded by a court, trees, and a wall. The church in the middle is very handsome; the central spire-tower is high, and, like the church, painted red and white, and surmounted by a gold head, or cupola, which terminates in an old-fashioned cross.

The Znamenskoi monastery* is situated in the *Varvarskaya Ulitsa*, or street, although entered from a perculok, or cross street, and has been surrounded by a wall, part of which still remains, with small towers at the corners. Its name is derived from a church, dedicated to the *Znameniye*, or Prodigies of the Virgin Mary, which it contains. This church is painted yellow, the roof red, and the large central dome, and four smaller surrounding domes, green, and looks remarkably well. The belfry is detached, and stands to the west of the church. If the following account be correct, this monastery deserves very particular attention.

"The Znamenskoi monastery stands in the place where stood formerly the house of the boyars Romanof, at the election from their family to the throne, of Michail Phedorovitch, in the year 1613, which house he ordered to be constituted a monastery, and consecrated in the name of the *Znameniye*, or Prodigies of the Virgin Mary; hence the name of the monastery." †

The church of the Znameniye was founded during the reign of

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also to be ranked with those deceivers who, under the garb of false sanctity, or by unlawful devices, represent *Mosches* of saints, and pictures, as wonder-workers, and thereby deceive the common people and get them to give them alms.—Present State of the Greek church. (Note at p. 261. by Dr. Pinkerton.

* Plan, No. 35. † Putyevod. Moskv. part ii. p. 128.

the Tsar Phedor Alexievitch, in the year 1679, at the expence and care of the father-in-law of his majesty, the Boyar Ivan Michailovitch Miloslavskii, completed in the year 1683, and consecrated in 1684 by the patriarch Joachim, during the reign of Ivann Alexievitch, and Peter Alexievitch, as is seen by an inscription on the porch.

This monastery belongs to the third class.

The other churches here are dedicated to Athanasii Aphonskii; the Annunciation of the Virgin Mary, with a *pridel* to the Tichvinskaya Mother of God; and the Apostle James.

These, as well as the crosses, the image of the *Znameniye*, two mitres, &c., all claim notice from the visitor, but particularly the remains of the house of Romanof, the reigning dynasty.

The church of the Mother of God of Vladimir, *Tserkof Vladimirskaya Boji Materi* *, is curious from its antique appearance. It stands at the Nikolskiya gates of the Kitai-Gorod, and belongs to the Zaikonospaskoi monastery.

It has a single variously painted dome, in which green predominates, and is studded with gilded stars. The whole edifice is low, and is ornamented with twisted columns, with Corinthian capitals; and it has a low adjoining belfry. From an inscription in Slavonian, over the door of this temple, it will be seen that it is but a modern edifice.

"This holy church, in the name of the most holy *Vladitchitsa*, Mother of God and Virgin Mary, and of her image of Vladimir, by order of the great Gosudars, Tsars, and Great Dukes, Ivan Alexievitch, and Peter Alexievitch, Autocrats of all Great, Little, and White Russia, by the promise of these sovereigns' mother, the orthodox and great Gosudarinya, Tsaritsa, and Great Duchess, Natalya Kirilovna, and of their royal spouses, and their heir-apparent, the sovereign noble Gosudar, Tsarévitch and Great Duke of all Great, Little, and White Russia, and of the noble Tsarévnas, and their relations, was built by their royal chest from the revenues of the

Strelitskii prikaz, during the presidentship of the Boyar, Prince Ivan Borisovitch Troekurof: was founded 7199 (1691), June the 30th; completed in two years, on the 18th of August; and the trapeza was added to this church 7202 (1694), September the 22d: consecrated the 28th day of October."

On the whole, after being attracted by the conspicuous inscription the church will disappoint expectation.

The church of Nicholas, the miracle worker of the great cross *, is a red and white washed building, and is situated on the north side of the Ilinskiya street, very near to the Ilinskiya gates. It is four stories high, and is surmounted by a number of domes, over the central one of which, is elevated a spire, painted blue, and set with numerous elevated gilt stars. The adjoining belfry on the west is handsome, and terminates in a glittering tin-covered spire, bearing a gilt cross. I deem it an elegant structure.

This church was consumed by fire, and rebuilt in the year 1688 by the foreign merchant, Philatyevir; and received its appellation because it was furnished by the founders with a large cross, which is still preserved in the left choir. Below its stair-case are some shops, which have a disagreeable and ludicrous effect. In the same edifice is a church dedicated to the Assumption of the most holy Mother of God.

Within the walls of this building are preserved many *mostchi*, or uncorrupted relics, according to accounts; as of the Apostles Matthew, Mark, Luke, John the Baptist, Titus, Andrew, Bartholomew, James, Simeon, Paul, Thomas; and saints, as of St. Nicholas; martyrs and holy men. †

The House of Courts of Administration, &c. ‡, forms a square, and is situated on the north side of the Resurrection Gates, and on the west of the *Kazanskoi Sobore*. It is two stories high, with an elevated central small tower, bearing the Imperial arms. In this

* Plan, No. 39.

† Vide Putyevod. Moskv. part ii. p. 142.

‡ Plan, No. 62.

building are assembled together the following tribunals and public offices: — The *Gubernskoye Pravleniye*, or administration of the government (of Moscow); the *Kazonnaya Palata*, or chamber of finance; the *Ugolovnaya Palata*, or council chamber; the 1st, 2d, and 3d, *Grajdanskaya Departamenta*, or 1st, 2d, and 3d departments of the burgess; the *Gubernskaya Architectorskaya Chertojnaya*, or chamber where the architectural plans of the government are designed; the *Uprova Blaghotchiniya*, or police office; the *Uyesdnoi Sood*, or district court of justice; the *Dvorianskaya Opeka*, or noble tutelage, *i. e.* the court or council who take charge of orphans and their property; the 1st, 2d, and 3d departments of the *Nadvornii Sood*, or tribunal for nobles; the *Zemskoi Sood*, or provincial tribunal; the *Statnoye Gubernskoye*, and *Uyesdnoye Kaznatcheistoa*, or state, government, and district treasury; the *Dvorianskoye Sobraniye*, or assembly of the nobles for the discussion of any important business; the *Udelnaya Schetnaya*, and *Phershmeisterskaya Expeditsiya*, or appanage and forest expedition; the *Sovestnoi Sood*, or court of conscience; and the *Vremenaya Tyurma*, or temporary prison, &c. &c.

I believe this building was formerly employed as the mint, and called *Monetnoi Dvore.*

The House of the Town Council, &c.* is a very handsome building, and stands on the south side of the Resurrection Gates, and opposite the last described structure. The body of the edifice is two stories high, and adorned with numerous columns; the centre is three stories high, and supports a tower elevating the Imperial arms. If I am not mistaken, this edifice was formerly the university. It was presented to the society of merchants in the year 1800. In it are now the *Gorodskaya Duma*, or town council; the *Gildia Moskovskaho Kupetchestva*, or guild of the merchants of Moscow; the *Magistrat*, or magistracy; and the chambers *Dlia Auktsiona*, or for auctions.

The Printing-office of the Holy Synod, *Sinodalnaya Tipographiya*, or *Duchovnaya Tipographiya*†, including the printing house, No. 65.

* Plan, No. 63. † Plan, No. 64.

of the plan, forms a long range of building on the north side of the *Nikolskiya Ulitsa*, or street. The time when the printing office, properly so called, was built, is not well known; but in the year 1645 it was repaired, and became the typographic establishment. Since that period it has undergone frequent changes. Before the year 1811, when they began to demolish it, it was an old, low, curious edifice and has been described by different travellers. During the residence of the French in Moscow it was ruined and burned, and it has been lately rebuilt, according to a new plan, in the Gothic style. The centre is three stories in height, is adorned by four carved and twisted pillars, with Corinthian capitals, over which arise Gothic turrets. By these pillars the centre is partitioned into three divisions: in the compartments in the ground story is the central gate, with a book-shop on each side, for the sale of ecclesiastical works, and other books printed here; in the central compartment in the first story are three Gothic windows, with a sun dial on each side, in the side compartments; in the central compartment of the second story are the British arms; the crown, the lion, and the unicorn, &c.; of great size, in stucco, and over them the cipher (A.) of the Emperor Alexander: in the side compartments is a Slavonian inscription on the right, and a Russian inscription on the left, of which the translations follow.

"By the grace of God, and by the order of the orthodox and Christian great Gosudar, Tsar, and Great Duke, Michail Phedorovitch, Autocrat of all Russia, and of his son, the orthodox and Christian Tsarévitch, and Great Duke of all Russia, Alexei Michailovitch, *these great chambers in this house* were converted into a printing-office in the year 7153 (1645), in the month of June, and on the 30th day."

"This edifice was founded for the impression of spiritual books, on account of the infirmness of the old building, and upon the place where the latter stood, in the year 1811 from the birth of Christ, and finished at the expence of the Moscow printing office of the synod, in the year 1814, during the *propitious* reign of the Emperor Alexander I."

The Printing Office of the Holy Synod.

In the centre of the edifice, above the British arms, are placed the Imperial arms.

The other parts of the building are two stories high, and ornamented with plain pilasters, two of which, at each end, are surmounted by Gothic turrets. The windows are large, and very neat; those in the under story are grated with iron.

Upon the whole, the printing-office is a very fine structure; but there seems somewhat of a want of harmony between the carved pillars, and the generally Gothic appearance of the edifice, as well as some other defects.

The Synod Printing-office contains thirty printing presses, most of which are employed for the impression of ecclesiastical books in Slavonian, and for the printing of books in Greek, Latin, French, and German, for the use of the spiritual schools under the direction of the synod: other presses are employed for the use of the public. The types are cast within the establishment, in the houses in the yard.

According to Raymond, "The benefits derived from this establishment are considerable; they belong to the crown, and are employed as pensions for old and infirm ecclesiastics." *

It is an historical question of interest, and remains yet to be determined,—how came the British arms to be placed on the front of the old, and now perpetuated on that of the new edifice, of the spiritual printing-office of Moscow?

"In the midst of the Khitaigorod at Moscow," says Coxe, "there is an ancient gate-way which forms the entrance into the printing-office of the Holy Synod; it is of curious workmanship, ornamented with figures of the lion and the unicorn, grotesquely carved in wood. These being the supporters of the royal arms of England, authors have conjectured that this gateway was the entrance to the hotel constructed by order of Ivan Vasilievitch II. for the residence of the English ambassador; and that the Tsar Alexèy was so offended at

* Raymond, vol. ii. p. 283.

the execution of Charles I., that he converted the hotel into a printing-office. It is probable, indeed, from the figures of the lion and unicorn, that this gate-way had some reference to the English, although it was not the ambassador's hotel, that being situated near the church of St. Maximus, in another part of the Khitaigorod; but it evidently appears, from an inscription over the gate-way, that this building was not converted into a printing-office on account of the execution of Charles I. The inscription denotes, that Michail Feodorovitch, and his son Alexèy, caused these apartments, and this gate, to be constructed in the printing-house, June 30th, 7152, or, according to our æra, 1645; a plain proof that the establishment of the printing-house was prior, by at least three years, to the execution of Charles I., and could have no reference to that event." *

The justice of these remarks is evident, and requires no comment.

The old edifice never was the hotel of the British ambassador, as remarked above. When, or by whom the *Posolskoi Dvore*, or ambassador's house, was built, is unknown. The foreign ambassadors formerly lived in it. It passed through different hands till the time of Peter the Great, who gave it for different silk manufactories. It was afterwards built anew by the Moscow merchants, Pavlof and Kalinin, in the year 1790. †

It has been supposed, that the talked-of marriage between the Tsar Ivan Vasilievitch II., and Queen Elizabeth, gave rise to the use of the British arms on more occasions than the above; that the Tsar had already imagined the marriage to be concluded, as it were, and ordered the Russian and British arms to be displayed in union. That such a negociation ever took place is very doubtful: that between the Tsar and Lady Mary Ann Hastings, who was at the court of Queen Elizabeth, may have given rise to the above conjecture.

The Printing-house, or *Petchatnŭi Dvore* ‡, is attached to the

* Coxe's Travels, vol. iii. p. 365., note; and Putyevod. Moskv. part ii. p. 157.

† Putyevod. Moskv. part ii. p. 148. ‡ Plan, No. 65.

Spiritual Printing-office last described, though quite a distinct building. It is a long and much lower building than the printing-office: it is only two stories high. The centre is surmounted by a cupola, and is penetrated below by a gate-way, over which is the all-seeing eye. The windows are small and square, and all grated with iron rods. It is a plain edifice, and is interesting only on account of its present use, and of its library. In this library is a collection of ecclesiastical books, among which some are very ancient. Here also is a collection of the books printed at Moscow, and 180 volumes, in German, French, English, Dutch, and Italian, which belonged to Peter the Great. Formerly, the library was more interesting than it is now; for the greatest part of the Greek and Slavonian manuscripts have been transported to the archives of the college of foreign affairs at Moscow, while others relating to the history of Russia have been removed to St. Petersburgh. *

The Office for Arts and Trades, *Remeslennaya Uprava* †, is situated in the *Nikolskiya Ulitsa*, and near the *Nikolskiya Vorotŭi* of the Kitai-gorod. As the title implies, its use is to arrange all affairs which relate to arts and trades.

The Commercial Courts, or new *Gostinnoi Dvore*, and old *Gostinnoi Dvore* ‡, form nearly a square, stretching between the Ilinskaya, and the Varvarskaya street.

The old Gostinnoi Dvore was erected in the year 1664, by order of the Tsar Alexei Michailovitch; the new Gostinnoi Dvore is of modern construction.

The words *Gostinnoi Dvore* do not admit of a literal translation, because there is no exactly corresponding name, either in French, German, or English. The words, *la cour de commerce*, *der packhof*, and *commercial court*, approach pretty nearly to the meaning of these terms. *Gostinnoi* signifies, of or belonging to a guest, or stranger, from *gost*, a guest, foreign or stranger merchant; and *dvore*

* Raymond, vol. ii. p. 282. Vsevolojskii, p. 289.

† Plan, No. 66.

‡ Plan, Nos. 70, and 71.

signifies a house, or court. I have been told, that a *gostinnoi dvore* originally meant a *guest-house*, *an inn*, or an *hotel*; that in ancient times the merchants from the provinces, and foreign merchants, on their arrival in town, took up their abodes in the *gostinnoi dvores*, that being there together they began to make bargains, and that gradually, while the original purpose of the Gostinnoi Dvore was changed, the name remained attached to the edifice.

The Gostinnoi-Dvore is now a depôt for all kinds of merchandize, which are to be sold wholesale to the merchants, or to be transported from Moscow; it is also employed as *an exchange*.

There is nothing remarkable either in the old or new Gostinnoi Dvore. It is altogether an immense mass of building, two lofty stories high, the whole front of which is surrounded by piazzas, both below and above. The front to the Ilinskaya street is occupied by shops. In the court and store-houses within the square, immense quantities of goods are deposited. *

The Exchange Room, where the merchants assemble daily, from two to four o'clock, for transacting business, is very paltry for such a city as Moscow. The principal meeting is held below stairs, at the entrance, and under the piazzas, at the south-west corner of the square.

The Merchant's Assembly Rooms, or *Kupetcheskoye Sobraniye*, stand in the Ilinskaya. The edifice presents a long façade, is three stories high, and its centre is furnished with six large Doric columns. Before the ground story, which is occupied by a range of shops, there runs a piazza.

The Assembly Rooms of the merchants are up stairs, — Russians, Germans, French, British, &c. According to the politic constitution, the distinction of rank is such in Russia, that this useful class of men

* Levesque speaks of the Gostinnoi Dvore, or *Cour de Commerce*, où sont réunies toutes les boutiques, vol. viii. p. 186. The assembly of shops at Moscow are generally called Gostinnoi Dvore, but improperly, as they have their own name. At Petersburgh, all the shops, markets, and court of commerce, are mentioned under the appellation *Gostinnoi Dvore*.

form altogether a distinct body from the nobility, and have, in consequence, their own assembly rooms.

The assemblies of the merchants are very well conducted by a committee. They are held once a month, or oftener in winter, and occasionally masquerades are given. Not unfrequently, a considerable display of rich dresses, and some beauty, is here to be seen. The nobles now and then attend. These assemblies deserve a visit from the stranger, who will find admittance by purchasing a ticket through some friend. The cost, I believe, is ten roubles. Gentlemen pay annually for their tickets fifty roubles.

The Guilds of Merchants, and the City Corporation. — The point of union of all the inhabitants that belong to the trading classes, is the condition of burgher, and the ostensible document of it is the *burgher's book*, or the register of all the citizens who possess landed property, or carry on trade, set forth by public authority. The *privileges* of burghership, besides several others of less note, specified in the Imperial ordinances, consist in an entirely unlimited freedom of trade. Its *obligations* are submission to the laws of the country, the payment of particular taxes, and furnishing recruits; its *organization*, depends, in essentials, on the following institutions;

All persons enrolled in the burgher's book are either simply townsmen, who are inscribed merely on account of their possessions in the city domains, or members of a guild, or lastly, *free of a company.*

There are three guilds. To the first belong all persons of every age and station, or either sex, who declare themselves to possess a capital of ten thousand to fifty thousand roubles. Those of this class have a right to follow maritime commerce, to erect forges for working mines, and to establish manufactories, may be owners of ships, are not subject to corporal punishment, and may drive about town in a carriage drawn by two horses. To the second guild, such are joined as own a capital of five to ten thousand roubles. They are confined to inland traffic, may work mines, and set up manufactories, possess vessels and barks for navigating the rivers and canals, may

drive in town a chariot and pair, and are exempt from corporal punishment. The capital for admission into the third guild, is a thousand to five thousand roubles. It is designed for shopkeepers, and petty dealers; can only set up counters and workshops, keep public houses and bagnios, and may drive in town with no more than one horse.

The *rates* paid by these guilds, consist in one per cent on the capital delivered in. The statement of it "is left to the conscience of every individual; wherefore, no where, and on no pretence whatever, shall any prosecution be instituted, nor any examination entered into concerning concealment of any capital." The *delivery of recruits* is not required in person, but this service may be performed by a sum of money, according to the scale in a schedule published by authority for that purpose. If, however, a burgher, or the son of a burgher, make a voluntary offer to enter into the army, he is at liberty so to do, and his enlisting will be put to the account by the corporation at the next ensuing levy.

To the guild-fellowships also belong the eminent burghers and the guests*; among the former are reckoned all those who affirm to a capital exceeding fifty thousand roubles, or bankers who state their returns at two hundred thousand roubles; likewise such of the learned professions and artists as are provided with diplomas; burghers who have several times served the city offices, &c. The privileges of these classes are nearly similar to those of the first guild; over and above which they are allowed to drive with four horses. By the term guests are understood persons from other towns and provinces, or from foreign countries, who cause themselves to be enrolled in the city register on account of their commercial affairs.

The aggregate of all these classes forms the city corporation; a substantial and respectable body, endowed with Imperial ordinances and privileges. They meet together once every third year in winter, in their public capacities, to fill up the offices and posts to which

* The name has been changed of late; the eminent burghers are now burghers of the first class: guests are only found in seaports, and in frontier towns.

the burghers are liable, by election. In these assemblies every burgher has a seat and voice, and all are eligible, those excepted who have not yet attained the age of five and twenty, or pay less than fifty roubles on their capital. The principal offices held by burghers are these: the president of the corporation, the burgomaster, and members of the council, are elected every three years; the aldermen and judges of the oral court annually. As Moscow is at the same time the capital of the *Moscow government*, the choice of magistrates is made from the corporation, and the members of the Court of Conscience are furnished from it. They likewise chuse two councillors for the police-office, and the *court of wards* is filled from their body. On ordinary emergencies, or exigencies, they apply to the governor, and in juridical cases they are assisted by a solicitor. *

It may be seen from Table II. that in the year 1805, the total number of eminent burghers was 29; the total number belonging to the three guilds, 8007; of whom 245 were enrolled under the first guild, 704 under the second guild, and 7031 under the third guild.

	Roubles.
The reported capital of the eminent burghers was	677,000
That of the first guild - - -	1,926,480
That of the second guild - - -	2,664,320
That of the third guild - - -	6,116,293
Capital. — Total.	11,384,093

	Roub.	Kop.
The per centage paid on the capital of the eminent burghers - - - -	8462	50
That paid by the first guild - - -	24,081	0
That paid by the second guild - -	33,304	0
That paid by the third guild - - -	76,453	66¼
Total per centage	142,301	16¼

* With a few changes, we are indebted to Storch's Picture of Petersburgh, p. 100, for this account of the guilds.

By an ukaz of his Imperial majesty, Alexander, in 1807, great changes were effected. A merchant of the first guild should acknowledge himself to have a capital of at least 50,000 roubles; a merchant of the second guild should have 10,000 roubles; and one of the third guild must avow to a capital of 5000 roubles.

The burghers of the first class, formerly *eminent burghers*, and now called *Pervosteteniya*, cannot deal in retail. They, and the merchants of the first guild, may drive in a carriage with four horses.

The members of all the three guilds must be Russian subjects.

Besides one per cent upon the capital, the other taxes, as for roads, and other town dues, amount in all to above five per cent, and even to six per cent, upon the capital delivered in.

In consequence of the change in the constitution of the guilds, of the heavy taxation, and of the effects of the year 1812, the number of merchants is diminished astonishingly, in comparison with the year 1805. In the list for 1819, we find only seven burghers of the first class, 64 merchants of the first guild, 202 of the second guild, and about 2000 merchants of the third guild: total of the whole divisions 2273.

The Fish Market, Rŭibnoi Dvore. * — The *dead* fish-market is certainly one of the curiosities of Moscow, and to the naturalist is frequently a very interesting scene. The enormous piles of fish, regularly constructed like walls, the interstices being filled with snow, which one sees here in winter, is an uncommon sight for the natives of more genial climes. As soon as the sledge-roads are established, a great supply of the various kinds of fish is immediately brought hither from Archangel, and from Beloi Ozeroi, in the government of Novgorod, a great lake extremely rich in fish.

The following sorts are generally sold at a very low, or moderate price. The sterlet, the sturgeon, the beluga or the great sturgeon, and other kinds mentioned already.

* Plan, No. 73.

On account of their size, their excellency, and their value, are distinguished the sterlet, and the sturgeon, and *beloribitsa.*

On the 20th March, 1819, I saw a beluga of immense and incredible size in this market. Its total weight was 70 poods, or 2450 pounds English. Without the head, it weighed 61 poods; of course, the head alone must have weighed nine poods, or 320 English pounds. It was brought from the Dora, and had a huge appearance. I was informed, that it was sold for the use of the court at 24 roubles a pood, not including the head, which produced 1464 *roubles;* but with the head was to be given for 1500 roubles. On the same day, ordinary and small belugas were sold at 16 and 12 roubles a pood; and in the middle of winter they were bought for 7, 7½, and 8 roubles a pood.

In general, such large belugas are thought to have an inferior fish.

At the Free Place, or *Volnoye Mesto,* almost every day stand a number of free women, and others, who have liberty to enter into service, and who are in search of situations, as cooks, chamber-maids, niankas, or children's maids, washerwomen, laundresses, &c. In general, here is seen a motley crew, few of whose appearances or countenances are prepossessing, and many of whom have a most forbidding aspect. An immense number of them are *Soldatkas,* or soldiers' wives, and many of them live a free life indeed. The moment a servant is engaged, her passport ought to be required, as without it she can do nothing; otherwise, many disappointments may be met with, particularly if any money be advanced. The servants are generally very ill-fitted for the situations they occupy.

At the *Free Place* also stand wet-nurses, in waiting for an engagement. As a physician, I feel it a duty to state, that parents cannot be sufficiently cautious in receiving these nurses into their service, lest with the nutritious fluid, the milk, some woful diseases should be communicated to their children; or, as it happens frequently, that a woman who has nursed one child, borrows a young child, and makes her appearance with it here as her own child, and,

of course, pretends that it is two weeks, a month, or two months old, that her milk is young, and she has it in abundance, while the babe committed to her stands a chance of starvation. Sometimes, however, a good nurse is found in the *Volnoye Mesto.*

The *Bargaining Shops*, or *Torgoviya Lavki*, are commonly, though improperly, called *Gostinnoi-Dvore.* * They form a great range of buildings on the east side of the *Krasnaya plostchad*, and of the street called *Moskvaretskaya Ulitsa*, and on both sides of the Ilinskaya.

In Moscow, and in all the towns in Russia, the principal shops are all assembled together, as is the case in most kingdoms in the East, and at them may be bought almost every article to be had in the empire, except butcher's meat, fowls, fish, and vegetables, flour, and other provisions of this kind, all of which articles are sold in abundance at the *Ochotnoi Riad*, which is so near, though in the *Beloi-Gorod*, that it may be reckoned part of the great general market of Moscow, and is, indeed, the chief provision-market of the city.

Although at the markets in the different quarters of Moscow, you may find butcher's meat, fowls, fish, vegetables, and flour, and articles of coarse ware, tea, sugar, coffee, &c.; and although in some places there be shops, and magazines, where are sold articles of clothing, bed-linen, table drapery, &c.; yet when you wish to have a choice, and to buy a quantity, you go to the *Ochotnoi Riad*, and to the *bargaining shops*, it being well known that there you may purchase five or more per cent cheaper than in the smaller markets, or in the magazines.

The other chief place for articles of clothing, especially for ladies' dresses, is the *Kuznetskoi Most*, or Blacksmith's Bridge, which is, indeed, the furnishing place of the *belles* of Moscow, and is continually crowded with their equipages.

Different magazines, as the English magazine on the Iverskaya;

* Plan, No. 74.

the English magazine at the *Kuznetskoi Most*, are well-known places of fashion, and for the sale of British goods. The *Gollandskaya Lavka*, or Dutch shop, and the *Nurembergskiya Lavki*, or Nuremberg shops, are celebrated for the sale of different articles.

The principal façade of the *bargaining shops*, with the two projecting wings bounding the east side of the *Krasnaya plostchad*, is very long, and very handsome. Its centre is ornamented with twelve fluted Ionic columns, supporting a triangular pediment, on which are the arms of Moscow, and below them this inscription in Russ:

"Renewed in 1815."

This façade is two stories high, and before each story runs a piazza with wide arcades, with small columns between them, and under which you may enter the shops, or take a walk.

The façade of the other range of shops in the *Moskvaretskaya Ulitsa*, presents nothing worthy of notice.

Behind the front buildings, are ranges of shops crowded together, with broad alleys between them; most of these alleys are covered over, and the light is admitted by windows in the roof. The shops have no windows, or rather their whole front is windows; for the large doors when opened, serve in their place. Behind a long bench, or table, the merchant takes his station. The purchaser stands in the alley; he seldom enters the shops, or booths, some of which are of a moderate size, while others are so small that the merchant can scarcely find room to turn himself. The total number of shops here grouped together is said to amount to six thousand. The merchants are almost all Russians.

In these shops, placed in open alleys, with open doors, and no windows, and in the rigorous climate of Moscow, no fire is to be seen, no genial artificial heat is to be felt. Fires are not permitted, on account of the danger, and because, formerly, when a fire took place, the losses were enormous. Even candles are not permitted to be lighted, so that at twilight, in winter, all the shops are shut, and the centre of the city has a very dull appearance.

They are shut about eight or nine o'clock in the evening in summer.

The disagreeableness and inconvenience of making bargains in these alleys and shops, even when well clothed, may be well conceived. The merchant, who is accustomed to his station, and who has provided clothes to counteract the cold, finds all the discomforts of these alleys to purchasers, great advantages to him. The shops not being over-lighted, his goods are not so well seen, and appear better than they are in reality; and the cold affecting the purchaser in the alley, often hurries him to the conclusion of a bargain, — no easy matter to arrange, if the merchant perceives that the value of his goods is not well known. The merchants generally live in distant quarters of the city; they come to the shops early in the morning, and remain till dusk, and then return to their homes. Thus in the *Krasnaya plostchad*, where during day you might walk on the heads of thousands, in a winter evening often reigns the silence of death, interrupted only by passing equipages and bawling *Isvostchiks*.

These shops are well entitled *Bargaining Shops;* and certainly the method of bargaining at them is peculiar to Russia: in them most of the retail commerce is carried on. At night, all these shops are locked, and doubly locked; but that is of small avail, they are besides all sealed up, a piece of small cord, or thread, being twined around the padlock, its ends are brought together, and then a kind of soft wax is applied over them, or on the door, on which an impression is made: this is sacred. A Russian will not readily break a seal, which he deems peculiarly entitled to respect, and therefore delinquencies of this kind are rare: to break a lock is of less consequence in his estimation.

Watch-dogs are placed at many of the shops at night, and the stranger should be cautious in approaching them when dark. Travellers and strangers, and indeed many who have lived long in Moscow, from ignorance of the Russ, or of the names of the markets, have no small difficulty in finding the articles they wish to purchase. I shall therefore mention here the names of the most of the markets,

and enumerate the articles to be found at them; a table which will give us a good idea of the plan of all the markets of Russia.

The *Sukonoi Riad*, — Cloth-market: where are sold all sorts of cloth, frize, calamancoes, serge, and other woollen goods.

The *Sholkovoi Riad*, — Silk-market: where are to be found all kinds of satin and silk articles.

The *Mechovoi Riad*, — Fur-market: where are sold all kinds of fur for pelisses, *shoobs*, and other articles necessary for winter-dresses, and for ornaments. In rows of shops here are to be seen bear-skins, Russian and American, from 200 and 300 up to 1000 and 1500 roubles each. The *yanote*, grey or darkish, may be had from 150 to 500 and 600 each, and make a comfortable *shoob* when covered with English blue cloth. Valuable ermine and sables sold at an incredible price. Sable pelisses, which cost from 5000 to 10,000 roubles, are not rare. For two small sable-skins, one pays from 30 to 100, 200, or even 250 roubles. For a good beaver-skin collar, from 80 to 100, 200, and even 300 roubles, is a common price. Wichelhausen relates, that he once saw a *shoob* lined with black fox-skin, and ornamented, which cost above 20,000 roubles! We see fox-skins of different shades, but orange prevails. For a pair of darkish-coloured fox-skins, not uncommon here, and called black, I was asked 700 roubles! It is important to examine whether the furs you buy be not coloured or dyed: if coloured, it is only necessary to wet them, and then rub them with a sheet of clean white paper, or with a white glove, and the colour will come off; if they remain quite clean the fur may be warranted. In this market are abundance of wolf-skins, whitish, greyish, and reddish; tiger-skins and leopard-skins, for placing under saddles, and for collars to the coats of lacqueys, which sell very high; squirrel-skins, grey, but especially blue, of which as many sewed together may be purchased as will line a coat or great coat for 60, 80, and 100 roubles; hare-skins of the ordinary colours, but especially enormous quantities of white hare-skins.* These latter may be obtained of pure white, and

* It is well known that hares become white in winter, in northern climates.

are very pretty. They are only used, however, by the common people; the cheapness of their price diminishes their estimation; as many sewed together as will line a *shoob* may be bought for 12, 14, or 16 roubles. One day in passing I remarked some very pretty various-coloured and striped skins in one of the shops, and on enquiry, to my surprise found them to be cat-skins. Dog-skins I have been told are also occasionally met with.

The *Ovoshnoi Riad:* — where are sold sugar, tea, coffee, chocolate, confectionary, raisins, prunes, &c.

The *Kholstchovoi Riad,* — Coarse Linen-market; where are also sold Dutch linen, towelling, table napery.

The *Melotchnoi Riad:* — where are all kinds of small wares, as groceries, beads, &c. &c.

The *Kaphtanoi Riad,* — Coal-market.

The *Surovskoi Riad:* — where are Dutch and Swabian linen, different kinds of laces, silk materials, and stuffs; as ribbons, stockings, and tapestry.

The *Serebrianoi Riad,* — The Silver-market: where are all kinds of silver utensils, vessels, and articles; different kinds of precious stones, pearls, &c.

The *Sopojnoi Riad,* — Boot-market: where are sold all kinds of covering for the feet and legs; as slippers, boots, shoes, fur boots and shoes, Kazan boots, Torjok boots, worsted boots. In some shops these articles are kept for males, in others for females, and in others chiefly for children.

The Panskoi Riad: — where all kinds of cotton and muslin, and articles of ladies' dress are sold.

The *Skobianoi Riad:* — where are sold all kinds of iron instruments, and iron articles.

The *Steklianoi Riad,* — Window-glass-market.

The *Zerkalnoi Riad,* or Looking-glass-market.

The *Yeleznoi Riad,* — Iron-market: where are sold all kinds of iron articles.

The *Kolokolnoi Riad,* — The Bell-market.

The *Nojevoi Riad*, — The Knife-market.

The *Shpajnoi Riad*, — The Sword-market: where are sold swords, pistols, guns, &c.

The *Igolnich Riad*, — The Needle-market.

The *Loskutnoi Riad*: — where are sold all kinds of tinsel and frippery for ornamenting clothes.

The *Zolotokrujevoi Riad*, — The Gold-lace market.

The *Krujevoi Riad*, — The Lace-market.

The *Sherstnoi Riad*, — The Worsted-market.

The *Pertchatotchnoi Riad*, — The Glove-market.

The *Tchuloshnoi Riad*, — The Stocking-market.

The *Nitianoi Riad*, — The Thread-market.

The *Shoobnoi Riad*, — The *Shoob*-market: where are sold sheep-skin *shoobs*, coats, waistcoats, great coats, and such like articles, for the peasants.

The *Travianoi Riad*, — The Herb-market.

The *Tabashnoi Riad*, — The Tobacco-market.

The *Sedelnoi Riad*, — The Saddle-market: where are sold, besides saddles, bridles, *dugi*, and other horse-harness, whips, and covers for sledges.

The *Kojevnoi Riad*, — The Leather-market: here are sold all kinds of black leather, and enormous quantities of red, yellow, green, blue, and purple Russian, Morocco, or *Saphiana*, as it is here called.

The *Shapotchnoi Riad*: — where are sold all kinds of caps for winter and summer use.

The *Shlapnoi Riad*, — The Hat-market: here a very good hat may be bought for ten roubles; an excellent one for fifteen; and one quite in the fashion for twenty roubles: all of Russian fabric. Bonnets and caps are also sold here both for men and children.

The *Stchepenoi Riad*: — where are sold all kinds of wooden vessels.

The *Moskatilnoi Riad*, — The Drug-market.

The *Mŭilnoi Riad*, — The Soap-market.

The *Salnoi Svetchnoi Riad*, — The Tallow-candle-market.

The *Voskovoi Svetchnoi Riad*, — The Wax-candle-market.

The *Sundutchnoi Riad*, — The Trunk, or rather Box-market.

The *Ikonoi Riad*, — The *Image-market:* where are exchanged and sold, representations, or images of our Saviour, the Virgin Mary, the Crucifixion, of the saints, and also crowns used at the celebration of marriages in Russia.

The *Igrushkoi*, — The Toy-market: where are a great collection of toys for children, many of them remarkably well made.

The *Strigolnoi Riad*, — Shops of the barbers, who shave and cut hair.

Drinking-houses, or shops and cellars. — Besides, there are small furnishing shops, where old women sell all kinds of ribbons, tapes, thread, fringes, buttons, and such like articles. Off the Ilinskaya Ulitsa, are

The *Khristalnaya Riad*, — The Crystal-market, and

The *Pharphornoi Riad*, — The China-market, together: where are also sold table-ware, pottery-ware, candlesticks, ink-stands, corks, &c. &c.

At or near the *bargaining shops*, a person can provide himself with every article of clothing; of house furniture, and ornament; of food and drink; every thing that is necessary for the maintenance, comfort, or the luxury of life.

The stranger, in his promenades in the alleys of the *bargaining shops*, must be astonished at the numerous solicitations he meets with from the merchants and their boys, who are always stationed at the door, to enter their shops; at the continual cry "*Shto vam ugodno?*" — "What do you wish to have?" These boys are like hawks, watching their prey; they observe all your movements in other shops, and if you quit them, will abuse the goods you have seen, and tell you they have much better articles, though they know them to be inferior; and use all the means in the world to seduce you, as it were, only to enter their master's shop. The greater volubility of tongue, address and cunning the boy has, in managing this affair, the more he is esteemed, and the more wages he will obtain.

These shops, as I have said, are well named *Torgoviya Lavki*, of

Bargaining Shops; not only on account of the immense number of bargains daily made in them, but because not an article is bought without a great deal of discussion, and a peculiar mode of bargaining and transacting business, which I believe is peculiar to Russia.

Storch, in his Picture of St. Petersburgh, p. 153., remarks, "Great as the security of the city is, in regard to acts of open violence, yet it is necessary for every one to be upon his guard against artful impostures and deep-laid stratagems. The *frequent instances* of this kind make all Russians wary, and therefore they are not so easily made the dupes of their countrymen; but so much the more do they make up for this at the expence of strangers and foreigners, particularly when they are not acquainted with the language of the country. The shopkeepers and merchants commonly ask three times, and frequently even five times as much as the commodity is worth; the unknowing offer the half, and think they have made a good bargain, till they find, when too late, that they have been miserably cheated. To give damaged goods a fair appearance, to defraud in measure and weight in an imperceptible manner, to slip bad goods among the better that have been bought and ordered home; all these, and a multitude of other tricks, no dealers understand better than the Russian. As the Russians, in general, are surprisingly cunning, and of quick parts, they are eminently addicted to this species of industry; and the pick-pockets of Petersburg and Moscow may safely pit their dexterity against those of London and Paris."

The Russians themselves well know, and speak of the *roguery* of the merchants, contractors, and even workmen; for they are continually suffering by it, or must for ever be on the wing, watching, examining, and scolding; and after all, they often find themselves duped.

Contrary to the practice of other nations, the Russian merchants never expose to view their best articles, unless it be on the surface, to deceive. On the contrary, they expose only secondary commodities, and often the worst they have. They never shew you their best articles at first, although you ask them. You demand, for

instance, a sight of the best hat; — the merchant shews you one, if you are content it is all well; if not, he shews you another; if that does not please, he brings out a third; every time proclaiming, before God, that it is his very best: you are still discontented, he produces a fourth, and a better hat, and with greater emphasis pronounces *Yéi Boghu* *, and boasts you will not find such a hat in any place in Moscow; declares that it is his best, and *that it is only* TO YOU that he would shew it. In bargaining with these merchants, we are almost forced to suppose that our physiognomy pleases them remarkably; that they have conceived something very favourably of us, and wish to oblige us. We are told it is only *to you*, and because he so esteems us, that he would sell his goods at the price; although we never saw the man before, and although he be as ignorant of us as we of him. This is so flattering to human nature, that very self-complacency predisposes us to be cheated; but no sooner have we concluded a bargain, than a servant or a peasant comes up; the same language and warm expressions are repeated to them, and to all who present themselves. The purse, and not the person is the attraction.

A stranger, if he have some acquaintance with the Russian merchandising, is now at a stand, and comes to a bargain with the fifth hat. But one who is a little better acquainted, becomes angry, asks if the merchant takes you to be a fool, and departs, assured of being called back. The moment a Russian perceives that you know the articles and their value, and that you are going to another shop, he generally, though not always, brings forward his best commodities, but not till he is dragged to this step. This mode of acting holds with respect to all articles of clothing and provision, and indeed it is the general system to deceive in the quality, so far as I have seen or heard, throughout Russia. The reason of all this manœuvring is simple. In other countries the merchant justly demands a profit, regulated by the value of the article he sells; *i. e.* so much *per cent.*,

* Equivalent to, *Before God.* It is an exclamation, calling God to witness.

per shilling, or per pound: a Russian has no such calculation. On the contrary, he demands 3, 4, 5, 6, 7, 8, 10, 12 prices for his commodities; and his rule is to take as much as he can obtain; and he will tell you that your rule is to buy as cheap as you can. By this mode of acting he has often as much profit on a low-priced, as on a high-priced article; nay, frequently receives the price of the latter for the former.

The Russian cheats you in the price. He asks, for instance, for a shawl 500 roubles, and you buy it for 100 roubles, after he has descended to 450, 400, 350, 300, 250, 200; each time swearing that he gave more for it: you are departing, and offer a hundred, which he accepts, and probably you are duped. He then repeats that it is for you only he would give it at the price, and says he is sustaining a loss by the sale, although you may purchase the whole number of shawls in his shop for the same money, and if he should run short, he will find a supply from his neighbour.

Even after a number of years' residence in Russia, when a merchant demands of me 100 *roubles* for an article, with protestations that it is only *for me* at that price; that it is his *own price;* and crosses himself before the *holy images*, I feel reluctant to offer him 20 or 25 roubles, which is probably beyond its *real value.*

It is curious to see an adept in bargaining with Russians, or rather a Russian opposed to a Russian; after shewing and examining the article wanted, the combat thus begins: — As the disposer always extravagantly praises his commodities, so the intending purchaser depreciates them in the same degree; though he may have found the very articles he wants, and though the quality be good, he says they are coarse, impure, mixed, or more commonly that they are *dren, i. e.* dirt; on purpose to have a pretence for beating down their value, and offering a low price.

A Russian merchant always endeavours to obtain an offer: it is part of his system; it is often to his profit. You see his commodities, and demand their price. He tells you. You are sure it is out of all character, and refuse. He then asks how much you will give. A

stranger offers the third part, or fourth part, say 50 roubles; by far too much; but the Russian affects to refuse: you are departing, and he accepts. He then wishes to dupe you more, or to make you think you have made a good bargain: in fact, every art is practised to draw you into the snare. One who knows well the Russian character, hears of his friend's bargain, and undertakes, for the sake of amusement, to buy the same article for 25 roubles, and he has no difficulty in concluding his bargain with the same merchant. A stranger should buy nothing himself, unless he know the quality of the article, and its value.

There is another extraordinary feature in bargaining, which has often astonished me. After the usual manœuvres, you buy a pair of common boots, for which 40 roubles had been asked, for 15 roubles; say on Thursday. You observe the shelf from which they were taken from among many other pairs of which you have had your choice; in the meantime the seller declaring that they are the *samoi lutchei*, the very best in his shop. You return on Friday, and pick out another pair from the same shelves, and offer him 15 roubles. He refuses, and you must bargain again. He descends by 5 roubles at a time; he comes to 25 roubles; he assures you that they are better than the boots you bought yesterday; you assure yourself that they are every way the same, and remind him of his declaration, that those you bought yesterday were his very best. He laughs, and now tells you that he only said so to please you; displays the boots, and bids you look how superior is the leather, and the workmanship, and the tassels to *yesterday's*, all the time knowing them to be the very same; if he convinces you, so much the better for him: if not, you are displeased; you leave the shop; he calls you back: if you return, or even face to him, he will take 20, 18, 17, 16, 15 roubles; if you never regard him, but continue marching off, or going to another shop, he jumps from 25 to 15 roubles at once, and *Isvolte*, *Isvolte**, resounds in your ears. You return on Saturday, choose

* *Isvolte* — if you please, or *Well, well.*

another pair; he again demands 40 roubles; and the same comedy is acted over again, as on Thursday or yesterday, which also finishes in the same manner.

For a Russian to jump by 50 roubles at a time, or by 25, 20, or 10 roubles, on articles amounting in real value to 100, 200, or 300 roubles, is nothing. He descends by hundreds on higher priced articles. But his comparative profit may be said to lessen as the real value of the articles advances: thus a merchant may obtain 30 or 40 roubles for a commodity which should only cost 10 or 20 roubles; or 100 roubles for what should only cost 30 or 40 roubles; because these are small sums, and such bargains are often made without due consideration. When the article amounts to a few hundred roubles, or when it comes to thousands, the bargain is then important, and being made with deliberation, and the value being ascertained, the merchant's profit runs less chance of being exorbitant. If the Russian fail, however, in cheating you in the price, he will try what is to be done in the quality and quantity: his roguery is not easily exhausted.

I have often heard it said, and there is little reason to doubt it, that false weights and measures are employed: as the same happens every where, it is not to be expected that a Russian will omit this part of his art. That the merchant will endeavour to satisfy you with unfilled measures I well know, as also that the Russian balance is generally suspended with the *article-scale* hung up, when not in use; or with a weight in the *weight-scale*: the weight-scale is always two, three, or more inches higher than the other, and leans upon a square piece of wood, or a box; so that allowing the balance to be just, it is always standing with the index at the equilibrium. You demand a pound of confectionary; it is put into the paper; it is let fall into the scale, which descends; the paper is most adroitly seized before the scale has time to rise or show whether it weighs a pound: if you insist upon its remaining, or being replaced, you almost invariably find it defective in weight. The merchant says it is nothing; adds a few more sweets, each

time letting them fall with some force, and perhaps succeeds after all, to a certain degree, in his project. Beyond the equilibrium, a Russian says you have no right to claim, and his balance, when at rest, is always at this point. Should you dispute with him, and the index be on the *commodity-side*, he will take out to the last grain of tea.

The *Bezmen* is a kind of balance with a heavy end, and marks all along it, indicative of the pounds, when acting as a lever at different fulcrums, and is much used in Russia. Indeed it is nearly the steel-yard, except that the weight is reckoned by the length or shortness of the lever, and not by hanging weights. The *bezmen* may be false: if just, the merchant will only succeed in adding a quarter or half a pound to the weight by the mode of suspending the wire or string on which the beam moves, which being held in one hand, while the other hand adjusts the article in the scale or on the hook, he is prevented from giving any force to assist the descent. Almost every family provides itself with a just *bezmen*, and when they purchase articles from the hawkers, employ it in weighing them, and thus prevent much imposition. Most families also have an iron arshin-measure, for the same reasons.

You examine tea in the box, which you find good at the surface, and purchase; and on opening the parcel you find that it is mixed, or even sometimes adulterated with dried tea-leaves, which the servant maids dry after having been used at their master's table, roll up, and dispose of to the dealers for a trifle. If you buy a quantity of sugar, it is necessary to examine every loaf, or the merchant will, most probably, succeed in imposing a few loaves of inferior quality to the sample. You see fine prunes, raisins, figs, nuts, &c.: you purchase; he avoids giving those on the surface, and when you return home, you find that you have been duped. In winter, you buy *Teuchonskoye*, or butter made up in little wooden tubs, which is very hard and looks well, at forty or fifty *kopeeks* per pound. In a warm room one-third of it melts into water. The manner of effecting this is by mixing plenty of water with the butter, while soft, and then

exposing the whole to the cold, by which all is frozen into a mass. You often find good butter on the surface, while it is bad below; and in large barrels sometimes a heavy stone or two are introduced.

Good down and feathers are mixed beneath the surface with coarse feathers, stems, pieces of wood, nails, grains, powdered chalk, &c. If you buy a featherbed at the market, that is to say, the feathers in the tick, you are shamefully deceived; one-third of the weight is foreign materials, although the merchant has shewn you a few fine feathers as if taken by chance from the corner, the only such which exist in the bed. You buy a web of Holstein, a kind of coarse linen; of towelling; or of table napery, which has a fine appearance at the end shewn you; when it is cut up or examined, you discover that, except a few arshins, the quality of the interior is vastly inferior to what you saw, and are astonished, when it is too late. The same deceit is practised with Russian cloth, and stuffs of all kinds; with ribbons, tape, &c. Old furs are cleaned and sold for new, and new furs are dyed or coloured, so as to appear much darker than they are naturally, or indeed sometimes brown furs are made to appear black.

Wines are adulterated and counterfeited beyond all measure. An anecdote which I have often heard at Moscow, gives a just idea of this traffic. A gentleman wishing to call at a wine cellar, in order to make a purchase, met the young son of the proprietor opposite the door, and demanded if his father was at home. "Yes, Sir," he replied, "*he is down stairs making Don wine:*" a kind of wine, red and white, made on the banks of the Don, extremely brisk, like champagne, which, when of a fine quality, it a good deal resembles, and is sold at Moscow at 2, 2½, and 3 roubles a bottle. Wine is generally sold by the merchants in small bottles, and even when they appear large, it is only a deception, for the indentation or hollow in their bottom is so enormous, that one can almost thrust a fist into it. Rum, brandy, gin, &c. are all mixed and compounded; so that it is rare to taste them genuine, except at an enormous price. All kinds of mixed goods and damaged commodities are imposed on you. Counterfeited, or mixed gold and silver articles, ear-rings,

rings, breast pins, brooches, false stones, are sold for genuine; wax and tallow candles are often sold by the number, so many a pound, or a pood, which are defective in weight.

To conclude, as we have seen, the Russian merchants, shopkeepers, and dealers, cheat in the quantity, the quality, and the price. If they miss their aim in the quantity, they succeed in the quality; and if they fail in both, it will be ten to one that they are successful in the price. The wary even are cheated in one or two of these ways, and the stranger is often duped by stratagem in all the three.

It is related of Peter the Great, that when demanded why he would not permit the Jews to come into Russia, that he jocularly replied, "Because I am afraid my subjects will cheat them."

If you detect a Russian merchant openly cheating you, he does not blush, or show any mark of shame,—of shame he is not conscious in such affairs, he laughs and confesses it; or says he did not intend it, it was a mistake; or oftener, he avows it openly, and says, it is my business to sell my articles as high as I can, it is yours to buy them as cheap as you can. The bargaining shops, commonly called the *Gostinnoi Dvore*, are the scene of the refinement of deception and roguery. A set of sharpers, whose very countenances are indicative of their profession, assemble there every day, and with their flattery, lies, oaths, and villainy, deceive the public to an enormous extent, while they fill their own pockets. They seem to forget the saying of our Lord, "With what measure ye mete, it shall be measured to you." * Indeed, the view is most painful to a mind imbued either with moral or religious principles. But the Russian modes of villainy, though general, are not singular in the world. Of this I am well convinced, by some experience in London among the lower merchants, and still more so by the accounts of the police of that metropolis, by Mr. Colquhoun. There is one mighty difference, however, between Russia and other nations in this respect; for in Russia, it may be laid down as a fact, that the merchants, with a few exceptions, all act upon the nefarious system which we

* Mark, iv. 24.

have endeavoured to develop: they are trained up to it from their very youth, and the expertness of boys of eight and ten years of age in the arts of his master is wonderful, is incredible; they are children in almost every thing, but men in deception; and even the peasant, who knows little beyond his field, his yard, his horse, and his *telega*, is a perfect knave when he comes to market; whereas, in other countries, it is principally among the lower and the lowest classes of merchants, and dealers, that the refinement of roguery exists. In Russia, it may be among all classes of merchants that dishonesty is the prominent feature.

To search the origin of this system of trade and bargaining, which seems to have been established some centuries ago in Russia, would be a curious enquiry. As yet we have been unable to penetrate beyond the reality of the fact. Between the years 1462 and 1533, "They (foreigners) remarked," says Karamzin, "that the Russians were not wicked, nor quarrelsome; were patient, but (especially the Moskovites) were inclined to deceit in bargaining. They praise the honesty of the inhabitants of Novgorod and Pleskof." Whether there be any truth in the following remark of Collins, made in the year 1671, respecting the point in question, I cannot determine. "As I have nothing to say against the magnificence, splendour, clemency, and virtue of the Czar's own person, (Alexei Michailovitch), so I have no reason to recommend the *Russes* integrity; for the generality of them are false, truce-breakers, subtile foxes, and ravenous wolves, much altered since their traffic with the Hollander, by whom they have much improved themselves in villainy and deceit." *

The flattery, the protestations, the oaths, the deceit and roguery of the Russian dealers, are abominable in the eyes of men; what must they be in the eyes of God?

One thing must be said of the system, that it is generally established. The Russians know it, the stranger or foreigner knows it, or ought to know it.

* Collins's Present State of Russia, p. 128. London, 1671.

After having explained the general nature of bargaining in Russia, justice demands me to state, that both in Petersburg and Moscow, I have known some, and heard of a number more, of merchants, who are very upright in their dealings, who demand a fixed price, and keep to it. These merchants have been so fortunate as to become known on account of their mode of acting, as to have conquered the prejudices of part of the public, and sell immense quantities of goods to the Russians, but especially to foreigners. Justice equally demands the confession, that there are many merchants who pretend thus to act, and are great rogues; that there are others, who, when you demand the price of an article, ask you before they return an answer, if you wish to bargain, or buy without *bargaining; i. e.* to beat down the price or not. If you say without bargaining, *bez torga*, he fixes a price to which only once in ten times he remains steadfast; thus he endeavours, with a grave air, to deceive, and he will afterwards descend to one-half the sum asked.

To counteract all these impositions, there is only one manner of acting. You must be acquainted with this manner of doing business; a species of knowledge for which strangers in general pay dearly: and you must know the real value of the article you require, according to its quality, and the price current, and accordingly make your offer, which, after a volume of words, and a thousand impossibilities, will be accepted.

From the above causes, it may be conceived how disagreeable a task it is to be a purchaser: even in summer, it is absolutely a forenoon's work to buy a few articles, so much time is lost before the goods you want are dragged forward, so much in bargaining, and now and then in weighing or measuring. In winter, it is really a punishment, and one often willingly pays too much to the first merchant visited, when the article wanted is found, because of the intense cold, and that the same routine must be gone through with a second as with the first merchant, before the commodities wanted can be found.

In passing through the alleys of the *bargaining shops*, the stranger

is greatly struck with the numerous images placed in their centre, or suspended on the walls, or in the shops, in glazed and gilded or mahogany frames, and to which the merchants continually cross themselves and bow, when they assure you of something which you seem to doubt.

To the foreigner I would address these words, "Beware of the merchants who walk in long robes, and love greetings in the markets, and the reverence of elevated saints, and the highest prices they can obtain for their merchandise, and devour people's purses, and for gain make long speeches. * — Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips." †

In drawing this disgraceful and degrading picture, I have had no motive but truth and honesty. Probably it may be thought that I, as a foreigner enjoying many blessings in Russia, ought to be silent on this subject. But I have not meant to vilify, nor have I vilified a class of useful or honourable men. Evils, to be rectified, must be known; their consequences to the morals of a people must be felt, and then the heart, roused by principles of religion, and of love to human kind, will be ready to diminish, or to abolish, by admonition, by instruction, or by power, such acts as infringe on the two great commandments, — love to God, and love to man. Would that my feeble voice could awake those who thus err, many of them perhaps innocently or unintentionally, to a just sense of their sin, and to improvement in wisdom; or could make them duly appreciate the value of these divine instructions, as well as the consequences of a conduct contrary to what they enjoin! "Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have." ‡

Another evil, which is very general at Moscow, must also be noticed. Your own servants cheat you. They connive with grocers,

* Vide Luke, xx. 46, 47. † Romans, iii. 13.

‡ Leviticus, xix. 35, 36. The *hin* was a measure of liquids among the Jews.

butchers, green-sellers, and merchants, and receive from them a kind of vulgarly understood per centage, besides presents; this happens even with the apothecaries. He who pays them highest, or makes most presents, of course is permitted to charge highest for his wares; his goods are praised, and the merchant becomes an excellent man. Even in your presence, if acquainted with a merchant's liberality to them when you are bargaining, your servants will do all they can to assist the merchant in getting his price; they will say a thing is excellent, though indifferent; that it is not dear, though extravagant; and by other such like expressions,—endeavour to give a bias to your mind. Every noble family at Moscow is obliged to have a *Kuptchik*, a buyer, in consequence of the mode of traffic, who knows the value of commodities, and he generally makes his fortune, for he receives handsome presents. It is remarkable, that the merchants will refuse the same money offered by you that they will accept from a *Kuptchik*, though he receive beside per centage. The consequence is, that the nobles find that their *kuptchiks* can furnish them with the wares they want at a cheaper rate, while they receive a premium for themselves, than they themselves can purchase them on the spot in the market.

*The Living Fish-market, Yivorŭibnoi Riad.** — This market, at the north end of the *Moskvaretskoi bridge*, can neither boast of the quantity, the variety, nor the quality of its fish, nor the lowness of their price. The most common fish to be found here, are already enumerated under the description of the Moskva river. A few other kinds, as sterlet, tench, &c., are occasionally to be met with; but the supply is not very varied.

The fish are kept in immense square cases of basket-work, in the river Moskva, and are taken out and transported to the adjoining place of sale, in flat tubs filled with water.

Monument to Citizen Minin, and Prince Pojarskii. † — This monument is elevated in a very central and conspicuous place near the

* Plan, No. 75. † Plan, No. 77.

middle of the *Krasnaya-plostchad*, and opposite the grand façade of the *bargaining shops*. It naturally attracts the eye and excites the attention of all, whether for its magnitude and elegance, the deeds of the patriots it commemorates, or on account of the commemorator, Alexander I.

Before describing this monument, it will be right to take a short retrospective view of the events which called into action the patriotism and the heroism of the immortal men whose memory is thus revered, and thus perpetuated to future generations.

The state of Russia, at the beginning of the seventeenth century, was most melancholy and degraded. It was a sad, yet glorious epoch; and it afforded citizen Minin, and warrior Pojarskii, an opportunity of signalizing themselves by the salvation of their country, and of meriting and obtaining the lasting gratitude of their countrymen.

One usurper followed another; the Tsar Shuiskii was deposed, and a prisoner: Moscow, without a sovereign, was occupied, and had been pillaged by the Poles; the Great Novgorod was seized by the Swedes; the whole kingdom was in a state of anarchy and confusion. Torn on all sides by internal disputes and factions, by civil and foreign war, Russia, without a leader, could not oppose the usurpers who daily dismembered her of some part of her territories. Nothing seemed anticipated but the final repartition, or the entire annihilation of the empire, when suddenly her liberators appeared.

Kozma Minin, a simple citizen, a butcher of Nijni-Novgorod, had long beheld, with grief and sorrow, the woful condition of his country. Roused by that patriotism which his humble calling only rendered more illustrious, — that patriotism which hardly calculates a difficulty, and which cannot be chilled by a defeat, — Minin resolved to make every effort, not only to prevent the destruction of his country, but to deliver her from her enemies, or to sacrifice his all in the attempt for her deliverance.

He assembled his fellow citizens, he represented to them, in the most fervent manner, and in the most energetic language, the wretched state of Russia; he exhorted them to fly to the relief of the

capital, to save their ruined country, and to revenge themselves for the sacrifice that had been made of the blood of their relations, friends, neighbours, and fellow citizens. He persuaded them to engage their fortunes, to sell their furniture, their ornaments, their clothes, and their houses for the general good: he bid them, should it be found necessary, in order to defray the expences of the war, pledge their wives and children; he entreated them to unite, and to put themselves under the command of an able general, and rather gloriously die around his banners, than permit their country to continue any longer the prey of a foreign enemy.

The sincere, the noble, and the virtuous enthusiasm of this humble man was confirmed by the immediate sacrifice of his fortune, and by his employing his extensive credit to raise funds for defraying the expenses of the great duty he imposed upon himself,—the delivery of his country.

He looked around him for a leader: Pojarskii, who had greatly distinguished himself during the reign of the Tsar Shuiskii, now resided on his estate, not far distant from Nijni-Novgorod, and had not yet recovered from the wounds he had received in battle. Minin flew to him, explained the state of their country, and the object of his visit, and begged him to take the command of the troops, and to save Russia. The old warrior Pojarskii, an ardent lover of his country, and who had often been the conqueror of her enemies, forgetting his wounds, and his feeble state, accepted the proposition with joyous alacrity. The salvation of Russia was the dearest thought of his heart: to exterminate her invaders, or to die in the attempt, became his firm determination.

A deputation of citizens was soon sent to Pojarskii, for the arrangement of the preliminary measures; and these citizens engaged to pay the troops. Pojarskii advised the deputies to choose a person worthy to take charge of their chest, containing the funds for the expense of the war. The deputies making some difficulties, Pojarskii recollected Minin, whom he had seen carry arms with honour, and advised that this honest and generous citizen should be charged

with the collection and distribution of the funds. The deputies consented. Minin accepted of the duty, at the invitation of the inhabitants of Nijni-Novgorod: he received from them a written obligation that they would serve him in all things; that they would give every assistance for the prosecution of the war; that if absolute necessity demanded, they would sell their wives and children; and that in no circumstances they would murmur, or excuse themselves from duty.

They all contributed their property and their riches; all united to bear the general charge, or act for the general good: the old gave their benediction to the young; wives received the oaths of their husbands and children, to conquer or die for their country; females, old and young, divested themselves of their ornaments, their pearls, and precious stones; and the citizens transported their most valuable effects to the general depôt.

Scarcely had the noise of the intended enterprise spread, when troops from Dorogobuje, from Viasma, from the territory of *Smolensk*, (the town of Smolensk was then in the hands of the enemy,) and from all other quarters began to assemble. Pojarskii, with this small army, arrived at Nijni-Novgorod. He found the funds collected insufficient for his wants: but from this embarrassment he was soon relieved; the neighbouring towns disputed the honour of contributing to the expense of such a noble enterprise; the chest was soon filled. Citizens accustomed to bear arms; *Streltsi*, a kind of militia; *Kosacks*, and a crowd of combatants, pressed around the banners of a general equally distinguished for his prowess, his military talents, and his virtues; of a man who possessed the confidence of the nation, and on whom the hope of all was depending. The hero marched to Yaroslavle; in his way he received the homage of the various towns: his army increased on the march; and the nobles, fired by enthusiasm, contended for the privilege of serving under his command.

Pojarskii marched to Moscow, and vanquished the Poles in various engagements in the vicinity. Minin distinguished himself as an in-

trepid and brave warrior: a bloody battle was gained over the enemy at the very gates of the city; the foe was chased from the Kremle, in which he had fortified himself, and being closely pursued, many fell, and others owed their life to their own agility, or to the swiftness of their horses. Thus was Russia freed from the thraldom of her enemies; and Michail Phedorovitch Románof, the first sovereign of the present dynasty, was elected Tsar by a general assembly of the nobles, boyars, merchants, citizens, and persons of property and distinction. By the cautious and wise administration of the Tsar, universal tranquillity was restored to his principalities.

The events which we have detailed, though well known, yet seem not to have obtained that attention in the page of history which they merited. It is indeed surprizing, that a monument had not been sooner erected by some sovereign of the present line; that such noble conduct had not called forth some mark of public gratitude, especially from Peter the Great, or Catharine II. That glory was left for another; and the present Emperor has honoured himself, in honouring, in so imposing a manner, the names of Minin and Pojarskii.

The monument is situated in a public place, where the troops are often drawn up and pass through.

This period of Russian history naturally leads me to notice a manuscript work, entitled "The Book, containing a History of the Election to the Throne of Russia, of Michail Phedorovitch Románof," written in the time of Alexei Michailof, by the Boyar Matoéof. This elegant historical manuscript, which has never been printed, is deposited in the archives of the College of Foreign Affairs at Moscow, from whence the present chancellor of the empire, Count Rumantsof, carried it to Petersburgh before the invasion of 1812, with the intention of having it published. But the events of 1812, and subsequent years, or some other causes, have hitherto retarded the accomplishment of the chancellor's design. The publication must be attended with great expense, and probably the subscription was not nearly adequate to meet it. The chancellor, whose public spirit is well known, and who has now a second expedition going round

the world at his charge, may at another time probably bring this manuscript to light, entirely at his own expense.

The work is in folio, and is filled with large drawings, illustrative of the election of Michail Phedorovitch. These drawings are more distinguished by the accuracy of their representations, the brilliancy of their colours, and the gaudy decorations of gold leaf, than by any superior execution of the pencil. Among other views are,—the assembly of the clergy, nobility, and citizens, at the *Krasnaya-plostchad;* the haranguing them from the *Lobnoye Mesto;* the addresses of Palitsin, the cellarar of the Troitskoi monastery; the election of Michail Phedorovitch; the deputation of the clergy and the nobility, sent to Kostroma to invite Michail Phedorovitch; the reception of the deputation by Michail Phedorovitch, and his acceptance of the throne by advice and persuasion, near the monastery; the advancement to Moscow of the new Tsar, with the clergy, nobility, and suite; the welcome his majesty met with in the various towns, as they passed along toward the capital; the solemn procession on entering Moscow; the reception of the Tsar at the Kremle; the coronation, and various scenes illustrative of the ceremony: besides the deputation to the Tsar's father, Philaretes, at Viasma; the various steps of the progress of Philaretes to Moscow,—as at Mojaisk, Svenigorode, &c.; the interesting scene, at some distance from the city, between the Tsar and Philaretes; the solemn procession of the Tsar and Philaretes, and suites, into Moscow; their procession to the cathedral; the election of Philaretes as patriarch. These and a number of other interesting scenes, illustrative of the history of the times, accompanied by explanations and historical details, form the chief contents of this work.

The monument, which has led to these digressions, is the production of the distinguished Russian artist, Martos, sculptor and counsellor of state. He has represented Minin at the moment he is entreating Prince Pojarskii to take command of the army. Minin with one hand presents to the prince a sword; with the other hand elevated, he points to Moscow, and appears to say, "Let us hasten to

save the capital and our country." Pojarskii is represented sitting, with the traces of disease evident on his heroic visage. The old warrior forgets his affliction; he is ready to pursue the cruel enemy; with his right hand he seizes the sword from Minin, his left hand rests upon his shield, which is embellished with the *Image of Our Saviour not made with hands*; on his countenance, now directed toward heaven, we may read these words: "O God! strengthen and arm my feeble hand; be our guide and our help, and bless the enterprize we are about to undertake."

In a pannel on each side of the middle of the granite pedestal, is placed a *bas-relief* of bronze. The front *bas-relief* represents the inhabitants, males and females, of Nijni-Novgorod, at the moment they are transporting their effects, and divesting themselves of their ornaments on the plain, to be used or sold for the necessities of the army. The *bas-relief* on the east side, or back of the monument, exhibits a representation of the Poles flying from the Kremle of Moscow, and pursued by the victorious Russians.

The design of Mr. Martos has been very fortunately executed; his ideas deserve the highest praise. The founding the bronze part of the monument from the model in plaster by Mr. Martos, is the work of Mr. Yakimof, chief founder and counsellor of the colleges, and likewise does him credit.

This monument is elevated on the *Krasnaya-plostchad*, and probably on the very spot where the heroes chastized the enemies of their country. The inscription in gilt letters on the front of the monument is peculiarly appropriate. These few words speak volumes:

"TO CITIZEN MININ,
AND PRINCE POJARSKII:
GRATEFUL RUSSIA,
1818." *

This inscription reminds us of that on the *most astonishing of mo-*

* *Grajdanninu Mininu i Knyezya Porjarskomu Blaghodarnaya Rossiya*, 1818.

numental works, the equestrian statue of Peter the Great, on the immense pedestal of rock at St. Petersburgh. *

"TO PETER THE GREAT:
CATHARINE THE SECOND."

Probably, however, it would have been better if the word *warrior*, instead of prince, had preceded Pojarskii: prince is applicable to hundreds, and especially in Russia; warrior to few; and it would have been an admirable counterpart to *citizen* Minin.

It would have been well had the design included some memorial of the present emperor; for although grateful Russia erected it, yet to his Imperial majesty this monument, which is said to have cost no less than 150,000 roubles, owes its existence.

	Feet.	Inches.
The height of the monument is twelve arshins †, or -	28	—
The red granite pedestal measures - - -	14	—
The bronze figures of Minin and Pojarskii, including their resting-places, measure likewise - - -	14	—
Minin standing erect, of course measures - -	14	—
Pojarskii sitting, measures - - - -	10	8
The length of the base of the pedestal measures -	18	—

	Poods.	Eng. pounds.
The weight of the bronze work is said to be -	7000	238,750
The weight of the granite pedestal is said to be	12,000	420,000
Total weight	19,000	658,750

The base of the monument is formed of a single mass of beautiful red granite, the same as we every where observe in and about Petersburg, and in many places in Russia, as on the round hill near

* This distinguished monument has been carelessly represented in James's Travels; the plate is most unworthy, and his description must surely have been taken in the *twilight*.

† By another account the height is only eleven arshins.

Bronitsa, on the road between Moscow and St. Petersburg. The base of the pedestal is hewn very smooth, the rest of it is highly polished. The bronze part of the monument was cast at St. Petersburg on the 5th April 1816: it, and the pedestal, were transported in barges by the water communication to Moscow. In its passage, the inhabitants of Nijni-Novgorod, and vicinity, had an opportunity of seeing the grateful reward of the exertions and valour of their ancestors, after the lapse of more than two centuries. It is said that the enthusiasm of the multitude, on beholding this monument, was carried to the extreme.

The barges having arrived at the *Moskvaretskoi bridge*, at Moscow, in the autumn of 1817, the monument was transported in two pieces, by machinery, to the *Krasnaya-plostchad.* On the approach of winter, a wooden house was erected over the monument, to protect the workmen from the cold; consequently, it remained concealed from public view, though curiosity often found means to get a peep at it, notwithstanding that a patrole was continually in attendance. In the spring of 1818, the monument was finished, when the emperor and the Imperial family, after being at divine service in the *Uspenskoi Sobore,* passed through the gates of our Saviour in state to the *Krasnaya Plostchad,* which was already surrounded by the Imperial Guards, and other troops stationed in and near Moscow, and filled with thousands of spectators. Their majesties were saluted by the thunder of the drums, echoed by the hurras of the multitude. The imperial family took their stations, accompanied by their respective suites, on the south of the site of the monument. All was silence and expectation. At a signal made, the four sides of the wooden house bursting asunder, fell with a report upon the snow, and the glorious monument burst upon the view of the spectators amidst the acclamations of thousands, mellowed by the sound of martial music, and the sonorous chiming of the bells.

Silence ensued, and the eyes of all were turned to the object of their wishes. Curiosity, wonder, astonishment, were evident on every visage, while gladness and joy beamed in every eye.

The emperor, accompanied by his staff, examined the troops, who defiled before him, while the empress, and dowager-empress, in their golden state-carriages, followed by their suites in their parade equipages, made a short tour in the Beautiful Place.

This brilliant and interesting scene now concluded. The emperor rode off amidst *hurras*, to the Kremle, by St. Nicholas' Gate; the empresses with the cavalcade followed; and the delighted crowd pressed forward to gaze at the monument, which for many days was the object of general interest and curiosity.*

The Place of a Skull: Golgotha: in Russ, *Lobnoye Mesto.*† — The words *Lobnoye Mesto* have been translated into French by "le Lieu du Supplice;" and into German by "Richtplatz‡;" which rendered into English is, Place of Punishment. *Supplice*, however, in French also signifies *douleur*, torment or pain; and in this sense it may have a reference to the true meaning of *Lobnoye Mesto*, which has also been justly called in Russ, *Krannoye Mesto*, as these expressions are of the same import; i. e. *Place of a Skull.*

The *Lobnoye Mesto* is built in imitation of the Golgotha of the Hebrews; — the Calvaria of the Latins; — Mount Calvary, or the Place of a Skull; and means the place of our Saviour's crucifixion.

There is a tradition in ecclesiastical history, that Jesus Christ was crucified on the spot where Adam was buried. Hence we often see the cross, in representations of the crucifixion, resting upon a human skull, — emblematical of the fall of man, and of the triumph of the Christian religion over death. "For since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive."

* The reader who desires a fuller history of this monument, or of the events to which it relates, is recommended to examine the following works: — Levesque's Histoire de Russie; — Vsevolojskie's Dictionaire Geographique de Russie; — The Great Geographical Dictionary of the Russian Empire, in 7 volumes, in Russ; — The History of Russia, by Glinkii; — The *Ruskii Vestnik*; and particularly a small work, entitled *Kratkoe Izobrajenie*, published soon after the erection of the monument.

† No. 78 of Plan. ‡ See Heim's Dictionary — Russ, French, and German.

The *Lobnoye Mesto* is a great elevated circular scaffold, which stands at the south side of the *Krasnaya Plostchad*, or Beautiful Place, and to the east of the Gate of Our Saviour; and though by no means a disagreeable object, yet from its situation it is rather an incumbrance. This large circular building is erected of hard hewn sandstone; its wall is very thick, and varies from 14 to 18 feet in height, the situation being acclivitous. . It is ascended by a flight of 12 steps on the west side: its diameter within the walls is about 35 feet; its circumference consequently about 105 feet. In its centre is a large round stone about two feet thick and six feet in diameter, which is ascended by two steps.

The *Lobnoye Mesto* was renewed in the year 1786, at the expence of the government, since which period it has remained unchanged.

It has been used as a place of devotion; as a place of assembly for the clergy; and as a station for haranguing popular assemblies.

This Golgotha will be afterwards noticed, therefore we shall now only add, that " after a dreadful fire in the year 1560, an assembly of all ranks of persons was held, and a holy procession took place to the *Lobnoye Mesto*, where Te Deum was chaunted, and the Tsar addressed a speech to the metropolitan*," in public. In the year 1605, Plestchof and Pushkin, having arrived at the *Lobnoye Mesto*, taking out the *Grometa*, or letters patent, of the usurper Otrepiof, read them before the people: agitation and hurras followed.† In the year 1610, during the disturbances of the Tsar Vasilii Shuiskii's reign, three Russian noblemen harangued the multitude from the *Lobnoye Mesto.*‡ In the year 1613, when the nobles and people wished to elect a sovereign, frequent meetings were held in the *Krasnoya Plostchad* of all ranks, and the public were addressed both by the nobles and the clergy, from the same place. A manuscript work before referred to, contains representations of these meetings.

* Karamzin, vol. viii. p. 101.

† Scherbatof, vol. vii. part i. p. 277. Levesque's Hist. de Russie, vol. iii. p. 286. who says, " ils se rendent sur *la grande place* de Moskow."

‡ Yadpo Rossiis. Istor. Khilkof, p. 271.

I have been informed, that the *Lobnoye Mesto* has also been used occasionally as a place for the proclamation of ukazes, which, from the sacredness of the place, I doubt.

At many of the holy processions, as at those celebrated at the Pokrovskoi cathedral, the whole of the clergy go to the *Lobnoye Mesto*, and I believe cross and bow themselves toward the Gates of Our Saviour before entering the cathedral.

The *Tergovaya Plostchad* *, or *Vetoshnoi Riad;* rag-market, or market for old articles, has by some been called the Louse-market, and I believe with good reason.

This market extends from the Gate of St. Nicholas to the Varvorskiya Gates. Above 300 open small shops and stands, along the wall of the Kitai-Gorod, as well as on the opposite side, together with hawkers, male and female, and a crowd of purchasers and idlers, make up the scenery of this place. There are exposed to sale old articles of almost every description: old clothes, many of which are truly rags, and others so little worth that we are astonished their sale should be thought of; old caps and hats; old boots and shoes; old *shoobs* from the black bear-skin down to the sheep-skin; old books and plans; plates and paintings; old iron and copper articles of every kind, as vases, kettles, knives, and forks, &c.; old watches, gold and silver; silver plate and spoons; breast-pins; rings, ear-rings, and numerous other trinkets. In many of the shops new articles are also exposed for sale.

The most singular sight here is the female hawker, displaying her goods; two or three bonnets of different colours, towering one above another on her head; some fantastic dress, as an old military coat on her body, and a quantity of articles twisted about her shoulders and suspended over her arms. The same scenes in bargaining, as described at the *bargaining shops*, go on here; but as they are among the lowest classes of society there is still more amusement for a foreigner, especially should he have an interpreter with him.

* Istoris. i Tipographis. Opis. Gorod. Mosk. Gul. p. 26.

The Beloi-Górod, or *White Town*, — is the third grand division of Moscow. It is said, in general, that it encircles or surrounds the Kremle and the *Kitai-Gorod;* but this statement is inaccurate*, as the plan will show.

The *Beloi-Gorod* forms more than two-thirds of a great circle, with a *crescent-shaped truncation* on the south, and includes the greatest part of the Kremle and the *Kitai-Gorod.* The Moskva river forms, and always formed, the boundary of these divisions of the city, on the southern side.

In ancient times, the *Beloi-Gorod* was named *Tsareo Gorod*, or *Town of the Tsars;* because it contained two streets, the one named *Tverskaya Tsarevaya*, the *Royal* or *Kingly Tverskaya;* and the other *Nikitskaya Tsaritsinaya*, or the Royal or Queenly *Nikitskaya.*†

During the reign of Phedor Ivanovitch, in the year 1586, the *Beloi-Gorod* was surrounded by a wall of white stone, such as is found in the quarries in the neighbourhood of Moscow; hence the denomination of *Beloi-Gorod*, or *White Town.* This wall, which had begun to decay, and was in fact absolutely useless, was demolished during the reign of the Empress Catharine II. Scarcely a vestige of it now remains. Where the wall stood, a spacious and elegant *boulevard* now meets our view, which was begun many years ago. Already great part of this *boulevard* is formed, and adds much to the beauty of the city, besides forming fine promenades for the inhabitants, and admitting a free current of air from all quarters. This boulevard, at different parts of the city, takes various names. The *Tverskoi boulevard* is remarkably fine in summer, and is the fashionable promenade. The part of the *Tverskoi boulevard* between the *Tverskoya Ulitsa* or street, and the Smolensko Market, is nearly 200 feet wide. The

* Coxe, vol. i. p. 395, says, "The Bielgorod, or White Town, which runs *quite round* the two preceding divisions," (the Kremle and the Kitai-Gorod.) The Russian authors use nearly the same words in their descriptions. Vide Great Dictionary of the Russian Empire, vol. i. p. 671. and Opisan. Istor. and Topograph. Gorod. Mosk. Gul. p. 28; but particularly our description of the Kitai-Gorod.

† Great Dictionary of the Russian Empire, vol. i. p. 670.

gravel walk is very broad, and in good order; on each side is as it were a plantation, and the streets on the outside of these plantations measure each about forty-two feet in breadth. We mention these measurements because they furnish an example of the fine open streets every where prevalent at Moscow.

Part of the *Beloi-Gorod* lies rather low, and was formerly a morass; part of it is gently elevated, and part low, and the Stretenka and Miasnitskaya streets, are among the highest parts of the city.

In 1787, says Coxe, vol. i. p. 396, the *Beloi-Gorod* "exhibits a grotesque group of churches, convents, palaces, brick and wooden houses, and mean hovels, in no degree superior to peasants' cottages." There are now much fewer wooden houses in the *Beloi-Gorod* than at the above date, and I believe it is even forbidden to build them; and the black hovels complained of became, in a great degree, a prey to the flames of 1812.

The Neglinnaya formerly traversed the *Beloi-Gorod* from the north to the south, and continues to do so; but, as formerly remarked, being covered over, is invisible.

The *Beloi-Gorod* contains many fine palaces of the nobles, and a number of distinguished edifices, as the University; the Medico-Chirurgical Academy; the Foundling Hospital; the Post-office; the Archives of the College of Foreign Affairs; the mansion of the Governor-general, the Nobility's Assembly, &c.; six monasteries, besides many churches, all enumerated in the plan; the great provision market, or Ochotnoi-Riad, and the fruit-market, &c.; most of which are hereafter described.

In the *Beloi-Gorod* the principal streets are the *Tverskaya*, the *Pokrovka*, the *Miasnitskaya*, the *Stretenka*, the *Petrovka*, the *Nikitskaya*, the *Mochavaya*, and the *Pretchistenka*.

Gates. When the white walls existed, the *Beloi-Gorod* was entered by the under-mentioned gates, of which, although demolished, the names are still retained.

The Pretchisbinskiya Vorotŭi	No. 137 of Plan.
The Arbatskiya ———	138.

The Nikitskiya	——	139 of Plan.
The Tverskiya	——	140
The Petrovskiya	——	141
The Stretenskiya	——	197
The Miasnitskiya	——	198
The Pokrovskiya	——	199
The Yauskiya	——	200

The *Beloi-Gorod* includes two quarters of the city, according to the division of the police; these are the *Tverskaya Chast*, and the *Miasnitskiya Chast.*

Alexandrovskoi Sad, or *Alexander's Garden*, was formed in the summer of 1821, and was opened for the first time to the public on the emperor Alexander's names-day, the 30th August of the same year. A grand and crowded promenade of the chief nobility took place. All the authorities of the city attended. Military bands of music were stationed at different places, who delighted the ignoble as well as the noble. As soon as it became dark the gardens seemed in an universal blaze of light: the illumination was remarkably splendid.

The garden is well laid out, under the inspection of a Scotchman. The chief entry is adorned by a fine balustrade of cast metal. One half, between the *Voskresenskiya Vorotŭi*, or Resurrection Gates, and the *Troitskiya Vorotŭi*, or Trinity Gates, is nearly finished. The other half, between the last-named gates and the Borovitskiya Gates, is to be completed in the summer of 1822.

In the plan of Moscow a large space is remarked vacant on the east and north sides of the *Kitai-Gorode*, immediately without the walls. This place was lately laid out according to a regular plan, and will be one of the finest parts of Moscow in a short time. Already about a dozen of houses are erected; some of them, as the government contractor's variginj, of immense size. The theatre is now rebuilding, and will be considerably larger than formerly. It will be an immense pile.

In the *Tverskoya*, or *second quarter of the city* is the great *Petrovskoi* monastery, or *Vuisoko-Petrovskoi Monastir.* * — Hence the Petrovska street takes its name. The monastery is surrounded by a high white-washed wall, on an elevated situation. It includes five churches, besides some good houses for the monks and those attached to the establishment. The three-arched entrance is surmounted by a fine belfry. In the court are two neat white-washed churches, each of which has four green domes, and a central gilt dome; all of them elevating old-fashioned cut, gilt, and neat crosses; which, with a small round curiously-painted church, particularly arrest the attention.

It is a handsome monastery, and is of the second class.

The churches are dedicated —

To the Rev. Father the Great Pachomii, who was born in Egypt, and founded an immense monastery in the reign of Constantine the Great, and was the archmandrite of this monastery.

——To the Bogholyubskaya Virgin Mary, built by an ukaz of Peter the Great in 1690.

——To the Solemnity of the Tolskaya Mother of God, built in the year 1744, by the Court Lady, Nastasya Kirilovna.

——To the Death of the Holy Peter, the metropolitan of Kiefe, and the miracle-worker, built in the year 1505.

——To the Discovery of the *Moschi*, or uncorrupted relicks of the Rev. Father, Sergii Radonejskii, miracle-worker. This church, with the belfry, and the houses of the brethren, and the enclosure of the monastery, were built by an ukaz of Peter the Great, in the year 1690, besides the church over the gates of the monastery, and under the belfry, dedicated to the Pokrove of the Most Holy Mother of God.

During the invasion of the French, this monastery was converted into a great slaughter-house, and was filled with cattle.

The Nikitskoi Nunnery; in Russ, *Nikitskoi Monastir.* † — This convent is surrounded by a wall. The churches at it are small, and scarcely worth notice, no more than the adjoining belfry. It is a

* Plan, No. 84. † Plan, No. 85.

trifling monastery of the third class. Here is a cathedral church dedicated to the holy great martyr Nikita, (hence the name *Nikitsko* nunnery, with a *pridele* to the *Introduction into the temple of the most holy Mother of God,*) which was built by the boyar Nikita Románof, the father of the patriarch Philaretes; a church dedicated to Dmetrii the great martyr; and a third to the Resurrection of Christ.

The Alexïevskoi Nunnery; in Russ, *Alexïevskoi Monastir.** — This nunnery stands at the *Pretchistinskiya Vorotŭi,* or Gates. It was first begun to be built by Alexei the metropolitan, in the name of his saint Alexei, a man of God, on the place where now stands the Zatchateiskoi Nunnery, and was afterwards transferred to the *Chertote,* near the Kamennoi Most, or Stone Bridge, where it still remains.

This Nunnery is surrounded by a stone wall. Over the east gate we remarked the image of the Almighty, with a globe, and the image of the Ascension, or Transfiguration of Jesus Christ; while on the inside of the same gate is a coarse representation of a dove with spread wings, with the words over it — *Sviatŭi Duch,* or Holy Ghost — I suppose emblematical of the Trinity, two of the persons being no one side, and the third person on the other side of the gate: three in one on the same wall.

The cathedral church is dedicated to the Transfiguration of Our Lord God and Saviour Jesus Christ: it is a low church, and has two uncommon spires, and belfries. Each of these spires is eight-sided, painted green, with stripes of white at the angles, and is surmounted by a gilt ball, and that by the cross. There are three *prideli* in this church, dedicated to Alexei, a man of God; to the *Yavleniye,* or Manifestation of the Image of the Tichvinskaya Virgin Mary; and the third to the Conception of St. Ann.

This nunnery is of the third class.

Churches. — Our limits allow us to notice only the church of the revered Paraskovya, in the *Ochotnoi Riad* †; it was built in the year 1667, and consecrated in 1687. It consists of four equal stories, and

* Plan, No. 86.

† Plan, No. 93.

a fifth in form of a cross, over which is a tower and dome. It has two *prideli:* the belfry is fine; the entrance of the church handsome. This church is singular in its style of architecture.

The church of All Saints *, and the church dedicated to the Praise of the Mother of God †, are remarkable for their old-fashioned and finely ornamented crosses over each of their five domes.

The church of *Nicholas, the miracle-worker*, on the Sapojka ‡, is built in the same style, with two pyramidal spires over it, as the church dedicated to the Transfiguration, at the Alexievskoi Nunnery.

The chapel of the Iverskaya Virgin Mary, (*Chasovnya Iverskoi Bojiei Materi*) §, stands against the pillar between the arches of the gates of the Resurrection on the north side, and of course in the Beloi-Gorod. It is a remarkably neat small square chapel. Its front is ornamented by four twisted pillars, with Ionic gilt capitals; two on each side of the door, containing between them the full length image of a saint, all covered except the face and hands by a *riz; i. e.* a case or cover of gold plate. The sides of the chapel are adorned by four gilt pilasters of the same order, with uncovered images disposed between them. The chapel is painted blue as well as the roof, over which are scattered numerous gilt stars, and from which rises a small pedestal. On this pedestal stands an angel with expanded wings, an oval ring upon his head, and a cross in his hands, all highly gilt. The floor of this chapel is carpeted, and the wall surrounded by images richly adorned. A large image of Our Saviour, enchased in a silver riz, on the west side; the image of the Iverskaya Virgin Mary, from which the chapel takes its name, placed in the recess, with a fine silver lamp and numerous candles burning before it; and the images of saints, splendidly bedecked, claim the reverence of the religious. and excite the attention of the curious. Forms of prayer to the Virgin Mary, as well as to the saints, are suspended in the chapel.

In this *Chasovnya* are two copies of the Miraculous Image of the

* Plan, No. 105.
† Plan, No. 106.
‡ Plan, No. 112.
§ Plan, No. 113.

Iverskaya Mother of God, in golden cases.* The *riz* and other ornaments of one of them were finished in the year 1758, as appears by an inscription; the other, which stands in the middle of the *ikonostas*, had the riz adorned with a gold crown and a glory of precious stones by the zeal of Platon, in the year 1790, as appears by an inscription. The weight of the gold of the cases of these images and crown is nearly twenty-eight Russian pounds, and twenty-eight years ago was reckoned to be worth nearly ten thousand roubles, exclusive of the workmanship.

Chasovnyi, chapels, or prayer-houses, in which the people may worship at the hours, or *chasi*, when there is no service in the churches, are common every where in Russia; in the streets and the markets of towns, as well as in villages, where they are generally near some church.

The image of the Iverskaya Virgin Mary having acquired uncommon fame, standing in a central situation of the city, and at the Resurrection Gates, by which thousands pass and repass daily, receives the reverence of continual crowds of by-passers; others come here on purpose to pay their devotions. Not unfrequently, so many carriages are assembled about the Resurrection Gates, that the passage is difficult, especially when there is no Cosáck at hand to keep order. Some pay their religious homage on the outside, while others enter the chapel, both to worship and to give alms. Should it happen that the large image of the Iverskaya Virgin Mary is *absent*, then one of a smaller size, but otherwise similar, is put in its place. The moment, however, the great image returns, the smaller image is displaced.

It is well known that the Russians, on all important occasions, pay their devotions to the three persons of the Trinity, Father, Son, and Holy Ghost; to the Virgin Mary, to the apostles, and to the saints. Their daily devotions are always performed before the *holy images* among all classes, though their views and intentions are no doubt very various.

* Vide Description of the Nikolaivskoi Gretcheskoi Monastery.

The *holy images* are, in consequence, often sent for, when any individual is religiously disposed, and is unable, or finds it inconvenient to go to them. In cases of lingering disease; when death seems inevitable; when the mind is strongly affected by the decease of a relative or friend, or by any important event; when a person becomes penitent; after any adverse fortune; on recovery from disease; after a happy *accouchement;* after any release from apparent danger; after any peculiarly happy turn of fortune,—the Russian sends for any image for which he may have a predilection; *i. e.* the image of the individual represented, to whom he wishes to address his prayers directly, and whose intercession he then implores.

The crosses which usually adorn these images are often the chief object of regard; but from early habit, crossing, bowing, and even prostration before these representations, become, as it were, a necessary part of devotion, just as kneeling is in Britain, standing during some parts of the service in the Lutheran church, or prostration in other places.

Hence it happens, that we meet the different images of the Virgin Mary, and of the saints, &c., every day in the streets of Moscow, as well as in all parts of Russia. They are generally carried by two or more of the church servants, or sub-deacons, and accompanied by a deacon, or a priest, who takes with him the books necessary for the service. All males take off their hats, cross themselves, and bow; and the females cross and bow themselves as these images pass by. Some individuals, more enthusiastic, follow the images, and continue their devotions; nay, some think it no mean service to pass under the image, and between those who carry it, to effect which, at times, almost requires prostration. The action, however, is cheerfully performed, even when the streets are covered with melted snow, or with mud. Other images are transported in a carriage, and accompanied by the higher clergy, church books, crosses, and burning candles; all ranks salute these images by uncovering the head, by crossing and bowing, and the coachmen and postillions ride with their heads bare,

even in the coldest day in winter, and even when it snows or rains. For the Iverskaya image of the Virgin Mary, a fine large coach is kept expressly, and generally it is transported by four fine black horses. The nobility, however, frequently send their own horses to be yoked into the carriage, a visit of this image being attended with considerable expence, though no demand is made; the coach, horses, coachman, and postillion, are all paid by the church.

When intelligence is received that the image is wanted, the carriage being ready, and stationed at the Resurrection Gates, the priest, after due incensing, crossing, and bowing, assists to remove the Iverskaya image from its place in the chapel, and to place it in the coach; after which the same ceremonies are observed. The removal of the books, and other articles necessary for the service, is performed in the same reverend manner. Having arrived at the place of destination, the same ceremonials are again observed at the removal from the carriage, and placing of the image in the house of the sender. The service is now performed; and when finished, the image is removed to the carriage with the same observances, carried back to the chapel, and replaced in the recess, or rather in the middle of the *ikonostas*.

The funds arising from this religious usage are said to be considerable, and are devoted to ecclesiastical purposes. The accompanying clergy and servants generally receive a present for themselves.

About a year ago, one of the images of the Iverskaya Virgin Mary, or the Kazanskaya, was stolen: a diligent search was made in vain; but after some days, the image was found replaced, but divested of many thousand roubles' worth of ornaments.

The House, or rather Palace, of the General Military Governor, Plan, No. 120., stands in a fine elevated central situation in the *Tverskaya Ulitsa*. It is a princely edifice of three immense stories, beside the basement, in a simple style of architecture. At each side of the entrance are two huge statues resting on brick plastered and painted pedestals; Mars and Justice on the north, Mercury and Hope on the south. Over the vaulted entrance is a fine balcony,

from which arise six handsome pilasters of the Corinthian order, and the pediment contains the Imperial arms.

The internal distribution, size, and elegance of the apartments, as well as the furniture and ornaments, correspond with the magnificence of the exterior. It was formerly the house of the Field Marshal Count Chernishof, who was military governor of Moscow, and was purchased by government in the year 1784. It was inhabited by the late Count Tormasof, and is now occupied by Prince Galitsin, the present military governor. At the time of the French invasion, Count Rostopchin dwelt in it.

The *Phurmonoi* and *Pojarnoi Depo** (depôt for waggons, engines, &c. for extinguishing fire) is a handsome establishment. It consists of a large three-story edifice, over which is elevated a watch tower; two wings; a square of structures within the court, occupied as stables, which are extensive and excellent; smiths' shops; houses for placing the fire-engines, fire-waggons, and fire-apparatus; dwellings for the police and fire-men, &c. Every thing here is kept in the best order: the houses are good, the engines are excellent, and ready to be dispatched at a moment's warning, in cases of fire; and the horses are beautiful. When grand entertainments are given by the court, or by the nobility, the fire-engines and apparatus, the fire-men, and the police, are all stationed around the edifice. In summer, the whole regiment of fire-men and horses, and the train of apparatus, are turned out to exercise, and water the roads. They make a splendid display, perhaps scarcely exceeded by any similar sight in Europe.

The *Gymnasium of the Government of Moscow* † is a large three-story edifice, disagreeable to the eye, in consequence of the bad taste of the architecture. In its centre are four immense Doric columns, the whole height of the building; over which is a balcony in front of a kind of central attic story, like a heavy pediment.

In this seminary, which is under the superintendance of the uni-

* Plan, No. 124. † Plan, No. 125.

versity, nobility are educated upon the same system as in the *Institution for nobles of the university.*

The *Printing-office of the University* *: is a large edifice, and an extensive establishment, in which are printed all the books necessary for the students of the university, and the gymnasia, and the schools under the jurisdiction of the university; the greatest part of the works of the professors of the university, which are generally published at the expence of the crown, in Russian, German, French, &c.

Before the impression is begun, all books are submitted to a committee of censors, consisting of the deacons of the faculty, the readers of the censors, the professors, adjuncts, or masters. One of the latter is elected as secretary. The duty of the committee is to prevent any thing pernicious from being published against religion, the government, decorum, the dignity of morals, or the reputation of any person. Those books only are printed here without being submitted to censorship which are edited by a decree of the council of the university, and those, the examination of which is committed to the ecclesiastics. The censor committee has rules of guidance laid down.

The University of Moscow, as well as two dependant Gymnasia, one for nobles, the other for citizens, was founded at the instance of a favourer and protector of the arts and sciences, and its first curator, Count Shuvalof, by the Empress Elizabeth, in the year 1755.

The university formerly occupied the edifice on the west of the Voskresenskiya Gates, No. 63. of Plan; but in the year 1786, the Empress Catharine II. granted the sum of 125,000 roubles for the erection of the present edifice, to which, when it was finished, the university was transported.

The university had been in a flourishing state, had a good library, two fine and extensive museums of natural history, laboriously described by Professor Fischer, and a museum of philosophical apparatus, which all became a prey to the flames in the year 1812. By the purchase of various collections, presents, &c., the museum is

* Plan, No. 128.

again pretty extensive in the animal, vegetable, and mineral kingdoms.

Repairs have been going on ever since the French invasion. It is a large edifice, three stories high, over an elevated basement; which, with two projecting wings, and a wall with a balustrade on the street, incloses a court. In the centre of its front façade; are eight fluted columns of the Doric or Tuscan order, supporting a disagreeably heavy pediment, which contains the Imperial arms. From the roof arises a large heavy dome. The ascent to the portico is by two small stairs, and the entrance is by a small door intended to be concealed, and fit for a peasant's hut. The front of the wings to the street are adorned by four small Doric columns, two on each side of the central window.

The old building had a much finer and lighter appearance.

"The university," says Coxe, "was founded by the Empress Elizabeth for six hundred students." * The students maintained at this institution never were more than forty in number, to which we must add those who attend the lectures but do not live in the university, who pay for their attendance; they are but few: also the pupils of the seminaries under the jurisdiction of the university, but who, in the general sense of the term, would not be called students, but scholars.

In the year 1804 the plan of education was in some respects changed, and in others enlarged by an Imperial decree, in consequence of the increase of students.

Till lately, only forty students were placed at the university; sixty more have been added, exclusively for medicine. These are all boarded, clothed, and instructed at the expense of the crown. The same is the case at all the universities of Russia; Kherkof, Kazan, Dorpat, &c., as well as at some of the academies, lyceums, and public schools. Others of the latter are supported by their own incomes, and many private *pensions*, or boarding-schools, exist in Russia, particularly at Petersburgh and Moscow.

* Travels, vol. ii. p. 71.

The professors of the universities are all paid by the crown; indeed, the whole of these establishments may be said to be dependant on the government.

A professor receives his annual salary if he only read his lectures. The prospect of want, at least, though his salary be small, is seldom before him, except with a very large family, and this is generally the most powerful inducement to exertion. The idea of bettering his condition by the excellency or superiority of his lectures, and his consequent reputation, to attract more students to attend him, is out of the question; for the number is limited, and his salary is the same whether there be few or many.

At institutions, where the emolument is chiefly dependant on the number of attendants on the lectures of a professor, he is stimulated to signalize himself in the empire of science; he is empowered by the receipts of his well-earned labours to carry on his experiments, or investigations, with facility and composure of mind, and thus he may equally advance knowledge, disseminate knowledge, better his own fortune, and increase his fame. But where these motives do not exist, the interests of philosophy must suffer.

Raymond says, though to a certain degree falsely, "On n'est pas fort avide de science en ce pays, surtout dans les classes inférieures: et un noble se croiroit déshonoré s'il paroissoit dans un college, ou dans une université." *

From among the inferior and secondary classes of society, the greater part of the students must be taken, and their circumstances are generally such as to require that they be supported by the institution. From among these must be chosen the individuals who are to become physicians, surgeons, under-surgeons, apothecaries, masters of languages, or teachers of the sciences, teachers in the public schools, &c., and who, in their turn, may become professors, get the rank of nobility, or rise to eminent situations.

The students of divinity are trained up under the clergy, at proper

* Tableau Hist. Géograph. Milit. et Moral de l'Emp. de Russie, vol. ii. p. 284.

seminaries, which are quite distinct from the universities, and are also maintained at the expence of the crown.* A chair for a professor of theology, was, however, added to the university about a year ago.

The nobility are educated in Lyceums, Gymnasiums, Institutes, and Pensions, or boarding-schools, either under the protection of the crown, or belonging to distinguished individuals.

The nobility frequently enter the universities; *i. e.* attend the public as well as private lectures given by the professors. But they have no motive beyond their own instruction or gratification. They are not to become bishops nor priests, physicians nor surgeons, professors nor lecturers, though these professions open and pave the road to advancement in Russia, since professors, physicians, and teachers, often attain a very distinguished rank, when merited by their long and valuable services. A noble regards such situations as beneath his dignity; the military, naval, or civil service being generally his aim; the salaries are so small as not to hold out great inducements; and the sciences, though highly valued, not being yet so eminently esteemed in Russia as in England, France, or Germany; consequently, the profession of them does not confer the same importance, dignity, or honour, as in those countries.

The measures at present adopted by Alexander I., for extending and improving the knowledge of religion and morals, of arts and sciences, as well as of arms, in his realms, will, it is to be hoped, produce powerful and beneficial effects, not only on the present, but on future generations, and entitle him to be called, not only the *great*, but the *good Alexander*.

Like all the institutions for the dissemination of knowledge in the Russian empire, the university is placed under the protection of the minister of public instruction.

The curator is the chief superintendant of the university, and is generally a nobleman of high rank. The office was lately held by

* Vide description of the Troitskoi monastery, and of the seminary at Perorva.

Count Alexei Razumovskii, and is now occupied by Prince Obolenskii.

The university has the power of bestowing academic honours; *i. e.* of creating *candidates*, *masters*, and *doctors*, and of furnishing them with diplomas.

According to the rank of public honours, ordinary professors are of the seventh class; extraordinary professors, adjuncts, and those made doctors by the university, of the eighth class; masters of the ninth; and candidates of the twelfth: "studiosis litterarum, qui in universitate inscripti sunt, gladiis se accingere licet, atque ei qui majores progressus in litteris fecerunt, et probis moribus innotuerunt in aditu officiorum publicorum decimæ quartæ classi annumerantur."

The rector, so long as in office, is of the fifth class.

Every professor, or adjunct, who has, *absque reprehensione*, performed his duty during twenty-five years, obtains the title *Emeritus*, and if he wishes to resign his situation, his salary is continued till the end of his days, whether he remain in Russia or not. If a professor, adjunct, or teacher, labour under any incurable disease which incapacitates him for duty, he receives the half of his annual stipend; if he have been singularly useful to the university, he may, however, claim the whole salary.

The widows and children of professors, adjuncts, and teachers, receive one annual stipend of the deceased. They may also demand a pension, which is regulated by the length and the utility of the service of the defunct, to a fifth or a fourth of the stipend. If he served less than five years, the salary is only given once, unless his singular merit be evident, when a gratification is given. If the widow marries, the pension is paid to the children, either until the youngest reach twenty-one years of age, or if females, only till their marriage; if males, only till they be fixed in some public office.

For the support of the university, 130,000 roubles are annually allowed.

The professors and adjuncts, under the presidency of the rector, form a council, or Senatus Academicus, who *de tradenda doctrina*,

both in the university, and in the circles attached to it, direct the communication of knowledge.

The university has its own proper government; its president, rector, colleagues, and deans of faculty, to which are added, by the curator from the ordinary professors, a perpetual assessor.

The university has the assistance, in disseminating knowledge, of masters, or a Pedagogic Institute; a Medico-clinic Institute; a Chirurgo-clinic Institute; and a Lying-in Hospital.

The university has under its care a Gymnasium, which was founded with the university, as well as the *Pension of the University*, founded in the year 1779, in which young nobles (males) are educated at the expence of their parents or guardians.

The professors are divided into classes.

Every professor selects for his lessons some work edited by himself, or by some distinguished writer. The work selected with the emendations (if any) of the professor, is submitted to the examination of the Senatus Academicus.

To a man who has been educated in a British university, the following observation appears very strange: "Professores et adjuncti, qui aut *deficientibus auditoribus*, aut alia de causa, lectiones inceptas continuare nequeunt, rectori in communi concessu id indicare debent; quibus utilibus laboribus operam navare cupiant, aut communis consensus ipse eis idoneas occupationes assignabit:" as peregrinations, inspection of the schools, &c. That this may have occurred, is probable, or why should this article be in the new act of confirmation of 1804? Did the pupils pay for their knowledge, he would be a bad teacher indeed, who should have no auditors in a university.

The adjuncts are the assistants of the professors; they are occupied in translating letters in the Pedagogic Institute; they teach when the professors are unwell; and give lessons also to the pupils in the university, when they have obtained leave from the Senatus Academicus.

Of the twelve adjuncts, four who distinguish themselves by their

industry in giving lessons, and in writing dissertations, are elected extraordinary professors by ballot, with an addition to their salaries.

To maintain a correspondence with foreign learned societies, four distinguished members are elected in foreign countries, who may be also called corresponding members. They annually receive each 200 roubles, and they ought to maintain a scientific correspondence with the university.

The Senatus Academicus, besides, can elect an indefinite number of honorary members from among those who are the patrons of literature, or who are celebrated for their erudition.

The university has two vacancies annually, that every one may rest from his labours; from the 30th June till the 18th of August; and from the 24th December till the 8th of January.

The secretary of the Senatus Academicus, is elected by ballot from among the *ordinary professors.* Among other duties, he ought to write the history of the university, and also to keep the archives, and the small *seal* of the university. For the chancery, that its order may not be disturbed, there is a *prefect* of public letters, (*Archuarius*) appointed, and a clerk from among the students.

It is recommended that the professors should hold meetings with the students.

The conferences elect secretaries from among the adjuncts by ballot every two years, whose duty is the same as that of the secretary of the Senatus Academicus.

For the propagation of knowledge, the university has a library, a physical museum, a chemical laboratory, a museum of natural history, a botanic garden, an anatomical theatre, and, besides, as mentioned, a clinic-medical, a clinic-surgical, and a lying-in hospital.

Each of these departments is in charge of the professor to whose profession it is necessary; as the laboratory is under the care of the professor of chemistry, the botanic garden under the care of the professor of botany, &c.

The regulations for the creation of masters and doctors are very excellent. To obtain a degree of *M. D.* a thesis is published, and

although the public disputations ought to be held in Latin, " tamen facultas ante rogata veniam permittere potest, ut lingua Russica habeantur:" *i. e.* yet the power being previously asked, may be obtained, to hold them in Russ.

The regulations for accoucheurs are all good; those for the admission of students are excellent. Those who have displayed a taste for literature, and whose moral conduct is good, are preferred, and those who distinguish themselves are rewarded by premiums.

The inspector of the pupils is elected from among the ordinary professors.

Students maintained at the public expence are admitted only once a year, before the beginning of the lectures; and in choosing them, particular regard is to be had to the poor, who may have shown a taste for literature. To all those students who are maintained at the public expence, knowledge is communicated *gratis;* but from other students, a moderate reward, fixed by the Senatus Academicus, is received.

In the Pedagogic Institute are educated preceptors for the Gymnasiums and schools within the jurisdiction of the university, and are, when prepared, appointed to vacant situations. Among these two, every two years, who have approved themselves by their knowledge and morals, are chosen, and at the public expence sent to foreign countries to complete their education.

The following statement of the salaries of the professors, adjuncts, teachers, &c., and of the expences of the university, it is hoped will be found interesting by the foreigner. It is necessary to observe that besides these salaries, houses, fire-wood, and candles are provided them.

It is to be regretted that such an immense establishment, furnished with so many professors and teachers, should only admit 40, or with the 60 lately added, a total of 100 students, at the public expence; not including the few who attend the university at their own expence. Formerly the number of professors, adjuncts, and teachers, equalled that of the students.

No.		Roubles.
28	Professors, each 2000 roub.	56,000
4	Honorary members, each 200 roub.	800
12	Adjuncts, each 800 roub.	9600
3	Teachers of languages, each 600 roub.	1800
12	Masters in the Pedagogic Institute, each 400 roub.	4800
12	Candidates from among the students, each 300 roub.	3600
40	Students at the public expence, each 200 roub.	8000

Augmentation to the salaries of those professors who perform the duties:

1	Rector	600
4	Deacons and perpetual assessors, each 300 roub.	1200
1	Warden, as an augmentation to the salary of adjunct	200
1	Secretary of the Senatus Academicus	300
1	Archuarius, or keeper of the archives of the Senatus Academicus, who acts as interpreter and expeditor of communications	700
4	Secretaries of the conferences, each 100 roub.	400
1	Director of the Pedagogic Institute	500
1	Inspector of the students who are supported at the public expence	400
1	Librarian	400
1	Librarian's assistant and secretary	500
	For the library	100
	For the anatomical theatre and preparations	800
	For the botanic garden and gardener	1000
	For the chemical laboratory and the laborant	1000
	For the astronomical observatory	500
	For the physical museum	500
	For the museum of natural history	600
	For the Clinic-Institute and the hospital of the university	5000

Those who are attached to this establishment as instrument-maker, designer, and engraver, receive their salaries, *ex summa œconomica.*

No.		Roubles.
	For premiums to the students who have properly answered proposed subjects	250
	For annual premiums to students whose conduct and morals are particularly commendable	250
	To the secretary of the directory, the masters of the chancery, the treasurer, the notary of accounts, the executor and clerks, and the expences of the chancery	3000
	For the journies of the visitors of the schools, and postage	5000
	For newspapers and journals	500
	For foreign postage	200
	For sending Russian adjuncts, who have excelled in literature and ingenuity, on foreign peregrinations	2000
	To the priest, and for the support of the church of the university	1000
	For the wages and clothes of the porters of the university	1000
	To the masters of drawing, dancing, and music	1500
	For the pensions of the learned who have finished their duty, and for their widows	6000
	For repairs, warming, lighting, and cleaning the university	8800
	The printing-office is supported by its own income.	
		130,000

The professor of natural history, called *Demidovskii*, or *Demidivian*, receives his salary from the funds of the late P. G. Demidof, who was a great patron of the arts and sciences, and founded this *chair* in the university.*

The Physico-Medical Society. — The history of the Physico-Medical Society follows that of the university, being as it were a part of that splendid institution.

* A syllabus of the method of instruction adopted at Moscow will be found in the Appendix.

This society was instituted in the year 1804, by some of the most distinguished physicians of Moscow, besides some of the professors of the university. Its objects are the improvement of physics, medicine, and surgery, as well as the allied sciences; and the general communication and dissemination of physical, medical, and surgical knowledge and discoveries, especially in the Russian empire.

At its foundation professor Korusteri was elected president, and occupied that honourable office till his death. He was replaced by the distinguished professor of midwifery and physician, Dr. Richter, in the year 1810.

The members of this society are honorary, ordinary, and extraordinary. Besides, distinguished students of the university are admitted as auditors.

Prince Obolenskii, the curator of the university, may also be called the curator or patron of the Physico-Medical Society, which, like all other institutions supported by the crown, is placed under the inspection of the minister of public instruction.

This society has a library, which is gradually increasing; and a museum of the objects more nearly connected with the sciences which it embraces, as well as of natural history.

The meetings of this society are held once a month during the greatest part of the year, in a hall at the university. At each meeting the president presents all donations and communications. The papers are then read which the members may have sent or given for that purpose, and the observations follow of the members present. Sometimes experiments are made. A general conversation on the progress and state of the sciences is often held, and the business concludes with the private affairs of the establishment.

The Physico-Medical Society has done much toward enabling the physician to form a just idea of the climate and prevalent diseases of Moscow; its members at the chief hospitals for a number of years having communicated monthly reports, and some of the physicians having made similar reports of their private practice. The meteorological statements and observations of some of the physicians of

Moscow, also members of the society, will go far in assisting to form a proper judgment of the climate of this metropolis, or indeed of the north of Russia.

A perusal of the publications under the title "*Commentationes Societatis Physico-Medicæ apud Universitatem Literarum Cæsaræam Mosquensem Institutæ*," though not very voluminous, will bespeak better the character of this society than any of my remarks.

Part I. vol. 1. of these *Commentationes* was published in the year 1807, and contains the regulations, &c. of the society, and dissertations belonging to physics, natural history and chemistry. Part II. of vol. 1. was published in 1811, and contains medical dissertations. Part I. vol. 2. made its appearance in the year 1817. It includes the history of the society from 1810 till 1816; and medical, obstetrical, surgical, and pharmaceutical dissertations. It is expected that Part II. of vol. 2. will soon see the light.

A few of the members of the Physico-Medical Society are extremely zealous, and it may, upon the whole, be pronounced a useful institution to the empire.

The Society of Belles Lettres. — This society was instituted some years ago by the lovers of the *belles lettres*, with a view to the discovery and examination of natural works of antiquity and poetry, the purification and improvement of the Russian language, and the propagation of polite literature. Its constitution is similar to that of other societies of the same kind. Its members are numerous and respectable; many of the nobles, and some of the first literary characters of Russia being its associates. This society holds regular meetings during winter. It has published some volumes of its Transactions, all of which deserve the attention of the public, and especially of those desirous of becoming acquainted with Russian literature.

This society may likewise be regarded as part of the university.

The plan for forming a *depôt* for the discoveries in natural history in the vast empire of Russia; of uniting the friends of this science together who wished to give their assistance for this purpose; and

of publishing the history of the discoveries made, was conceived by Professor Fischer, on his arrival at St. Petersburgh in 1804.

It was not till the summer of the year 1805, however, that a few of the professors and literati of Moscow first assembled, and adopted the regulations proposed by professor Fischer, and established the "*Imperial Society of Naturalists.*"

The object of the society is to encourage the study of natural history and the relative sciences, as human and comparative anatomy, chemistry, natural philosophy, rural economy, &c.

The Society consists of members ordinary and honorary; and the ordinary members are divided into resident and non-resident.

Shortly after the association just mentioned took place, Mr. Muravief, curator of the university of Moscow, and colleague of the minister of public instruction, informed that the society had begun to meet at the house of the director, professor Fischer, presented its regulations to his imperial majesty, the Emperor Alexander, who approved of the design, and therefore ordered Mr. Muravief to testify his high satisfaction to the professor.

His excellency, Count Alexei Razumofskii, lately minister of public instruction, senator, chevalier, &c., was first chosen president. The present President is prince Obolenskii.

The perpetual director, Gotthelf Fischer, Aulic counsellor of H. I. M., chevalier, doctor and professor, and member of many learned societies; and vice-president of the medico-chirurgical academy.

Soon after the institution of the society, the literati, and particularly the cultivators of natural history, whose works are too little known in England, including many of the nobility of Moscow, Petersburgh, and the other towns, as well as universities in Russia; and also many of the most distinguished philosophers and naturalists on the continent, chiefly through the extensive acquaintance of the founder and director, professor Fischer, were enrolled among its members. Presents were received from all quarters, of books, objects of natural history, and of money. The society was very flourishing, and by the year 1812 had published four volumes of its

Transactions. All the collections of the society were deposited in the museum of the university, and, along with that extensive establishment, became a common prey to the flames in the year 1812. Among other things were lost some manuscripts, and almost the whole of the impression of their Transactions, which, however, will be soon reprinted.

Far from being dispirited by this irreparable misfortune, the members of the society re-assembled in the year 1813, and commenced their proceedings anew; and since have continued all their efforts with unremitting vigour to recover from their losses, and have now published the fifth volume of their Transactions. The society has renovated a small museum and library.

Among the foreigners, professor Fischer and Dr. Fischer, director of the botanic gardens at Gorengi*, are distinguished for their zealous services in this society.

From the change in the state of Europe, a more free interchange of scientific publications is to be wished, and may be expected, between Russia and the Continent, as well as Great Britain.

My estimable friend, the director, professor Fischer, is a most indefatigable naturalist, and although not more than fifty years of age, the catalogue of his works and translations on different subjects, occupies nearly three quarto pages; and they better proclaim his character and the extent of his erudition than any encomium I can add.

A few distinguished characters of Great Britain are *honorary*; but a greater number *non-resident ordinary* members of this society.

The society of natural history of Moscow is well known on the Continent, and wishes to be better known in Great Britain by an exchange of its Transactions for the Transactions of the literary societies of our island; as well as to receive donations in natural history, or of the works of its members, or of other individuals disposed to assist its views. And it is to be hoped that some of the

* The Philo-Graphic Society of Gorengi was instituted by Dr. Fischer; and afterwards was united with the Imperial Natural History Society.

societies to whom I had the honour of bearing with me to England the fifth volume of the Transactions of the Society, &c. &c., will not be negligent in returning the compliment, by a legitimate exchange.

*The Pension of the Imperial University for Nobles**, is situated in the Tverskaya, and near the university. It is a commodious square of building, two stories high, not remarkable in any way for its architecture. Its internal arrangement is pretty well adapted for its destination. This edifice was formerly the chancery for land-surveying.

The *Pension* was founded in the year 1779, but has lately undergone considerable changes in its plan, in consequence of an *ukaz* of the emperor in 1818, obtained by the representation of the present curator of the university, Prince Obolenskii, through Prince Galitzin, minister of foreign affairs, and of public instruction.

As its name implies, this institution is for the education of young nobles (males), who are maintained at the expence of their parents or relations.

All persons of rank who are attached to this *Pension*, are reckoned in the actual service of the crown, and have all the rights which follow from that service, provided they do not leave the *Pension* before the expiration of four years. The inspector is of the ninth class; his assistant of the eighth; teachers of sciences and guardians are of the ninth; teachers of languages of the tenth; teachers of arts of the twelfth; if they have not had previously a higher rank, and those agreeably to the *law* of *gradation*, they are carried to a still higher rank.

Persons of rank serving a due time, receive pensions from the sum of 2 per cent. preserved on purpose, from all the revenues of the *Pension*.

Scholars who have finished a full course of education in the *Pension*, and whose conduct is approved, fall into the civil service according to the progress they have made, with the rank of the four-

* No. 130. of Plan.

teenth, twelfth, and tenth classes. Those chusing the military service, at the expiration of six months in the lower ranks, become officers.

Scholars who distinguish themselves by their progress in knowledge, and by their good conduct, receive medals, books, and other rewards.

Persons of rank wear the *uniform* of the Moscow university.

The *Pension* is supported by the money paid by the parents or others for the education of the children, which can only be applied to the use of this institution.

The number of *boarders* or pensioners is limited to 250; and of *half-pensioners, i. e.* those who are educated and only dine at the institution, to 25; beside these, at the expence of the *Pension* are educated six *Pensioners*, children of poor persons of rank, military and civil, on the same foundation as the other pupils.

Admissions take place in January and July. The pensioners ought not to remain less than six years in the *Pension*.

Full pensioners pay annually for board and education 800 roubles. Half-pensioners pay annually 600 roubles; and a year, or half-year in advance. Each of them brings with him a silver spoon, four knives with forks, four towels, and a tea-cup.

Besides their board and education in the *Pension*, the pupils have the use of a library, a physical and mineral cabinet, globes, charts, plates, and piano-fortes; and for necessary articles, as books, paper, pens, ink, and pencils, the pensioners pay annually 50 roubles.

Clothes and linen are provided by the pupils; except that once the first, second, and third classes, receive an *uniform-coat*.

The *Pension* is conducted by the director, the inspector, members of the council of the university, the curator, and honorary members, chosen from among the parents of the pupils; and this government has its own seal.

In the *Pension* for Nobles are taught, I. Under the head of Moral Sciences—religion, morality, and logic, with the history of philosophy. II. Under Political Sciences — law, natural, Roman, civil and crimi-

nal, diplomatics, Russian law. III. Under Physical Sciences — experimental philosophy and natural history. IV. Under Mathematical Sciences — arithmetic, algebra, geometry, and trigonometry, analitical geometry, the differential and integral calculus, mechanics, and the science of fortification and artillery. V. Under Historical Sciences — ancient and modern general history, and Russian history, geography and statics, chronology. VI. Under Belles Lettres — grammar, rhetoric, criticism, and the theory of the arts. VII. Under Foreign Belles Lettres — Greek, Latin, German, French, English Italian. VIII. Under distinguished Arts — drawing, writing, music on the piano-forte, violin, and flute; singing and dancing. IX. Under Gymnastic Exercises — fencing, military exercise, and riding.

The session continues eleven months. During the month of July there is a vacation.

To complete the course of education at this seminary, the pupil must pass through three classes; the lowest, the middle, and the highest, each of which has two divisions, the elder and the younger, besides the preparation class.

The pupils ought to be out of bed when the bell rings at five o'clock, and to be dressed by six o'clock in the morning, to occupy themselves with the repetition of their lessons to the guardians till seven o'clock. At seven they assemble to hear the morning prayers, and the reading of the Gospel in the dining-hall, and then to breakfast. At eight o'clock they repeat their lessons with the guardians. From nine o'clock till noon they are engaged in the classes of the sciences. At twelve o'clock dinner is served; then they rest and walk till two o'clock, when they again should repeat their lessons. From three to six they attend the classes for languages and arts. At six o'clock a collation, rest, and walk; at seven, repetition of the lessons with the guardians. At eight o'clock, supper, and after supper they ought to attend evening prayers. At nine o'clock all go to their bed-rooms.

The regulations for the preservation of the health of the pupils; the maintenance of regularity and order; the arrangements for out-

Iverskaya Chapel.

New Bell.

goings and incomings of the pupils; the cleanliness, dryness, regulated temperature, supply of fresh air in the bed-rooms, and in the school-rooms; the beds, the food, are all said to be excellent.

For every two rooms, in which are placed twenty pupils, two guardians, Russians or foreigners, are engaged, who take charge of the pupils, hear their lessons, walk with them, &c. and talk with them. The students are allowed to play at innocent games.

The pupils use the vapour-bath every fortnight.

This institution promises to watch over the health, the morals and religion, as well as the general education of the noble youths committed to its care; and encourages them to the practice of virtue, to attachment and fidelity to the emperor, love of country, affection and gratitude to parents, esteem for their teachers, obedience and submission to their superiors, application to the sciences, humanity and mildness to their companions.

A church has lately been added to this institution, and consecrated to the *Elevation of the Cross;* and it is intended to erect a menage.

Some of the teachers in the *Pension* are men of real merit.

The Exercise-House. * — The inconvenience, and sometimes impossibility of training and exercising troops out of doors during winter, in the rigorous climate of the north of the Russian empire, renders exercise-houses absolutely necessary. Their utility is equally evident at times, during summer, when they protect the soldier, and afford him a cool retreat during his manœuvres from the oppressive heat, and an almost scorching sun. Therefore the government has furnished both the capitals, as well as some of the chief towns in Russia, with these excellent edifices.

Adjoining to the Winter Palace at St. Petersburgh, there is a very handsome *Exercise-house,* which claims the stranger's attention, and was unequalled in Russia. It is now, however, far surpassed in its size, its solidity, its architecture, and its elegance, by the new exercise-house at Moscow, an enormous edifice, which rose before our eyes, as if by magic spell, in the year 1817.

* Plan, No. 132.

At the rearing of this massy and magnificent pile of building, it was really an amusement to view the innumerable crowds of labourers, tradesmen, and artizans at work.

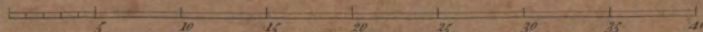
The Exercise-house is an excellent illustration of what can be done by the division of labour; particularly when we remember that that labour was executed by Russian slaves, and a few, who, I believe, were paid for their work by the piece.

This edifice presents two similar sides, or fronts, and two similar ends.

The plan of this building was projected by Lieutenant-general Betancourt, and its construction was superintended by General Charbonnier: to the first it is a solid monument, and promises to bespeak his genius and taste when he shall have been long deaf to praise: the activity and the zeal of the latter is too well known to require commendation.

	Sajins.	Feet.
The length of each front is - -	80	560
The breadth at each end - -	24	168
The height - - - -	6 or 6½	42 or 43½

The foundation of the Exercise-house was dug very deep and wide. It was filled up with stones and bricks, large and small, properly disposed, and immense quantities of thin lime were then poured on to fill up all the interstices, and thus cement the whole mass together. Over this concealed foundation is elevated a hewn hard sand-stone basement to the height of about eight feet, of remarkable solidity and thickness, for the height of this edifice. Immense stones form the front of this basement; the interior is of brick. This basement projects beyond the incumbent brick wall, which is also of great density. Each front of the edifice is adorned with 32 plain Ionic columns of stuccoed brick, at regular distances, and between which are placed the fine large arched windows, and the doors. The unpainted oak frames of the windows, and the oak doors, by their shade make an agreeable variety of colour to the white walls. The ends of the edifice are similar to the fronts; each



The Excercise House.

London Published by Thomas Cadell, Strand, Nov.r 1st 1824

is ornamented by eight columns, or ten including the corner columns, which are common to the fronts and ends.

When we enter this building, not yet plastered internally, we are agreeably surprised at the magnitude of clear space before us. Casting our eyes on the broad ceiling, we search insensibly for its support, and finding none but the walls, we experience a disagreeable sensation, and some have imagined that they saw the centre gently yielding, and have made a quick retreat.

The mechanical structure of the roof of this building interests all; a roof of such length, breadth, and weight of materials resting merely on the walls; such an almost self-supporting ceiling seems next to incredible. We recommend the visitor to visit the garret of this building. Ascending by a small circular stair in the north-west corner, so many beams and cross beams, &c. present themselves, that you immediately think of an enormous man of war on the stocks.

A model of the roof is displayed in the interior of the Exercise-house, from which our sketch was taken. The mechanism is so simple and evident, that all will comprehend it; I am much surprised that such a model should have remained unknown till the nineteenth century.

In summer, the interior of the Exercise-house is cool and pleasant for the troops. In winter it is warmed by means of a number of stoves. During the visit of the Emperor at Moscow in 1817–18, this edifice was opened with a good deal of eclat. His majesty afterwards often passed his hours in it in examining the troops.

In this house it is stated that many thousand troops can be exercised at the same time. *

* Since the above was finished, I have seen in the *Kremlevskii Expeditsiya*, in the Senate-house, (Plan, No. 22.) a plan for an immense Exercise-house, the design of the Russian architect, Mr. Kozakof, which was prepared by order of the Emperor Paul. It was to have been built on the *plostchad*, near the Ivan Velikii. I found, by admeasurement, that the breadth of this intended edifice was twenty-nine sajins, *i. e.* five sajins, or thirty-five feet wider than the present Exercise-house. But what most interested me,

*The Petrovskoi Theatre** was erected in the reign of Catharine II., by Mattocks, an Englishman.

"An Englishman," says Richter, "is the undertaker and director of the theatre. He came by accident, twenty years ago, to Moscow, as an actor. Without money, without knowledge of the language of the country, unacquainted with the manners and the *penchant* of the Moscovites, he ventured to undertake the direction of the theatre. By his diligence and activity, and perhaps by his good fortune, his hardy enterprise succeeded. He obtained so much credit, that he found himself in a situation to build the present stone theatre." In this theatre, concerts and masquerades were given. The masquerade-room is said to have been uncommonly spacious and grand.

This theatre was burned by accident in the year 1805. Its walls remained, and still remain, but the interior is ruined and unrepaired. Now, judging from the ruins, it appears to have been a large, nearly square, plain edifice, three stories high: it exhibits, at present, but a huge mass of brick and mortar, and seems to have been built without great taste as to its exterior, but, I believe, was well arranged within.

Mr. Mattocks had some disagreement with the government, which terminated unfavourably for him. He now lives in the country, and at no great distance from Moscow. Some years ago he constructed, after immense labour, a most beautiful piece of mechanism; a musical clock, which plays a number of tunes, at the changes of which, new scenery presents itself to view. He sold this clock to Mr. Lukmanof, whose magazine in the *Stretenka*, or as oftener called the *Lubianka*, deserves a visit on account of its curiosities. Mr. L. has repeatedly refused large offers for the above clock.

The Assembly House of the Nobility † is situated at the north-

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was the discovery, that the Russian artist had also given a plan of a roof, which was to support itself on the walls upon mechanical principles. The mechanism is very different from General Betancourt's, and more complex; and I am not certain if it would be nearly so secure. The one edifice stands before our eyes, the other exists only on paper.

* Plan, No. 133. † Plan, No. 136.

west end of the *Ochotnoi Riad*. Altogether, it is a large pile of building, or as it were, a number of edifices joined together, so that its *façades*, though built upon a plan, is not very agreeable to the eye. Its east end is adorned by four Doric columns; its north front by six Ionic columns; and its round north-west corner, over which springs a dome, is surrounded by pillars of the Corinthian order. The front edifice is two stories in height, but behind it, and as it were, within it, is elevated a higher square massy edifice, which has a disagreeable effect when viewed at a little distance, and takes away all harmony between the parts of the edifice. The house, I believe, formerly belonged to General-in-Chief Prince Dolgorukii, and was bought and converted to its present use during the reign of Catharine II.

In the grand hall, it is said that 2000 people of both sexes may assemble; its other apartments are splendidly arranged. In it are also held the meetings of the nobility of the district of Moscow, when called together by any business of importance.

After its ruin in the year 1812, I have been informed that his majesty granted 100,000 roubles for its re-establishment.

The number of its members is considerable, and each gentleman annually pays fifty roubles, and each lady twenty-five roubles for its support.

The *Girnoye Provleniye Mine-Administration*, or College of Mines, was lately transferred to the Machovaya street, and after the plan of Moscow was finished in the numbering. It is therefore placed last in the *Tverskaya Chast*, and without a number. It is a plain edifice, and deserves notice only on account of its use.

The Ochotnoi Riad. — These words at Petersburgh generally mean the Bird-market, also called *Ptitchnoi Riad*. The adjective *Ochotnoi*, simply means, of or belonging to the sporting amateur; as hunter, fowler, fisher, &c., from the noun *Ochota*, pleasure, or the chace, &c.

At Moscow we find the Bird-market, but the *Ochotnoi Riad* is also the greatest general provision-market in the city. Wednesdays and Saturdays are the chief market-days, especially from five o'clock

till ten in summer, or from seven till twelve in winter; but there are daily supplies. It has been said that this market was held at *Galitzin*'s square, but there is no such place in Moscow. *

The *Ochotnoi Riad* occupies a kind of oblong square, with rows of shops on every side. On the market-days, the whole place is also filled with stalls and provisions of all kinds, and a great concourse of people.

This market offers quite a new and singular spectacle to the curious stranger, from the abundant supply of pigeons, peacocks, geese, turkeys, pheasants, ducks, and other poultry; a profusion of singing-birds, grey-hounds, lap-dogs, house-dogs, and even cats, &c. An enormous quantity of game, particularly in winter, is transported here from great distances.

At the real *Ochotnoi Riad* are sold all kinds of singing-birds, as blackbirds, thrushes, larks, starlings, goldfinches, nightingales, canaries, linnets, &c.

There is also a great profusion of winter game.

At this market, the stranger may sometimes see a kind of exercise, or amusement very commonly practised in Russia, even by boys, and which has already claimed the notice of different authors. By whistling and employing a long white rod, the bird-catchers make their pigeons subservient to their commands, retarding or accelerating their flight at will.

The chief markets at the Ochotnoi Riad have the following names:

The *Miasnoi Riad*, — Butcher-market.

The *Rebnoi Riad*, — Fish-market.

The *Khlebnoi Riad:* — where are sold all kinds of flour, grain, kroop, peas, salt, butter made in the Russian and British manner, both salt and fresh.

The *Gorshetchnoi Riad*, — the market for all kinds of glazed and unglazed earthen vessels.

The *Schepenoi Riad*, — the deposit of wooden vessels, barrels, &c.

* Clarke's Travels. Raymond, vol. ii. p. 288.

The *Lukovoi Riad*,—or Leek and Onion-market, also included under

The *Zelonoi Riad*,—or Vegetable-market: where are exposed leeks, onions, cabbages, savoys, turnips, carrots, parsley, parsnips, cauliflowers, cellery, radishes, artichokes, asparagus, many kinds of sallad, cucumbers, mushrooms, &c.

At the *Ochotnoi Riad* are also sold abundance of apples, pears of inferior sorts, plums, cherries, gooseberries of a tolerable quality, though mostly of a small size, currants, red, white, and black, all large and excellent, strawberries, wild and cultivated, raspberries, &c., in telegas, or small carts, and on stalls.

In the warm months of summer, after rain, the quantities of mushrooms exposed here, as well as in the other markets of Moscow, is astonishing. At all times, but especially at the end of the year, and in winter, immense quantities of dried mushrooms are brought here in telegas.* Thousands of telegas of cucumbers are exposed for sale in Moscow toward the middle of autumn, for salting with herbs.

The *frozen markets* are among the curiosities of Moscow. They are held toward the conclusion of the great *fast* before Christmas, especially on the Sunday immediately preceding the 25th of December, when the Russians lay in provisions, not only for that festive season, but often for the remainder of the winter.

The two chief frozen markets in Moscow, are at the *Ochotnoi Riad*, and at the *Ballote*, in the *Zèmlianoi Gorod*. The appearance of these markets has been described by various authors, both at Petersburgh and Moscow; and Coxe has given a very interesting detail in his travels, of the scene at the Residence, which may be nearly applied *verbatim* to the old capital. He says, "A long street, above a mile in length, was lined on each side with an immense store of provisions, sufficient for the supply of the capital during the three following months. Many thousand raw carcases of oxen, sheep, hogs, pigs, together with geese, fowls, and every species of frozen

* Vide Catalogue of edible mushrooms in the Appendix.

food, were exposed for sale. The larger quadrupeds were grouped in various circles upright, their hind legs fixed in the snow, with their heads and fore legs turned towards each other. These towered above the rest, and occupied the hindermost row; next to them succeeded a regular series of animals, descending gradually to the smallest, intermixed with poultry and game hanging in festoons, and garnished with heaps of fish, butter, and eggs. I soon perceived, from the profusion of partridges, pheasants, moor-fowl, and cocks of the wood, that there were no laws in this country which prohibited the selling of game. I observed also the truth of what has been frequently asserted, that many of the birds, as well as several animals in these northern regions, become white in winter, many hundred black cocks being changed to that colour; and some which had been taken before they had completed their metamorphosis, exhibited a variegated mixture of black and white plumage."

House, or *Palace of General Apraxin*.* — This enormous establishment forms a great square edifice, with its front toward the Znamenskaya street. The structure is two stories high, over a low basement. The grand façade is by far the longest of any private edifice in Moscow, and, indeed is surpassed by few of the government buildings. The centre of this façade is adorned with eight Corinthian columns, otherwise the style of the architecture of the whole square is very plain.

This magnificent residence was almost totally consumed in the year 1812, and rose with astonishing rapidity from its ashes.

In James's Travels in Russia, will be found some interesting remarks, and a view of this house in ruins.

In the year 1818–19, while the principal part of this great dwelling was engaged by the proprietors, part of one side was occupied as a public theatre; in another part was an exhibition of wild beasts; part of the front was converted into an apothecary's shop, with the Imperial eagle before it; and to render the contrasts still more striking, another part of the edifice exhibited a barber's insignia.

* Plan, No. 497.

The Angliiskoi Club, or *English Club*, was instituted between thirty and forty years ago; abolished in the reign of the Emperor Paul I.; and re-established after the ascent of Alexander to the throne. Some English gentlemen were active in its institution, and a copy of the regulations of the English club at St. Petersburgh was procured, and in a great measure adopted: hence the name of this club. But although it still retains the name of English club, the English members are few in number.

This club has frequently changed its situation. It is now in the Dmitrovskaya street, in the house of —— Muravief, which formerly belonged to Prince Urusof. It is a very long and massy edifice, rented at 9000 roubles a year.

The members of this club pay annually 50 roubles.

Public dinners for the members are given twice a week. Formerly, the dinner was remarkably cheap, only two roubles per head; and even now, an excellent dinner costs but three roubles. Suppers may be had every evening.

At this club, some of the members pass much of their time, in society in the reading-rooms, where are received foreign and Russian newspapers and periodicals, &c., or in playing at cards, billiards, and other games.

In one month, above 5000 roubles for cards alone were expended; and in one year, no less a sum than 36,000 was received for cards. It must be remembered, however, that the Russians seldom play twice with the same pack, as good cards may be purchased at the club for two roubles per pack. Cards are, indeed, the chief revenue of the club, and the profits on their sale are necessary for its support. These profits are about cent per cent.

The elegant and beautiful *palace of Pashkof** is imposingly situated on an elevation on the west side of the Machovaya street. It is three stories in height, and its front is embellished by four fluted Corinthian columns, and statues, and a fine pediment, and over its

* Plan, No. 496.

roof is raised a handsome belvidere. The wings are each adorned by four Doric columns. Before the house runs a beautiful balustrade, with splendid gilded lamps over its pillars. It is certainly one of the finest specimens of architecture in Moscow, and would have a pre-eminent place in most cities of Europe. The reader will find a description of this edifice, and a representation of it in Clarke's Travels, as well as in the works of different writers.

Pashkof is said by some to have been originally a merchant, to have acquired great wealth, and to have been afterwards ennobled. He is dead, but the house, which was burnt in the year 1812, remained to his family, and is now almost repaired.

The *Stretenskoi monastery** is one of the most remarkable objects in the third division of the city. It stands near the *Stretenskiya Vorotŭi*, or *Gates*. In this monastery there is a church dedicated to the *Streteniye*, or *Meeting of the Miraculous Image of the Virgin Mary of Vladimir*. This church was built of wood in the year 1395, during the reign of the Great Duke Vasilii Dmitrievitch. It was called *Stretenskoi*, on account of the meeting on this place of the image mentioned, during its removal to Moscow, or when in that year, for the deliverance from the invasion of the Tartar Khan, Temir Aksak, this image was carried through the town, and led to its rescue from the attack of Agar. The image is now in this cathedral church, which was built in the year 1679, by order of the Tsar Phedor Alexievitch. This monastery gave name to the street in which it is situated, the *Stretenka*. †

The cathedral church is in the middle of the court, and is surmounted by five green domes, and is dedicated to the Vladimir Virgin Mary.

On the 21st May is celebrated at this monastery, the meeting of

* Plan, No. 142.

† I beg, once for all, to remark here, that many descriptions of monasteries, cathedrals, churches, ceremonies, images, &c., are taken from the Russian authors; hence a frequent stiffness of style, as well as many opinions, which may appear singular to the British public. In my translations, I have aimed at fidelity, and not at elegance of language: at truth and sense, and not at cadence and sound.

the miraculous image of the Mother of God of Vladimir, a festival, or *prasdnik*, instituted on occasion of the renewal of this image in the year 1514. On this day a *holy procession* takes place to the Streterskoi monastery, instituted to commemorate the deliverance of Moscow from the invasion of the Khan of the Tartars, Machmet Girei, in the year 1521.

On the 23d June, a similar ceremony, which was instituted in the reign of the Tsar and Great Duke Joann Vasilievitch, celebrates the deliverance of Moscow from the invasion of the great hordes of the impious Khan, Achmet, in the year 1480.

On the 26th August, a *holy procession* takes place, commemorative of the meeting of the miraculous image of the Virgin of Vladimir, which was transported from Vladimir by order of the Great Duke Vasilii Dmitrievitch, in the year 1395; the promenading of this image around Moscow, is supposed to have saved the city from the invasion of the Tartar Khan, Temer Aksak. *

The Zlatoustinskoi Monastery † has a cathedral church dedicated to the Father Joann Zlatoustii, archbishop of Constantinople: hence its name. This church was built on the place where a wooden church was formerly erected by the Great Duke Joann Vasilievitch, in honour of his guardian angel, in the year 1479; adjoining to which, another church was directed to be built, in the name of the Holy Apostle Timothy, on whose day, *i. e.* the 22d of January, he was born. This monastery obtained, in the year 1706, the privilege of *Archimandracy*, *i. e.* of having an archimandrite as its superior. It is reckoned in the third class of monasteries.

The other churches are dedicated to the Annunciation of the Virgin Mary; to the Life-giving Trinity; to Joann Voina; to *Zacharii* and *Elizaveta*, which was built by a sum of 2000 roubles, given by the Empress Elizabeth.

This monastery is placed in a street between the *Pokrovka* and

* Vide Khrist. Mesiats. p. 77. 93. 128.; and Putyevod. Moskv. part iii. p. 34.

† Plan, No. 143.

the *Miasnitskaya*, and is surrounded by a wall, which was built in the year 1711, and which, besides the churches, includes a belfry built in the years 1712–14, and the monks' houses, which are small.

The Rojestvenskoi Nunnery * gave rise to the name of the street in which it is situated, on the *Rojestvenska.*

The cathedral church at this monastery was built by the Tsar Joann Vasilievitch, and the Tsaritsa Nastasia Romanovna, and is dedicated to the *Rojestvo*, or Birth of the Virgin Mary, hence the name of the monastery. It contains also another church dedicated to Joann Zlatoustii.

The church of the Archangel Gabriel, or the Clean Ponds †, excites the attention of the stranger by its tower called *Mentstchikova Bashnya*, or Tower of Mentschikof. It is an old-fashioned church, which, it is said, was founded in the year 1705. By another account, it is believed to have been a wooden church, which was burnt in the year 1629. It was then rebuilt of stone, and was the private chapel of Prince Boriatinskii up till the year 1789. ‡

This church is handsome, and is surmounted by the tower above mentioned, which is one of the highest in Moscow, and being in the most elevated part of the city, is a very conspicuous object. It was struck by lightning many years ago, and I have been told, that before that accident, it was much higher. Like most of the higher towers of Moscow, at the fourth stage or story it terminates abruptly in a short thick pyramid, surmounted by a gilt ball and cross.

The church of the Assumption of the Virgin Mary in the *Pokrovka* §, was built by the foreign merchant, Sverchkof, but in what year, I have not been able to determine. It appears to be very ancient.

In it are three *prideli* dedicated to the prodigies of the Mother of God; to John the Baptist; and to Peter the metropolitan.

* Plan, No. 144. † Plan, No. 145.

‡ Khrist. Mesiats. p. 266. Putyevod. Mosk. part iii. p. 63. § Plan, No. 164.

It is a fine structure, three stories high, with a large broad tower, or fourth story, surmounted by a gilt cupola and cross. Over the third story, on the east and west sides, spring three small tin covered turrets, bearing gilt crosses. It is all painted red, intermixed with white lines, as round the windows, and is adorned with numerous Corinthian pillars. Its first story is surrounded by a gallery. The belfry is of the same height with the central dome, and is ornamented also with pillars, fine arches, turrets, a gilt head and cross.

The whole style of the architecture, with the variety of colours mingled together, and its ancient appearance, render it worthy the regard of the visitor of Moscow.

The history of *the new Lutheran church* is extremely interesting. It was formerly situated in the quarter of *Le Fort*, but was burned in the year 1812. It is now to the south of the Pokrovka.

"The Moscovites," says Olearius, "tolerate all sorts of religions, and suffer all nations to live among them, as Calvinists, Lutherans, Armenians, Tartars, Turks, and Persians, excepting none but Jews, and Roman Catholics. There is a great number of Protestants all over Muscovy, and in the city of Moscow itself, there are above a thousand who have free exercise of their religion. Those of the reformed religion, and the Lutherans, had their churches heretofore in the quarter of *Czaargorod;* but it is about twenty years since that the Lutherans lost theirs, by the imprudence of their wives, because those of merchants would not give place to the officers' wives, who, indeed, were but servant-maids dressed up a little finer than they had gone before. The contestation grew so high, that they came from words to blows in the very church, with so much scandal, that the patriarch, then accidentally passing by, having understood the occasion of their falling out, commanded the church to be demolished, which was immediately done. But they were permitted to build another in the quarter of Bolsoigorod. They took away their church from those of the reformed religion, because, not content with the wooden chapel which had been given them within the White Wall, they would needs build there an edifice of stone, which

was in a manner finished, when the patriarch, who had not given his consent for the doing of it, caused both to be pulled down. Now *foreiners* have neither churches nor houses within the city. For the Germans, finding themselves exposed to the derision of the Moscovites, after the patriarch had ordered them to go in a habit distinct from that of the inhabitants of the country, to free themselves out of that persecution, petitioned the Czaar to protect them against the outrages and affronts they daily received. On the other side, the priests complained that strangers built on their foundations, and lessened the revenue of the livings; so that the great duke, to please both sides, assigned them, without the city, near the gate called Pokrofki, a place big enough to contain all the houses of *foreiners*, who immediately demolished those they had in the city, and in a short time made up that part of the suburbs which is called *Nova Inasemska Slaboda* (*Nova Nemetskaya Slaboda*), where the Lutherans have two churches, and those of the reformation two more, one for the Dutch, and the other for the English; and where they have this further satisfaction, that they converse but little with the Moscovites, and are out of all danger of those frequent fires which commonly begin in the houses of those barbarous christians." *

The Foundling Hospital † is situated on the north elevated bank of the Moskva river, and on the west side of the Yausa. The situation is rather low in comparison with most of the surrounding ground, for there is a gradual fall from west to east, till you reach the hospital, and immediately on the east of the hospital from the bank of the Yausa, the ground rises into a small hill called *Vshivaya Gorka*. On the north front of the hospital the ground gradually rises till you reach the street called the Pokrovka. Before the south front is the river Moskva, and a fine open level part of the city, included by the crescent-formed turn of that river, and not over crowded with houses. The site is dry, and unincumbered, and the fresh air is admitted to the institution from all quarters.

* Olearius's Travels, p. 108. 1636.

† Plan, No. 182.

This hospital was founded in the year 1763, on the site of the former *Vasilievskoi Sad*, or Vasilievskoi garden. It consists of an immense square of building, four large stories high, besides the basement. The whole structure is quite plain, and the second story is much lower than the others, and the smallness of its windows renders this more conspicuous, and has a disagreeable effect. In the middle of the square is a general store-house for the hospital. The second part of the establishment is the Lombard, which was built by Demidof, and is of the same height with the hospital. It presents a long façade to the south, and from its centre springs a large clumsy sombre dome, with a small dome at some distance on each side. It presents nearly a similar front to the north.

The third part of the establishment consists of long ranges of building, two stories high, stretching within the wall, and near the Yausa. The gardens for exercising the children are near the great square edifice.

The Foundling Hospital is really an immense institution, though still unfinished. Were a square on the east of the Lombard built, the same as that on the west, I suppose in the whole world there would not be found such an enormous mass of building appertaining to any single establishment.

The *receiving-room*, at the north gate, is a great curiosity. Here is a *kantore*, or office for inscribing the names of the children; and an adjoining room in which are a number of nurses, and a quantity of small cradles which do not rock or move, furnished with red and white woollen blankets. Here the children remain a day or two, till a permanent nurse be fixed upon: they are christened; a ticket is prepared for them; and they are then either given out to wet-nurses or transported to the wards of the hospital. Most of these wards are immensely large rooms, of proportional breadth and height, and are kept very clean. They are arranged on each side of a fine corridor, which runs in each story round the square, and communicates at every corner by locked grated gates. Though of considerable breadth, they are too narrow for their great length; for in them at

times a disagreeable smell is perceptible, from which, however, the wards seemed free; every thing is clean, and in the most perfect order. Every nurse has her child; her bed placed in an iron bedstead; a cradle or box for the child; a small low box, which stands at the end of the bed, and serves equally for keeping her own and her child's clothes, and as a seat; and thus not only saves room, but renders chairs unnecessary. At the head of each bed is a ticket, containing the name of the nurse; the name of the child; the date of its admission; the state in which it was admitted; the supposed age at its reception. The nurses are well, though plainly dressed, and the bed-clothes are in good order. The children's clothing is coarse, but warm. Considering the frequent character and conduct of the parents, as well as the common circumstances at their admission, it can hardly be wondered at that they are not all distinguished by a healthy appearance. Some of them are swaddled, but most of them were loosely dressed. It is contrary, I believe, to the regulations to swaddle them; but this is a practice of which the Russian women of the lower classes are so fond, and so convinced of its utility, that among such a number of women as are here assembled, many *Kosácks* would be required to stand over them with whips to prevent its adoption. Their method of swaddling with the clothes, and of binding afterwards with a fillet the arms to the body, is so absurd, and must be so painful, at the same time that it is so prejudicial to health, that an *imperial ukaz* against its employment would hardly be misplaced. The rooms for the various classes are also large and spacious. In winter the temperature and ventilation of the whole establishment is well-regulated. The dormitories are separate from the class-rooms and work-rooms; are very airy, and the beds are by no means crowded; and particular attention is paid to the changing of the linen.

The foundlings are divided into distinct classes, according to their respective ages. The children remain in the nursery two years; at the end of which term they are admitted into the lowest class; the boys and girls continue together until they are seven years of age,

when they are re-classed. Both sexes are instructed in reading, writing, and arithmetic. The boys are taught to knit; they occasionally card hemp, flax, and wool, and work in the different manufactures. The girls learn to knit, net, and perform all kinds of needle-work; they spin and weave lace; and are employed in cooking, baking, and house-work of all sorts.

At the age of fourteen the foundlings enter into the first class, and have the liberty of choosing any particular branch of trade, for which purpose there are different species of manufactures established in the hospital, of which the principal are, embroidery, silk stockings, ribbons, lace, gloves, buttons, and cabinet-work. A separate room is appropriated to each trade. Some boys and girls are instructed in the French and German languages, and a few of the former in the Latin tongue; others learn music, drawing, and dancing. At about the age of twenty the foundlings receive a sum of money, and several other advantages, which enable them to follow their trade in any part of the empire; a very considerable privilege in Russia, where the peasants are slaves, and cannot leave their villages without the permission of their master.

I believe, at present, that the education of the foundlings is conducted according to the several vocations they make choice of; such as discover particular talents or dispositions, are sent to be brought up in the academy of arts, the theatrical school, the gymnasium of the academy of sciences, &c.; but the greatest part are educated for tradesmen and mechanics. The boys are discharged at four-and-twenty, and the girls at twenty, free of all obligations to the charity.

In the female work-rooms are made all the clothes for the children, for the girls, and part of those for the boys, in the hospital. In all the different classes, the females are occupied in a variety of needle-work. The beautiful and magnificent dresses for the priests, and the ornaments for the Russian churches, which are here prepared, claim particular notice, and form one of the chief employments in this institution.

The highest class of boys have a small library; a collection of na-

tural history; some philosophical apparatus, and a number of objects illustrative of mythology. All of the boys are well-dressed, in a kind of woollen yellow-coloured clothes, and the different classes are distinguished by a different coloured stripe on the right arm of their clothes.

The higher class of girls are very neatly dressed. They have globes, piano-fortes, philosophical apparatus, and a small library attached to their class-rooms. The lower classes of girls are also distinguished from each other by a stripe on the right arm of their frocks, or by different coloured dresses.

At the sound of the bell at eleven o'clock, the different classes assemble in their appropriate dining-rooms, which are very spacious. The youngest classes are attended by servants, but those of the first and second classes alternately wait upon each other. Each foundling has a napkin, a pewter-plate, a knife, fork, and spoon. The table-cloth and napkin are changed three times in the week. They rise at six, dine at eleven, and sup at six. The little children have bread at seven, and at four. Their time is all regulated, and when not employed in their necessary occupations, the utmost freedom is allowed, and they are encouraged to be as much in the open air as is possible.

Within the building there are two hospitals, one for the males, the other for the females, which are well kept and regulated.

In the hospital there is a theatre, in which the several decorations are the work of the foundlings; they constructed the stage, painted the scenes, and made the dresses. Comedies are occasionally acted: I believe tragedies but rarely, and the play often concludes with a ballet. The actors, actresses, singers, band of musicians and dancers, are from among the foundlings.

The kitchen is one of the curiosities of this establishment. It is kept in excellent order. The cabbage-soup, or *schi*, is prepared in a number of large boilers. It, as well as the *kasha*, or boiled buck-wheat mixed with butter and black bread, appeared to be excellent.

Attached to this establishment is a kind of dairy, in the country,

called *Skotnoi Dvore*, from which milk is transported, and to which I believe some of the weakly foundlings are sent to live with their nurses or attendants.

The Foundling-hospital contains a church, in which divine service is regularly performed. A proper attention is given to the instruction of the foundlings in religion and morality.

The Foundling-hospital, besides its peculiar destination, is at the same time a lying-in-hospital, and a seminary of education. In Russ it is in fact designated only by the latter appellation, *Vospitalelnii Dome*, or house of education.

The children are brought to the porter's lodge, and received without any recommendation. If no ticket be affixed to the child, the person is asked no other questions than whether it is baptized, and what is its name. The children, *out-foundlings*, are chiefly committed to the charge of the peasants' wives in the government of Moscow, or neighbouring districts; and in many of the principal towns are receiving-houses connected with the parent establishment. The character, as well as the fitness of the women for nurses, must be ascertained. At Moscow nurses will often stand day after day on the *Volnoye Mesto*, or Free-Place, rather than go to the Foundling-hospital, which is ready almost at all times to receive and to employ them, but the wages are very small.

The number of daily admissions is great: more nurses are frequently required than can be found, so that the food of the infants is often undesirable and improper, and the same nurse sometimes suckles two children; a practice now wisely and humanely abolished, in a great degree, by order of the present empress dowager.

The lying-in-house connected with the Foundling-hospital, admits all pregnant women who make application, without exception, without enquiry, and without expence. To this part of the institution an accoucheur is appointed, and a number of midwives. It is the duty of the accoucheur to teach midwifery to a number of women, mostly young, who are destined to become midwives for the city, or the government of Moscow, as well as to assist in all cases of diffi-

culty or danger. Before these young women are authorized to practise midwifery, they are compelled to practise in the lying-in-wards.

" The Foundling-hospital," says Coxe in 1783, " is supported by voluntary contributions and legacies, and other charitable gifts. In order to encourage donations, her majesty grants to all benefactors some privileges, and a certain degree of rank, in proportion to the extent of their liberality. Among the principal contributors is a private merchant, named Dimidof, a person of great wealth, who has expended in favour of this charity about 200,000*l.*"

Dimidof, *Pashkof*, and *Batashof*, have all been called merchants by foreigners; but they were, or are *noblemen*, who have had or still have extensive mercantile concerns.

The patroness of the Foundling-hospital is the present empress-dowager. The affairs of it are managed by a curator, guardians, a censor, a house-steward, and a book-keeper, &c.

The chief inspection of the girls is committed to the matron, the female guardians, and the nurses.

The funds of this institution are a per centage on money received and lent by the Lombard bank; a tax from all public amusements, as theatrical representations, masquerades, &c.; and from cards, which are stamped in the Foundling-hospital; besides voluntary contributions, legacies and donations, and the profits of the various articles manufactured in the hospital and sold to the public.

The Lombard gave formerly 6 per cent. for money deposited. Five are paid to the tender, and the 6th is deducted for the Foundling-hospital. On money lent, it demanded 6 per cent., one of which is for the same purpose.

At present, I am told, that the bank at the Foundling-hospital receives money and gives 5 per cent. only, and that it lends money at 6 per cent.

Foundling-hospitals seem to produce a variety of benefits:

1st. The prevention of child-murder.

Before the institution of the Foundling-hospital at Moscow, it is said that the horrid practice of destroying infants was very prevalent

in and about the city; *i. e.* among the free people, or those who had passports to work, and who were obliged either to maintain their children at their own expence, to expose them, or to have recourse to violent measures. Among the peasants of Russia, who are mostly slaves, a number of children is an advantage to the lord of their parents, and thus even immorality contributes sometimes to the augmentation of his property. The children belong to him, and are maintained, at least many of them, in a great degree at his expence, and at all times receive his protection; and, of course, the fear of want or the expence of rearing their children could seldom drive the parents to infanticide; though shame or pride, or the desire of concealment, might often do so, especially among the more polished. Child-murder is now unheard-of at Moscow.

2nd. They prevent the exposure of children; a crime not now known at Moscow.

Storch, in his Picture of St. Petersburgh, p. 207., speaking of the Foundling hospital, says, "Of the mortality no lists are published." I wished much to have seen tables, shewing the number of foundlings annually admitted since the foundation of the hospital at Moscow, the number of annual deaths, and the periods at which death took place, the diseases, &c., in order to have ascertained the true value of human life in such a magnificent and truly imperial institution; but, as yet I have not been able to obtain any such information: the only reports I could get were dated 16th January, 1819.

Foundlings, out of the hospital - - -	7642
Ditto, in the hospital - - - -	1138
Total	8780
Total number who dined to-day within the establishment - - - -	1447
Foundlings, admitted yesterday - -	28
Foundlings, admitted last year - -	4340

This number, 4340, divided by 365 days, gives nearly the number

12 as a daily average of the admission. I was also told, in a general way, that a third part of all the foundlings lived.

I have been informed that Mr. Allen, the Quaker and distinguished chemist of London, — who lately visited Russia with philanthropic views, and who astonished the Russians as much by his simplicity of manners, his modesty and elegance of address, his good sense, the variety of his knowledge, as by the singularity of his dress or his covered head in the chambers of the grandees, — had succeeded in obtaining reports of the Foundling hospitals at Petersburgh and Moscow. Among the numerous topics of conversation, I regret now that I did not particularly speak of this matter with him when at Moscow. Since his departure I have heard various statements said to have been made by him, from information; and I have also heard their accuracy much questioned.

My opinion is, on the whole, in favour of foundling hospitals.

The Lombard and *the Loan Bank* for the nobility and the corporations, is an establishment connected with the Foundling-hospital, and resembles those of many other countries. It lends on gold and silver three-fourths of the value; on other metals one-half; and on jewels, clothes, furs, &c., such proportions as are thought reasonable; yet never below ten, and never above a thousand roubles. The value of the property brought is appraised by sworn taxers. The money is lent out for three, six, or nine months, at most for a year; being never granted for a longer period. The pledgers are allowed for re-payment only three weeks grace after the expiration of the term, with interest for a whole month. After this time the pawns are sold by public auction: from the proceeds thereof the proprietor faithfully receives all that exceeds the loan, interest, and expences. The interest on every ticket running for three months is half a kopeek per rouble, but a kopeek if the pledges be diamonds or other jewels. The Lombard is of farther service to the public, inasmuch as that money may be deposited there for an indefinite time, at yearly interest, as in a bank. In the latter case the lawful interest is paid in the coin of the capital.

Loan Bank. — The Loan Bank for the nobility and the corporations, is on a more extensive plan, and of greater importance.

Catharine II., in the year 1786, made a deposit of two and twenty millions of roubles for the nobility, eleven millions for the corporate towns, and three millions for the province of Taurida, to be lent out for the improvement of rural economy, of social industry, and the benefit of civilization in general.

The bank lends only on real estates. The value of a landed estate in Russia being estimated according to the number of boors upon it, the bank adopts the last revision as the rule of its proceedings in this respect, taking the boors at forty roubles per head; so that a proprietor of an estate requiring the loan of 1000 roubles, must give twenty-five boors as his pledge.

Such was the value of the peasants many years ago: afterwards, the boor was estimated at 80 roubles; and at present is received by the bank as the pledge of 150 roubles: so that a proprietor who pledges 25 peasants, receives 3750 roubles.

The loan was formerly made for twenty years, the mortgager paying annually five per cent. interest, and three per cent. on the capital; so that after twenty years, he has paid back the whole of his loan.

At present, the loan is made for twelve years. Five per cent. is paid the two first years; and the following ten years five per cent. is paid, and the tenth part of the capital annually; so that at the expiration of twelve years, the bank returns the pledge free to the proprietor.

The loans are subject to no other limitations than such as arise from the value and the security of the pledges; every one being allowed to apply for, and receive as much money as he is capable of laying down a lawful pledge for. The bank, however, lends no sum under 1000 roubles, and only by thousands, for the sake of avoiding the perplexities of extensive and intricate accounts. Consequently, only 25, 50, 75, 100, &c., boors can be pledged.

The mortgaged property is subject to no suit, to no confiscation,

nor to any demands from the crown, or private individuals. Every four years, one part of the pawn is discharged, equal in value to the capital already paid. The bank can redeem estates elsewhere mortgaged, or appropriated to the payment of debts, and mortgaged estates may be sold; but in that case, the purchaser takes upon him all the obligations which the seller was under to the bank.

The municipal magistracy of the government vouches for the worth of the pledge, and must be responsible for it. The interest is paid annually. The bank gives ten days' grace; whoever exceeds one month, pays a stated penalty per cent., and this likewise holds good of the second and third months. If payment be delayed beyond three months, the mortgaged estate is taken into charge by the noble court of wards. The interest and fines are paid from the incomings of the estate, and the remainder is paid to the proprietor.

The inhabitants of towns obtain loans on their real estates, paying yearly four per cent. interest, and three per cent. capital; and are, consequently, freed from their debt in twenty-two years.

With the bank is connected a deposit fund, which accepts money at four and a half per cent. The sums deposited may at any time be withdrawn. In regard to sums of very large amount, a previous notification is necessary. *

The Archives of the College of Foreign Affairs †, is a very plain strong old building, placed in an elevated dry airy situation, in a *perculok* between the Pokrovka and Solianka, with a garden behind it, from which is a fine view of Moscow. ‡ The rooms are vaulted in both stories, and some of them are provided with cast-iron floors. There are above thirty small apartments in the lower story, most of which are excellent, though a few be damp. No fires are kept here, nor stoves, in case of danger. In the upper story are a number of excellent apartments. During the invasion of the French in 1812, this edifice suffered little damage, though the buildings in the vicinity

* Vide Storch's Picture of Petersburgh, p. 210. † Plan, No. 183.

‡ The *Archives* were not deposited in the Kitai-Gorod. See Coxe's Travels, vol. ii. p. 56.

were consumed. It was formerly the *Posolskii Prikaz*, or *Ambassadors' Office*, and of it nothing is known previous to the year 1584. It now deserves notice, on account of its interesting and valuable contents.

According to Coxe, the archives, consisting of a numerous collection of state papers, were crowded into boxes, and thrown aside like common lumber, until the Empress Catharine II. ordered them to be revised and arranged. In conformity to this mandate, Mr. Muller disposed them in chronological order, with such perfect regularity, that any single document may be inspected with little trouble. They are inclosed in separate cabinets, with glass doors; those relative to Russia are all classed according to the several provinces which they concern, and over each cabinet is inscribed the name of the province to which it is appropriated. In the same manner the manuscripts relative to foreign kingdoms are placed in distinct divisions, under the respective titles of Poland, Sweden, England, France, Germany, &c. *

At present, the archives are arranged in about a hundred cabinets and presses. The state papers relative to Russia, under the names of the sovereigns, in separate cabinets: thus Ivan Vasilievitch IV., 1533; Phedor Ivanovitch, 1584; Boris Godunof, 1598; Dmitrii, 1605; Vasilii, 1606; Interregnum, 1610; Michail Phedorovitch, 1613, &c.

The archives are said to contain an immense number of documents, illustrative of the history of Russia; its religion, laws, general literature, poetry, &c., besides state papers.

The distinguished chancellor of the empire, Count Rumantsof, has already published several works at his own expence, among which, the most interesting is entitled *Sobraniye Gosudarstvenich Gramot i Dogarof*; Collection of Government Diplomas, and Contracts. Two large folio volumes of this work are already published, and the work is to be continued. They are filled with historical

* Travels, vol. ii. p. 56.

state papers, relative to different Russian sovereigns, and present a great mass of important matter.

The English state papers are gaudily, nay, splendidly ornamented; they are beautifully written on parchment; the margins are finely painted, and adorned with profusion of gold leaf. The state papers of other countries are far inferior in appearance.

Among the state papers from England, I particularly remarked those addressed to the Tsar Michail Phedorovitch, splendidly embellished with most vivid colours; while those sent to his worthy father, Philaretes, have a sombre appearance, in respect of his holy calling, as patriarch of Russia. By and by, we shall return to this subject.

These state papers in the College of Foreign Affairs, throw so much light upon some historical points, that I am sorry that Coxe, after having obtained permission, had not copied them.* I regret this the more, because it is now very uncertain whether I shall be able to gain the same liberty. If I fail, it is said, however, that the college has the design of having these papers published very soon at its own expence, at Moscow.

From Coxe we learn, that some of these state papers are published in Hackluyt's Voyages; and as I was permitted to take the numbers, the dates, and the titles of the whole, I, in the meantime, add them for the information of the reader, or the inquisitive traveller.

* Coxe's Travels, vol. ii. p. 63.

List of State Papers between Great Britain and Russia, which are contained in the Archives of the College of Foreign Affairs at Moscow, and are arranged as under.

No.	DATE.	YEAR.	
1	April 28.	1557	From Philip and Mary to Ivan Vassilievitch.
2	April 25.	1561	From Elizabeth to Ivan Vassilievitch. Illuminated.
3	May 18.	1570	From Elizabeth to Ivan Vassilievitch. Plain. The Tsar is called Emperor.
4	June 10.	1585	From Elizabeth to Phedor Ivanovitch. In Latin. Words employed, "Imperator Totius Russiæ, &c."
5	Jan. 15.	1588	From the same to the same, as No. 4. In English. About trade.
6	March 23.	1588	From the same to the same, as Nos. 4 and 5. In English. Words employed, "King and Great Duke, &c."
7	June 6.	1588	From the same to the same, as Nos. 4, 5, and 6. In Latin. Words used, "Imperator Totius Russiæ, &c."
8	May 27.	1594	From Elizabeth to Boris Godunof, High Lieutenant of Cazan of the Emperor of all Russia.
9	March.	1596	From Elizabeth to Boris Godunof. In English.
10	May 24.	1598	From Elizabeth to Godunof. "To the Right High Mighty and Right Noble Prince, &c." Seal, two lions couching.
11	May 3.	1613	King James to the Boyars. In English.
12	June 24.	1620	From King James to Philaretes. Congratulations on his return to Russia. Lion and unicorn on seal.
13	July 1.	1625	From Charles I. to Michael Phedorovitch.
14	Feb. 1.	1626	From the same to the same, as No. 13. Congratulations on Michael Phedorovitch's marriage. Fine vellum.
15	April 23.	1629	From the same to the same, as Nos. 13 and 14.
16	March 10.	1646	From the English parliament to Aleksei Michailovitch.
17	Dec. 16.	1648	From Prince Charles at the Hague, to Aleksei Michailovitch. About provisions.
18	Sept. 16.	1649	From Charles II. to Aleksei Michailovitch.
19	July 30.	1655	From the same to the same, as No. 18. From Co—— on the continent. *
20	——	1657	From Cromwell to Aleksei Michailovitch. Only a copy. Original was not received by the Tsar. In Latin. No signature. No seal.
21	May 25.	1663	From Charles II. to Aleksei Michailovitch, from Whitehall. Beautiful.
22	May 27.	1663	From the same to the same, as No. 21. Also beautiful.

* I had written with a pencil, and the half of the word was rubbed out. I think it was Cologne.

These papers, with translations in Russ, and copies of them, are all preserved under the title "*Angliskiya Gramata.*" Here are also Chinese, Turkish, Swedish, and French state papers.

Besides the rooms in the upper story of the edifice, for the transaction of business, there is a very good library of books in Slavonian, Russian, French, Italian, Greek, Latin, English, &c.; and in separate apartments, a collection of plates, plans, maps, and genealogical tables.

The Post-office* is not a very large nor remarkable edifice. The large double-headed gilt eagle over its pediment, will readily point it out to the stranger in the Miasnitskaya. It consists of a centre, and two long sides, or wings. It is not to be compared with the Post-office of Petersburgh.

The Offices and Colleges of General Provision, or Guardianship, No. 196 of Plan. — This structure claims notice on account of its use. In every province of the Russian empire is a tribunal under the name of the College of General Provision, to which is entrusted the care of all establishments which are intended for the alleviation of human misery, those excepted that have particular privileges, or charters. To these belong public schools, orphan-houses, hospitals, and infirmaries, receptacles for the poor, houses for incurables, mad-houses, work-houses, and houses of correction. The college of each government received from the Empress Catharine II., at its endowment, 15,000 roubles; which sum, with the revenues assigned to it, and the contributions of charitable individuals, was put out at interest in order to obtain a permanent fund, and to provide for such improvements as might be afterwards found necessary. The readiness with which the public co-operated to the promotion of this beneficent and useful design, was so general, and the liberality of several persons so considerable, that it would be no easy matter to point out a country in which private individuals have given such sums to the like purposes.

The *Chancery of Land Measuring*† is a plain two-story building,

* Plan, No. 191.

† Plan, No. 184.

placed in a pleasant situation, adjoining to the Archives of the College of Foreign Affairs, surrounded by trees, from whence is a fine view of the city. Its name sufficiently indicates its use.

Commission Office for Buildings in Moscow. * — This plain and comparatively speaking, small edifice, is situated in a *perculok* off the *Pokrovka*, and is adorned with the Imperial arms. In it, I believe, plans of some of the government buildings are designed and preserved, and to it all plans for private buildings, changes, or repairs, are referred for examination. They are approved of, or disapproved of, or changed by the commission, which consists of a director and different members. The plan once being sanctioned, must be strictly adhered to in its execution, or the building may be demolished, or retarded.

The Salt Court, or Depot. † — This square of low building, without windows, and with an arched entrance, stands in the street to which it gives name, the *Solianka*, it being called in Russ *Solianoi Dvore.* Here are salt magazines, and numerous shops for selling salt by retail. We also find here deposited in the cellars, and exposed to sale, fish, particularly the beluga, caviar, wax, olive-oil, hemp-oil, &c.

The Bible Society. ‡ — Till within the last two years, the Bible Society was situated in an old low common-looking building on the north side of St. Nicholas gates of the Kitai-Gorod.

The present Bible Society was formerly the *Office of Secret Affairs*, then the *Tainnaya Expeditsiya*, or *Secret Expedition*, which by many foreigners was called the *inquisition.* It was erected in the year 1658.

Leyesque gives the following history of the Secret Inquisition: " Mais les troubles intérieurs et l'esprit remuant de la nation, l'engagèrent à établir la Chancellerie secrète: espèce d'inquisition d'Etat, par laquelle le plus respectable citoyen pouvait être arrêté sur l'accusation du dernier misérable. Un homme de la lie du peuple, même un criminel, n'avait qu'à crier *slovo i delo* §: aussitot celui contre

* Plan, No. 185. † Plan, No. 186. ‡ Plan, No. 187.

§ The word and the thing, or affair.

lequel avaient été prononcés ces mots terribles, était trainé dans les prisons de la Chancellerie. Il est vrai que l'accusateur y était detenu avec l'accusé, et qu'il était soumis le premier à recevoir le knout; mais s'il persistait dans son accusation, l'accusé subissait à son tour les mêmes tortures. Une punition sévère attendait le colomniateur convaincu; mais, s'il était vigoureux et peu sensible, il était sûr de perdre son ennemi. Enfin, il résultait souvent de grands abus du secret qui régnait dans les procédures et dans les jugemens de ce tribunal, qui fut plus doux sous Alexis, qu'il ne le devint dans la suite." *

La Chancellerie Secrete was suppressed in the short reign of Peter III. †, and, I believe, was re-established soon afterwards, and remained till the reign of Alexander I.

It was afterwards the College of Mines, and was given by his present majesty, Alexander, to the Bible Society in 1818; a magnificent donation, indeed, equally worthy of the noble sovereign, and the noble object of its destination. What a contrast, from being a *Secret Expedition*, or an Inquisition, to become, in a mild reign, the depositary of thousands of Bibles, New Testaments, and Gospels, in about twenty languages; a central depot of Christianity, in which secret inquisition is unknown; a focus from which the divine doctrines of the way, the truth, and the life, are scattered over the Russian empire.

The Bible Society is a large massy edifice, with offices and a court, extremely well placed and adapted for its object.

The Medico-Chirurgical Academy. ‡ — This large edifice consists of three stories, with six Doric columns of the same height, forming a central portico, and two detached advanced wings. It formerly belonged to Mr. Platon Petrovitch Beketof, and was purchased by government for its present use. In the pediment, we remark the cipher of Alexander I., with these words below in Russ:

The Medico-Chirurgical Academy.

This academy is a division of the academy of the same name at

* Vol. iv. p. 100. † Same author. ‡ Plan, No. 190.

Petersburgh, so that its head is only a vice-president. Sir James Wylie is president of both academies. It is situated, as seen in the plan, in the street called *Rojestvenskaya.*

This academy possesses a very fair anatomical museum for the use of the professor and the students; and the collection in the three kingdoms of nature deserves great attention. The mamiferous animals, the birds, the insects, and the shells, are beautiful, and well preserved. The botanic collection is lately become very rich, by the purchase of the Herbarium of Dr. Trinnius, and of that of Professor Hoffman.

Mr. Zozima, a rich Greek, has lately added a Greek chair to the academy, which is to be supported by an annual gift of 1000 roubles for ten years at his expence; and he has received the thanks of its administration.

Mr. Zozima's private collection of medals, corals, pearls, and numismatics is distinguished.

Amidst a great variety of fine pearls, there is one which has pre-eminent claims, on account of its size, regular round shape, its perfection, and transparency; it weighs 28 carats. *

The lectures given in 1819 were as follow. †

I. *Sectio Medica.*

1. Mineralogy and Zoology, by the Vice-President and Professor Fischer.
2. Mathematics and Physics, by Professor Jonisch.
3. Anatomy and Physiology, by Professor Pikulin.
4. Chemistry, by Professor Reüss.
5. Botany and Pharmacology, by Professor Hoffman.
6. Pharmacosynthesia, or the Art of preparing Medicines, by Professor Reüss.

* Essai sur la Pelleguina ou la perle incomparable de Freres Zozima, par G. Fischer de Waldheim.

† Prælectiones in Academia Cæsarea Medico-Chirurgica Mosquensi; a die 1 Septembris, Anni MDCCCXIX, habendæ indicuntur a Vice-Preside et Senatu Academico. 1819.

7. Pathology and Therapeutics, by Professor Keir.
8. Surgery, by Professor Hillebrandt.
9. Midwifery and Medical Jurisprudence, by Professor Levitskii.
10. Professor Reüss, by consent of the Senatus Academicus, and of his own will, intends to continue to explain *Cornel. Celsi Libros de Medicina* on Saturdays.

II. *Veterinary Section.*

1. Mathematics and Physics. 2. Chemistry. 3. Botany, by the same professors as above under 2, 4, and 5. 4. The Anatomy and Physiology of Domestic Animals, by Extraordinary Professor Milhausen. 5. The Doctrine of Epizootic Diseases, by the same. 6. Dietetics, Pharmacology, Pathology, and Therapeutics, by Professor Bunge. 7. Veterinary Surgery, by Professor Petrof.

III. *Pharmaceutical Section.*

1. Mineralogy. 2. Mathematics and Physics. 3. Chemistry. 4. Botany. 5. Pharmacology, by the same professors as above, under 1, 2, 4, and 5. 6. Pharmacy, by Professor Vorobievskii.

1. The Latin and German languages for the pharmaceutical tyros, by Extraordinary Professor Beketof. 2. The Russian and Latin languages and arithmetic for the veterinary tyros, by Dr. Scabreef. 3. The Greek language by John Bayla, Translator of the College of Foreign Affairs. 4. The art of delineating, by Preceptor Dietz.

Fruit Market. — During summer, the greatest part of the fruit is sold at the *Bargaining Shops*, about the south wing of the great façade, and by numerous hawkers who stand thereabouts, and in the Ilyinka. Abundance of fruit of the more common kinds is also sold at the *Ochotnoi-Riad.*

When winter is fairly set in, a regular fruit market is established. A vacant and spacious piece of ground, without and on each side of St. Nicholas' Gates of the *Kitai-Gorod*, is inclosed by wooden palisades, and a number of neat, painted, wooden, temporary shops are erected on each side of the street, as places of sale, while the

courts behind serve as the depots. As soon as the great sale is finished, these shops annually disappear; *i. e.* about the end of December, or in January.

At the end of the year, when the sales are fairly begun, this market will recompence a traveller for a visit. The enormous quantity and variety of fruit of different kinds transported here by telegas, or sledges; the groupes of peasants; the crowds of purchasers; the number of curious dresses; the noise and bustle of bargaining, selling, and scolding, with a few police officers, who keep order, make up the scene.

Fruit of all kinds at this time is generally bought very cheap, and it is the season of providing for winter. Apples from the city and environs of Moscow, from the Ukraine, from the Krimea, &c., are in abundance, and of a good quality. The transparent apples, called in Russ *Nalivniya Yabloki*, have long been famous, and are common in the neighbourhood of Moscow. Coxe, speaking of this kind of apples, says, "it is somewhat larger than a golden pippin, is of the colour and transparency of pale amber, and has an exquisite flavour. The Russians call it *Navlnich*. The tree thrives here in the open air, without any particular attention to its culture, but degenerates in other countries; its slips and seed, when planted in a foreign soil, have hitherto produced only a common sort of apple, but never the transparent species." * These apples are sometimes so beautifully transparent, that the core is seen distinctly, and adds a variety of shade to the amber colour; others are demi-transparent, and some are finely variegated.

Pears from the environs of Moscow, and the south of Russia, of inferior kinds; better sorts from the gardens in and about Moscow. In winter, the trees are kept in the hot-houses, and in summer they are exposed in the open air. Peaches and apricots are found in abundance at the great shops; the trees are treated in the same manner. A great variety of plums of the most common, as well as

* Travels, vol. i. p. 426.

of the finest sorts. Grapes, blue and white, of an inferior sort, but very good, from the south of Russia, are as low as forty or fifty kopeeks per pound, good grapes from eighty kopeeks to a rouble, which are brought from Kislar and Astrachan.

The *Kish-Mish* grape, of an oblong shape, of a reddish, or purple and yellowish colour, of a good quality, and without stones or grains.

The melons and water-melons are remarkable for their quantity, their size, their low price, and their excellent quality; a good sized one may be purchased for forty or fifty kopeeks.

Pine apples are in abundance, chiefly at the great shops; they sell high, but are of good quality.

Oranges and lemons are met with here, but the chief sale of them is at the *Bargaining Shops*, and among the hawkers; great quantities of those imported at Petersburgh are brought hence in the summer. Early in the Russian spring they are procured over land from the south-east.

We have been told, that about 6000 oranges and lemons are annually brought from Ostankina for sale; and, I believe, a number more are brought from the other orangeries near Moscow.

The fourth grand division of Moscow is the *Zemlianoi-Gorod Ville de Terre*, or *Earthen Town: i. e.* town surrounded by an earthen rampart; as was the case in more ancient times, though few vestiges of it now remain.

The *Zemlianoi-Gorod* was encircled by palisades, or a wooden enclosure, in the years 1591–1592, during the reign of Phedor Ivanòvitch, after the invasion of the Tartars of the Krimea; and afterwards by an earthen rampart in the year 1618, in the reign of Michael Phedorovitch, in the Dutch style, and furnished with bastions. * The *Zemlianoi-Gorod* was then entered by thirty-four wooden gates, now invisible, and by two stone gates; the *Serpuchovskiya Vorotŭi*, and the *Kalujskiya Vorotŭi*, afterwards noticed, and which existed in an entire state long after the others. * Time has destroyed them

* Great Dictionary of the Russian empire, under head Zemlianoi-Gorod.

all; but like the places of the ancient gates of the *Beloi-Gorod*, those of the gates of the *Zemlianoi-Gorod* still retain their ancient appellations.

From the following quotation, it appears that the earthen rampart was renewed at no very distant period. "The rampart lay in disorder till the year 1783, in which, by order of the late Count Z. G. Chernishef, Governor-General, this fortification was repaired and put into its original state." * At what date this rampart was obliterated, I know not; scarcely a trace of it can now be observed.

The earthen rampart of the *Zemlianoi-Gorod* forms the only regular circular boundary in Moscow; and truly it *encircles* the other three grand divisions, the Kremle, the Kitai-Gorod, and the Beloi-Gorod. Promenades planted with trees, now, in many parts, take place of the old boundary; and it is designed to include the *Zemlianoi-Gorod* by an immense circular boulevard.

When Coxe visited Moscow, about the year 1780, he remarked that the *Zemlianoi-Gorod*, as well as the *Beloi-Gorod*, exhibited a grotesque group of churches, convents, palaces, brick and wooden houses, and mean hovels, in no degree superior to peasants' cottages.†

Till the French invasion, a great part of the *Zemlianoi-Gorod* was constructed of wood, which was burnt in 1812. Many structures have been renewed and repaired partly in wood, and partly in stone, while the poorer houses or hovels have not been rebuilt; so that while the *Zemlianoi-Gorod* is greatly improved, its ancient character, in a great degree, is lost.

The principal streets in this division are the Piatnitskaya, Yakimanskaya, Pretchistenskaya, Arbatskaya, Stretenskaya, Rogojskaya, Ostojenka, Povarskaya, Nikitskaya, Tverskaya, Dmitrovka, Petrovka, Miasnitskaya, Pokrovka, Taganka, &c.

The only existing gates of the *Zemlianoi-Gorod* are of modern date; the one is called *Suchareva Bashnya*, the other is nominated *Krasniya*

* Putyevod. Moskvi. part iv. p. 4.; and the Great Dictionary of the Russian Empire.

† Travels, vol. i. p. 396.

Vorotŭi; they, indeed, may be reckoned common to the *Zemlianoi-Gorod* and the *Sloboda*. The *Zemlianoi-Gorod* is surrounded by above thirty suburbs, called *Sloboda*, which make more than half of the area of the city, and of which I shall speak immediately.

The *Zemlianoi-Gorod* includes six quarters, according to the division of the police, which are the

Piatnitzkaya,
Yakimanskaya,
Pretchistenskaya,
Arbatskaya,
Stretenskaya,
Yaüskaya,
} *Chast*, or Quarter.

In the *Piatnitskaya Quarter* is the *Church of the Transfiguration*, at the *Bolvanovka*.* It was founded by the Great Duke Ioann Vasiliévitch, on occasion of a victory over the Tartars, in the year 1465. He having the *powerful hand*, refused obedience to the Tartar Khan, and at length, when the ambassadors of the Krimea arrived from the Khan in Moscow, in the hope that the Great Duke, when he appeared *opposite* the *pride*† of their Khan's *wooden idol*, would worship it; to which, however, he would not consent. And when the Tartar ambassadors, with much pride, arrived in Moscow on the *idol's place*, and awaited such a ceremony, he sent his best armed men against their force, and ordered them to be brought to him in the Kremle, then, instead of worshipping, he seized the idol of the Khan, threw it upon the ground, broke it in pieces, and trampled it under foot, and ordered his Russian troops *to cut down* the Tartar ambassadors themselves and their people. On the very place where generally an audience was given the ambassadors (with their *Bolvan*, or idol), he built the church of the Almighty Saviour, which was then, and still is named *on the Bolvanovka* ‡; and which signifies *on the idol's place*.

* *Bolvan* in Russ signifies an *idol*. Plan, No. 214.

† *Protiv Gordosti*. Though I give the literal translation, yet, perhaps, we might have said *opposite* the *majesty*, or the glory.

‡ Putyevod. Moskv. Part iv. p. 68.

*The Depôt of the Commissariat** is a handsome establishment, consisting of a large central structure of three stories, ornamented by numerous Doric columns with a balcony at their base, and supporting a pediment, on which are the imperial arms, shields, and helmets, &c. Below the pediment is the name of the edifice, in Russian gilded letters. The edifice is surmounted by four round large domes, one at each corner, where the wings join the body of the structure, and one at the street-end, or front of each wing. A handsome iron balustrade on a stone foundation passes in front of the centre, and between the wings; and the whole enclose a square: at the sides, near the corresponding wings, on the pillars of the balustrade, are placed some huge statues, the names of which are not indicated in my notes. The other front of the Commissariat, toward the Moskva river, has six Doric columns in its centre, and is rather heavy. This edifice was consumed in 1812, but it has since been completely repaired.

The *Yakimanskaya Quarter* contains the *Church of Ivan Voistvenik.* † This church is situated on the west of the great Yakimanskaya street. It is small, and attracts notice only on account of the curious and motley manner in which its exterior is painted.

The *Vinnoi Dvore*, the *Votki*, or *Spirit Court* or *Depôt* ‡, occupies an immense space, and forms two squares. Its long façade is of one story, without windows. The arched entrance is supported by Ionic pillars on each side, and over it rises a small tower surmounted by the imperial arms. At its iron gate a centinel is constantly stationed. This structure is remarkable chiefly on account of its length; and the whole establishment, on account of its use. In this great magazine is deposited the spirits, or *votki*, made at the distilleries belonging to the crown, or brought from the country by the distillers and sold to the crown, according to special regulations. From this depôt all Moscow and neighbourhood is supplied with *votki* in abundance; *i. e.* all the *Piteinŭi Domi*, *Kabáks*, or drinking-houses, as well as private individuals. The buildings have enormously thick

* Plan, No. 219. † Plan, No. 238. ‡ Plan, No. 243.

walls, and are all vaulted. In them, and in the court-yards, are lodged thousands of barrels of the precious *votki*, the *nectar* of the Russian peasants, which is measured in strength by the hydrometer, and sold according to law. Good *votki* by no means deserves the reproach thrown upon it by some travellers. As sold in the *Kabáks*, and in the shops, it is generally diluted and adulterated, and certainly is a fiery, slowly-operating poison. It resembles Scotch whisky. It is a kind of proof-spirit, according to pharmaceutical phraseology. It is called *Brandy* by the mistakes of travellers; and sometimes *Russian Brandy.* *

In the *Pretchistenskiya Quarter* is the *Zatchateiskoi Nunnery* †, which is situated near the *Pretchistenskiya Vorotŭi*, or Gates; between the Moskva river and the Ostojenka, and is a great ornament to this part of the city. At this convent there is a church dedicated to the *Zatchatiyé*, or *Conception of Holy Ann;* hence its name. This nunnery was erected in the year 1623, upon the place where was formerly the Alexiévskoi Nunnery, which, after a fire, was transported into the stone-town on the *Chertolye*, or Devil's field, the place where it now stands.

The *Church of Holy Ann* is handsome; it has Gothic windows and turrets; and indeed is all after the Gothic style. It is stuccoed and white-washed, as is customary, and with its green dome, looks well at a distance. The *trapeza* is lower than the body, as usual, and the adjoining belfry is neat enough, and corresponds in style with the church. The interior of this temple is elegant and splendid; it has a balcony or gallery above the *Royal doors*, and some adjoining chapels; the *trapeza* is large, and has also a number of very handsome chapels. Numerous fine chandeliers attract notice.

The Church dedicated to the *Image of the Virgin Mary of the Incombustible Bush* ‡, built at the expence of the maid Anna Mi-

* *Votki*, as it is universally pronounced, or *Vodka*, as it is literally transposed from the Russ, is called *Eau de Vie* in French, and in German *Branntwein.*

† Plan, No. 217. ‡ Khristian. Mesiatsoslof, p. 300 and 136. Exodus, chap. iii.

chailovna Anitchkova, on the place where the body of the sister of Alexei the metropolitan is buried, with a chapel to St. Alexei, and another to the Image of Our Saviour not made with hands, are worthy of attention, as also the houses for fifteen nuns, and for the Hegumina. This monastery is reckoned of the third class. It is surrounded by a plain wall twelve or fifteen feet high, with a kind of tower at each corner. This wall incloses almost a square of low one-story houses, all of which, except those for the nuns, are inhabited by nobility. There are said to be about *sixty individuals, of both sexes*, resident here; so that the nuns can neither be dull nor solitary among such a colony.

The *Moscow Commercial School** is situated in the Ostojenka street. Many years ago, it was instituted, as its name implies, for the education of youth in the necessary branches to fit young men for commercial pursuits, or the civil service. It admits poor boys approved of by the Government, and boys who are entered by their parents or guardians at their own expence. All are treated alike. Before the French invasion above 100 boys were in this school. Now there are only about 80 pupils. They are dressed in grey clothes. The school-rooms, and the bed-rooms, though crowded, are clean, and the small hospital is in excellent order. It is a most useful institution, and one of the best seminaries in Moscow; and seems to be well conducted. The stranger, who talks of the completely barbarous state of Russia, on visiting this establishment, might suppose himself in the most enlightened state of Europe.

Richter, in the year 1799, mentions this seminary in the following words: "Connected with the Foundling-hospital is a commercial school, which owes its existence to the liberality and public spirit of the late state-counsellor Prokophii Demidof, who gave the sum of 205,000 roubles in a present for its establishment. In this institution a hundred of the sons of the poorer merchants are educated for commercial pursuits, and taught languages." † At present the sons of both poor and rich merchants are brought up here.

* Plan, No. 263.

† Richter's Moskwa, p. 49.

In the *Arbatskaya Quarter* is the *Imperial Philanthropic Society*, which was lately transported to the Arbatskaya street. The edifice is in no way deserving of notice. This society distributes money to reduced nobility, to staff-officers, officers, and to soldiers who have quitted the service; to soldiers' wives; to the poor among the clergy, and those attached to the courts of justice, or in the civil service; to burgesses, and to tradesmen. Monthly reports are published of its transactions. I have heard that it is well conducted, and accomplishes the objects of its destination.

The Stretenskaya Quarter contains the *Strastnoi-Devitchei Nunnery**, which stands at the *Tverskiya Vorotŭi*, or Gates, and is so named on account of the *Manifestation of the miraculous image of the most holy Mother of God, of her most honourable and celebrated Odigitrie*†, called *Strastnaya*, (*i. e.* suffering, or impassioned).

In the year 1641, this image was brought from Nishni-Novgorod, from a village called Paletz, and from the church of Kosma and Damian‡, to the capital, Moscow. At the meeting-place of this image, at the Tverskiya Gates, a stone church was erected in its name, and afterwards, in the reign of the Tsar Alexei Michailovitch was constituted a monastery by (the name of) the image and church so called. § This nunnery is counted in the third class.

The *Cathedral Church at the Strastnoi-Devitchei Nunnery* is dedicated to the festival of the image of the *Strastnaya* Mother of God. It is very neat, though small, and is surmounted by a large gilt central dome, surrounded by four smaller green painted domes. It is two stories high, and each story is encircled by a piazza.

The other churches here are dedicated to the Rev. Father Alexei, *a man of God*, which is over the gates; to the Assembly of the Archangel Michail; and to St. Nicholas.

* Plan, No. 285.

† *Odigitrie* signifies a female traveller; a powerful assistant; or a conductress in the way. This appellation is given to the image of the most holy Mother of God, which was painted by the Evangelist Luke, and was placed in the cathedral at Constantinople.—Vide *Russian Church Dictionary.*

‡ Cosmas and Damien.

§ Putyevod. Moskv. Part iv. p. 8.

The houses for the nuns are very good, though mostly small.

The Reformed Church, or *L'Eglise Reformée.*—The reformed church has been established in Russia for a long time. Olearius speaks of it so long ago as the year 1636, and states also that there was one church for the *Dutch* and another for the *English.* This, I believe, is a mistake, for the Dutch, the English, and the other members of the reformed church were associated together. The combined congregation passed sometimes under the appellation of *Dutch Church*, sometimes of *Reformed Church.* I believe both Dutch and Swiss priests have been, at different times, its pastors. The latter, however, for many years occupied the situation, till shortly before the conflagration of Moscow in 1812, when Dr. Berefsord became minister.

The British residents at Moscow (and particularly a naturalized *English-Dutchman*, Mr. Tamez), were great contributors to and supporters of this church.

The Reformed Church was situated in the *Nemetskaya Sloboda*, but it was ruined in the conflagration of 1812. The walls and the ground alone remained. The hearse and church ornaments, books, and utensils were saved by the activity of the beadle, Mr. Leicht. At this period, the late Dr. Beresford, the first Briton who ever held the office, was priest. The congregation consisted of members of different nations, Germans, French, Dutch, Swiss, British, &c.; of all who belonged to the *Eglise Reformée*, as it was generally called.

After the destruction of this church, a representation of the misfortune was drawn up by Dr. Beresford. With the consent of the members, he found means to have it presented to her present majesty, the Empress Elizabeth, who sent a liberal donation of 40,000 roubles for the purpose of re-building the church. It was thought advisable by some of the members, that the ground and ruins of the old church should be sold; and accordingly they were disposed of for the sum of 8000 roubles. Soon afterwards a fine piece of ground was purchased nearly opposite the *Spaskiya Kasarmŭi*, or Barracks *,

* Plan, No. 456.

on the west of the great circle of the Zemlianoi-Gorod, for the sum of 12,000 roubles. Different plans of a church were presented, and at last one was fixed upon, and estimates were formed. The church was intended to have been a considerable edifice, and to have had two wings at a little distance, fronting the street, for the accommodation of the minister and those attached to the church. The wings, a dead-house, stables, and other offices were erected, and are now to be seen, but the church exists only on paper. It appears that the plan was too magnificent, for the money is totally expended; and the estimates of the architect, as often happens, proved far wide of the real expences.

The old ground and ruins of the church were sold without proper authority; the new ground was not purchased by a legal deed, though that error has been effectually remedied by a new *kuptchaya*, as it is called in Russ, or act of purchase. The plan surely had not been sufficiently examined before the building was begun; the estimates proved erroneous; and the erection of the wings before the church was rather an ambiguous plan of proceeding.

All these improper steps have arisen from a want of unity among the members of the different nations; perhaps, indeed, from a kind of jealousy of the whole congregation against the British, because Dr. Beresford, improperly and unfortunately, named the *Eglise Reformée*, the English and Reformed Church; and because, when the money was sent to the chief master of the police, it was committed by him to the hands of an English gentleman. It is proper at the same time to mention, that, unluckily, jealousies and disagreements also existed among the British members of the congregation.

By the gentleman with whom the money was lodged, and who naturally was obliged to take an active share in the business, all possible means were employed, by advertising in the newspapers, and by sending round the beadle to the members' houses, to obtain full meetings of the general congregation, but his attempts were vain. At last it was found necessary to act, or not to act. Meetings were again summoned, the business was discussed and entered on the

protocole, with the results of the deliberations of the members present, who subscribed their names. The protocole was then circulated for the subscription of the members who were not present, and when a number of signatures *reckoned to be sufficient* were obtained, important steps were decided. The result of all this jealousy, of remissness on the one side, and of unwarranted activity on the other, as already related, has been most unfortunate for the cause of religion.

The gentleman chiefly blamed in this mismanaged affair, as far as I can judge impartially, from a careful inspection of the whole business and documents, though he acted hastily, yet by no means deserves that censure and opprobrium with which many of the congregation visit him. His wish was to have a church; the public desired the same; and he took infinite pains to accomplish the general design. Many who have blamed him most bitterly, have sanctioned by their signatures some of the most important measures he took; others have signed one, two, or three of the deeds for the steps adopted; and I am inclined to believe that the congregation, *in toto*, was to blame. The church-wardens, who had never been deposed from their office, nor had given in a formal resignation which was accepted, and all the members of the congregation were bound by duty, if they saw public money mis-spent, or imagined so, to enter a protest against the measures adopted, in the protocole, which was at all times free to them; and certainly a body of the members, whose outcry is now so vehement, cannot but accuse themselves of want of activity and want of interest in so important an affair as the privilege or deprivation of a place of divine worship at Moscow.

In the year 1818, a laudable attempt was made to erect an *English Episcopal Church or Chapel*, unconnected with the *Eglise Reformeé*. A subscription was made by the British for this purpose; measures were entered into with the Rev. Lewis Way, to secure a subscription of 3000*l.* from Britain; and an annual collection was made among the residents for the support of the priest, and of the church.

Originally it was proposed to give the minister 3000 roubles, or 150*l.* per annum; as he would have it in his power to gain considerably by keeping an academy, and as it was probably the extent of the means of the congregation.* At a general meeting, and in a moment of liberality, after some objections had been made as to the inconsistency of teaching with the dignity of a clergyman, it was proposed to give a salary of 4000 roubles, or 200*l.*; a proposal which unfortunately met with universal consent. Afterwards it was found to be impossible for the congregation to give beyond 3000 roubles to the priest, as more than a thousand would be annually requisite for the expences of the chapel or church.

'In consequence of this important obstacle; of a good deal of difference of opinion regarding public measures; of a decided wish on the part of some to have an *evangelical* preacher; of others to have a *moral* preacher; and of a third class who desired a pastor who would mingle *evangelical truths* with *moral doctrines;* the plan completely fell to the ground. Now every man may preach to his family according to his own ideas, or carry them to one of the foreign congregations.

' It was, and is, a most desirable object that an English church or chapel should be erected at Moscow for the use of the British residents, and particularly for their families; and, perhaps, when Britain has recovered her wonted prosperity, it would be a wise measure to solicit the assistance of the British parliament, or of the British public.

Number of British at Moscow. — It may be interesting to conclude this article by remarking, that from a copy of the register of the British in and near Moscow, I am enabled to make the following statement: There are 66 individuals and 24 families, which contain 42 adults, and 50 children: therefore the total of souls is 158. A

* In the original paper, which I myself circulated among the members, I made this proposition, although I afterwards signed the resolution to give 4000 roubles to the priest. Had the original proposal been kept to, there is reason to believe that it would have succeeded.

number of couples have no children; of some families one of the parents only is British, and part or the whole of the children belong to other churches. A number of those reckoned children are already adults, though living with their parents. Probably this register does not contain the names of a few individuals not well known, and a few who have arrived at Moscow since the year 1818: so that, in estimating the total of British souls, in and near Moscow, at 200, we cannot be far from the truth.*

The number of subscribers, including the heads of families, who signed in 1818 for the annual support of a minister of the church of England, amounted to above 60. The number of subscribers with the same view in the year 1820, reckons, I believe, about the same.†

House of the Military Working Battalion. ‡ — This is a house, or rather a number of houses, where, as its name implies, a military battalion are employed. The great building is long, and three stories in height, furnished with Corinthian pilasters, but by no means elegant. There is here a court, surrounded by semi-circular buildings, and a two-story edifice on each side of the Petrovskaya street, in which stands, besides, a number of small houses.

This establishment is but of modern date, and is placed under proper government, with directors and masters. Its propriety and

* Vide Table II. Part II.

† Since the above article was concluded, another attempt has been made. An annual subscription has been obtained of about 4500 roubles for the stipend of the priest, and other expences. About 1500 roubles have also been collected to defray the clergyman's expences from Britain to Moscow. Mr. Niemen, priest of the old Lutheran church, with the consent of his congregation, has kindly offered the use of that church to the British for the performance of divine service, after their own service is finished.

As there now reigns a great deal more harmony among the British regarding public measures, as the general desire is to have a place of worship and a pastor, of their own nation, and as the subscribers may extend their subscription, it is to be hoped, that ere long the doctrines of the Gospel will be uttered by a British voice, and duly appreciated by a British congregation, in the ancient metropolis of Russia.

‡ Plan, No. 300.

utility are not yet well known, but it is expected to be advantageous. Here are made for the government all kinds of iron and cabinet work, and machinery, &c. It is a curious sight to see a battalion of soldiers employed as smiths, carpenters, turners, &c., while military order is preserved in all their movements. They have workshops also detached from this edifice.

The *Yäuskaya Quarter.*—The *Pokrovskiya Kazarmŭi*, or Barracks*, form a handsome building, finely situated in an airy open quarter, on the east of the great circle of *the Zemlianoi-Gorod*, and south of the *Pokrovka* street, from whence is derived its name. The chief edifice is three stories in height over the basement; its centre is adorned with eight Doric columns, with a flight of steps at their base, and supporting a pediment with the Imperial arms, which form an elegant portico. The long wings are two stories high. These barracks were erected a number of years ago by the architect Geraldi, and are calculated to contain about 1000 troops. When the court was at Moscow in the year 1817, they were converted into a military hospital, which was well arranged, and was capable of containing a great many sick.

The temple of Cloacina deserved the notice of all, particularly of the physician. Here was first adopted, in Russia, the method of consuming the fetid vapours, which naturally are generated in such a place, by constant open fires.

Of the *Serebrenskiya Bani*, or *Baths* †, a curious and interesting representation is given in a set of twelve plates, which were published a number of years ago, but are now become rare, in consequence of the burning of Moscow. In the table alluded to, are represented the *naiades* of Russia rushing from the vapour-bath, and precipitating themselves into the Yäusa; some are calmly enjoying the pleasures of the stream, others preparing to follow their associates, while the *gods*, amused and delighted at the sight, or thinking it unfair that the nymphs should remain alone, join in the sport. ‡

* Plan, No. 327. † Plan, No. 332. ‡ Vide p. 112.

*Batashof's House**, situated on the *Vshivaya Gorka*, is an object of great attraction. The style of its architecture, the unity of its proportions, and the chasteness of its ornaments, rival each other. It consists of a body, whose centre is ornamented with a balcony, from which spring numerous Composite columns supporting a fine pediment; and of two wings, which, with a handsome balustrade, inclose a small court before the house; and of two more distant additional wings, all facing the street. This edifice perpetuates the name and character of Polikof, a Russian architect.

Batashof is generally believed to have been a merchant. He was a nobleman who had, indeed, manufactories, and was engaged in commercial affairs, like many of the nobility.

In 1812, Murat occupied Batashof's house for a short period; he was burnt out, however, and then passed to the house of Count Alexei Kirilovitch Razumovskii, on the *Gorochovoi Pole.*

The Slobodi, or Suburbs. — This immense oblong circle, or rather irregular polygon, completely surrounds the *Zemlianoi-Gorod.* The suburbs amount to thirty-five in number, which to enumerate without fixing their boundaries, would be a useless task.

Part of the suburbs have an appearance similar to the Zemlianoi-Gorod: *i. e.* consist of a mixture of stone and wooden houses, interspersed with superb mansions, and mean hovels. But to speak generally, many of the *slobodi* may be reckoned *villages in town.* Amidst the suburbs there is much open pasture, some corn fields, and a good deal of waste land. Place a stranger in many places of this division of the city, as in the *Preobrajenskaya Sloboda*, he might suppose himself as distant from Moscow as from London; but for the capital in perspective, he would immediately conclude that he was in some distant village in the interior of the empire.

The finest, and the most important of the suburbs, is the *Nemetskaya Sloboda*, where there was formerly a German colony, and where now many Germans reside, particularly artists and mechanics, and

where they have their churches. The German merchants mostly dwell near the centre of the city, and of course near the seat of commerce. The *Slobodi* or suburbs are included by the eleven remaining quarters of the city.

In the *Basmannaya Quarter* stands *The Church of the Great Martyr Nikita.** This church was built in the year 1517, at the expence of the Great Duke Vasilii Ivanovitch, who accompanied to this place the holy images transported from Vladimir by the metropolitan Varlaam; on account of which circumstance, there was formerly a *holy procession* to this church. It was rebuilt in the year 1751, at the charge of the parish. † Though this church be generally named as above, yet it is proper to remark, that it is rather a chapel, and that the chief church within the walls is dedicated to the *Festival of the Meeting* of the Miraculous Image of the Most Holy Mother of God of Vladimir.

The Church of the Ascension of Our Lord on the *Gorochovoi Pole*, or Pease-field ‡, is a very handsome edifice, with a large central dome, surrounded below by Ionic columns, and covered externally by numerous wall-paintings. It has an adjoining elegant belfry.

The Old Lutheran Church § was erected of wood in the year 1575, by order of the Tsar Ivan Vasilievitch. It was rebuilt in the reign of the Tsar Boris Godunof, with the assistance of Prince Gustavus, son of the king of Sweden, who was at Moscow, and of the Tsar, who ordered the belfry to be built, and three bells to be suspended at his expence. ‖ Being afterwards burned, it was rebuilt a third time, on a place before the *Phlorovskiya Vorotŭi*, which was bought from the widow Jochima Lumsen. ¶ The church is a plain oblong building, surmounted by a square low tower without bells, terminating in a green pyramid, and bearing the cross. The church is painted

* Plan, No. 338.

† Khristians. Mesiatslof, p. 273.; and Putyevod. Moskv. part iv. p. 205.

‡ Plan, No. 339. § Plan, No. 342.

‖ The churches of foreigners are not permitted to have bells suspended in Moscow.

¶ Putyevod. Moskv. part iv. p. 207.

yellow, and the roof black. Its interior is well fitted up, the altar is elegant, and the seats are commodiously arranged. It is provided with a good organ.

The Glavnaya Apteka, or Chief Apothecary-Shop *, was formerly situated in the Mochavaya street, and was arranged by an *ukaz* of Peter the Great in the year 1701, from whence *may be dated the beginning* of *apothecary-shops* in Russia. It was afterwards placed in the *Zapasnoi Dvorets* †; and lastly, this house, which belonged to Mr. Demidof, was converted into the general apothecary-shop; or, as the name over the gate informs us, as *Meditsinskaya Kantora*, and *Zapasnaya Apteka: i. e.* Medical Office and Provision Apothecary Shop. It is a low one-story building, fitted up in a frippery style. The rail before it looks almost as if cut out of solid, though made of cast iron, and is heavy and encumbered, as well as the gate.

The Zapasnoi Dvorets, or *Reserve Provision Court.* † — This building was made the chief apothecary depôt of the empire, I believe, toward the end of the reign of Peter the Great; and, I suppose, derived its present name from the *Zapasnaya Apteka.* Its front is very long and plain, one story in height, besides the basement; the centre is two stories high, and ornamented with Ionic columns and pilasters, and surmounted by a dome, over which springs a small turret, and the Imperial arms. There is nearly a square behind, consisting of store-houses, cellars, &c., for the preservation of government stores.

Kurákin's Charity-House, or Infirmary ‡, bears the following inscription over the gate: *Priemnui Dome Knyezei Kurakinich utcherejdenŭi, 1742 Godu: i. e.* Receiving-House of Princes Kurákin, instituted in the year 1742. In the centre of the building is a fine church dedicated to St. Nicholas, which is rendered very striking by an image, or representation of the Trinity: God Almighty is on the right, with a globe; Jesus Christ on the left, with the cross; the Holy Ghost is represented by the dove shedding light on every side; and cherubims surround the whole.

* Plan, No. 344. † Plan, No. 345. ‡ Plan, No. 350.

The Krasniya Vorotŭi, or *Red Gates*.* —These gates were erected in the reign of the Empress Catharine II., to commemorate the visit of the Emperor of Austria, Joseph II., to Moscow, in the year 1780. Many falsely relate that they were erected in honour of the coronation of the Empress Elizabeth. Joseph II. had his residence in an adjoining house or palace.

The west front of the Red Gates is very elegant. Three stone pyramids are placed on each of their sides. They are penetrated by a wide and high central arch, on each side of which is a small gate for foot passengers, ornamented with Doric columns and pilasters, painted in imitation of marble. Over the central arch is, as it were, a solid pedestal, or mass of building, on which stands Fame on one foot. The figure is gilt, holds a gilt trumpet, and rests upon a gilt ball. Below it, we remark the Imperial arms, and immediately over the arch are two angels with trumpets. Over the two lower, and small entrances on the sides, are placed statues and other ornaments. These gates are all painted red, except the statues, columns, vases, &c.; hence their names. They are triumphal gates.

In the *Ragojskaya Quarter* is the *Spaso-Andronikovoi*, or *Spaso-Andronïef Monastery* †, which was built about the year 1360, at the expence of St. Alexei the metropolitan. He had been for the second time to Constantinople, and while returning to Moscow by the Black Sea, there arose a terrible storm, which threatened the destruction of the vessel, and all on board. Alexei therefore petitioned God for mercy, and made a promise, that on the day they reached a port, he would build a holy temple in the name of the saint to whom homage was rendered on that day. The storm ceased, *and by the providence of God*, they arrived without accident on the 16th of August. Accordingly, on his return to Moscow, being on a visit to St. Serge at Radoneje, he begged his pupil, Andronik, to whom he gave all things necessary for the building, to take charge of the erection of a temple in the name of the *Image of our Lord not made with hands*,

* Plan, No. 351. † Plan, No. 352.

upon the Yäusa river. At the completion of this temple, he placed in it the Image of our Saviour not made with hands, which he had brought from Constantinople, and built a monastery.

Andronik was chief of this monastery, from whose name, and that of the cathedral church, it was called Spaso-Andronïef.

The *mostchi*, or uncorrupted relicks of the most excellent Andronik, with those of his successor Savius, are deposited in this church, and in the same tomb. The *Spaso-Andronïef* monastery is in the second class.

The temples at this convent, are — the Cathedral, named *Spasa Nerukotvorrennaho obrasa*, or of the Image of our Saviour not made with hands. The Church of the Archangel Michail, with three *prideli*; 1st. dedicated to St. Peter and St. Paul: 2d. of Alexei the metropolitan, built by the Tsaritsa Evdokia Phedorovna, born Lapuchin for the interment of the Lapuchin family; though the body of Evdokia Phedorovna, first spouse of Peter the Great, is interred in the *Novo-Devitchei* nunnery; 3d. of the Birth of the Virgin Mary over the holy gates.

Many persons of eminence are buried in this cathedral, and the monumental inscriptions deserve attention.

The Spaso-Andronief monastery attracts the notice of the stranger at a distance, on account of its fine spire fronting the west. This spire has a massy foundation. The first story is very elevated, with a kind of tower, surmounted by a cross at each side, and through which is a high elegant arched entrance, with a fine iron gate; over this gate is an *Image of our Saviour not made with hands.* The second lofty story is embellished with Doric columns, and the third and fourth stories with Corinthian columns, and with arches for the bells. This spire terminates like that of the Novoi-Spaskoi monastery, in a kind of tapering pear-shaped head, with fluted sides, over a ball, and bearing the cross, all highly gilded. Yegotof, a Russian, was the architect.

The church of the *Image not made with hands*, is not very remarkable, nor large. Over its porch, a representation, or image of the Trinity demands attention. God Almighty in the figure of an old

man; Jesus Christ in that of a young man; and the Holy Ghost in that of a Dove, with rays diverging among crowds of flying angels, are here seen, with the inscription in Slavonian, *BG; i. e.* a contraction for *Bogh*, God, over the centre. We remarked also representations of Jesus Christ and his sheep; of the transfiguration; of Moses receiving the ten commandments, &c.; upon the walls of this edifice.

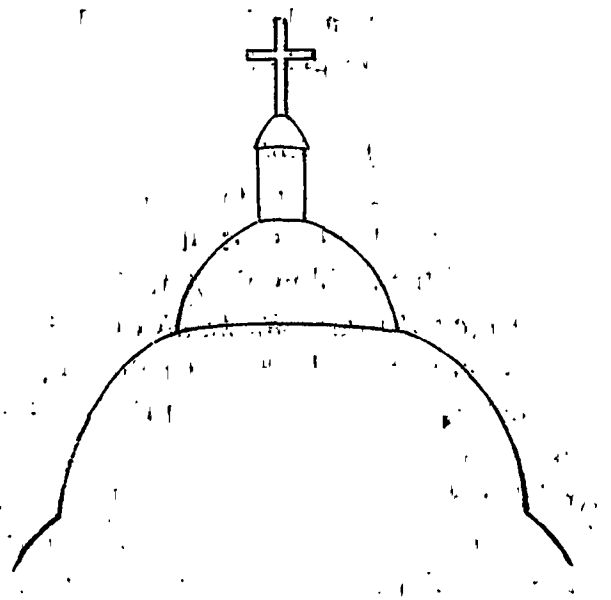
The whole monastery is inclosed by walls, which are not very thick, from twenty-five to thirty feet high, furnished with embrasures, battlements, and towers, as well as a narrow rampart. The houses for the monks are good. There is also a burying-ground. The situation of this monastery is fine, and from hence is a curious and picturesque view of the city.

The Church of Nicholas the Miracle-worker, na Yamach *, is a splendid edifice in the Nikolayamskaya street. Each of its sides is embellished by eight Doric columns, and a fine flight of steps. The round ends, one of which serves for the altar, and the other for the *trapeza*, are also surrounded by Doric columns. Over the centre of the roof, rises an elegant high central dome, with many windows separated by Corinthian columns, overtopped by a small tower, or lantern, and this by a round gilded head, ball, and cross. Four low smaller domes, with gilt crosses, surround the great dome, but not in the same style as those of the Uspenskoi Sobore in the Kremle. The adjoining belfry is ornamented by rows of Corinthian columns, and terminated by a finely gilt spire of inconsiderable height. The interior of this temple is magnificent.

The whole edifice, except the belfry, is surrounded by a handsome low wall with stone pillars, and an iron balustrade.

The Church of the Old Ceremonialists, or *Believers* †, is also an elegant temple. It consists, as usual, of body, altar, *trapeza*, and belfry; but it differs from most churches, the whole building being of the same height. Over the body of the church arises a large central dome, with four smaller surrounding similar domes, all of a singular shape, thus:

* Plan, No. 354. † Plan, No. 359.



These domes are painted green, and adorned with gilded crosses.

The square belfry is very handsome, and, as usual, displays the cross.

The white-washed walls, the green painted domes, and the yellow gilt crosses of this temple, elevated in an open space, amidst green fields and trees, all combine to render its appearance delightful.

The Taganskaya Quarter contains the *Pokrovskoi Monastery* *, which is pleasantly situated near the *Pokrovskaya Zastava.* It was built by an *ukaz* of the Tsar and Great Duke, Alexei Michailovitch, but in what year is not well known.

At first, this monastery was reckoned in the diocese of Moscow; and in the year 1744, by an *ukaz*, it was given to the then existing Krutitskii diocese for the establishment of a seminary, which remained there till 1788, when the monastery was again transferred to the diocese of Moscow, and the pupils sent to the dioceses to which they belonged.

In this monastery are two stone churches: 1st. The Church dedicated to the *Pokrove*, or *Protection of the Virgin Mary*, with a

* Plan, No. 362.

chapel of Ivan Damascenus, and from this church the monastery derives its name. 2d. The cathedral *Church of All Saints*, in which are two chapels; one dedicated to the *Resurrection of Christ*, and the other to the *Tichvinskaya Mother of God*. These chapels, or *prideli*, were erected by the Moscow merchant, Mestchaninof.

The yellow steeple facing to the south-east, at the right of which is an arched entrance with two blue pilasters bearing gilt Corinthian capitals, and the *Image not made with hands* over it; and an elegant well, with a canopy supported by Doric columns, and covered by paintings within, such as the baptism of Christ, and other scriptural scenes, equally attract notice.

The *Church of the Pokrove* has been lately repaired. It has a single green dome, bearing a gilt cross. Its interior is superbly finished. The *nave* is divided from the *trapeza* by an elegant ornamented and gilded arch. The *ikonostas* is beautiful, with gilt Corinthian columns between the images. The *Royal Doors* are one blaze of splendour.

The Church of All Saints has a central gilt dome, with a small painted dome on each side of it, an arrangement which is by no means common in Moscow.

In the Church-Yard are numerous elegant grave-stones, tombs, and other monuments of the dead, generally consisting of gilt coffin-shaped stones upon low basements, or pedestals, and over which spring, variously adorned, pyramids, surmounted by crosses, &c. &c.

There is a neatness and order about this monastery which I have seldom remarked elsewhere in similar institutions.

The Novo-Spaskoi Monastery. — In the year 1272, the orthodox Great Duke Daniel Alexandrovitch, son of St. Alexander Nevskii, received the town of Moscow as an appanage, and about the 13th century built a monastery with a temple, in the name of the Rev. Daniel. It was situated below the town, on the Moscow river, and called *The Danilof Monastery*; he attached to it an archimandracy. The Great Duke Ivan Danilovitch *Kalita* transferred the monastery, with the title, to the town of Moscow and to the sovereign court, where the temple

of the Transfiguration (*Spas na Boru**) of our Lord was elevated, and built a monastery. To the archimandrite of this new monastery, the Danilof Monastery and all its effects were confided.

The *Novo-Spaskoi*, or *New Spaskoi Monastery*, was founded in the year 1462, when Ivan Vasilievitch transported the *Spaskoi Monastery* from the Kremle to a new situation upon the Moskva river, at the suburb called *Vasiltsovii Stan*, lying at the distance of three versts from the Kremle.

In this monastery is a cathedral Church dedicated to the Transfiguration of our Saviour, which was founded in the year 1491, and consecrated in the year 1497. On account of its small size and infirmness, it was rebuilt in the year 1645, by order of the Tsar Michail Phedorovitch; he, and his aged mother, Martha Ivánnova, a nun, defraying the expence. In the years 1648–9, the images and other church ornaments and utensils were presented by the Tsar Alexei Michailovitch. From inscriptions, it appears that the wall painting of the whole edifice was executed anew, by order of the Tsars Ivan Alexiévitch and Peter Alexiévitch, in the years 1689, 1690.

In this church is contained the *Nerukotvorennii Spasitelova* (or *Spasa*) *obraz*, or *Image of our Saviour not made with hands*, to which the epithet *miraculous* is generally added, and with great propriety, if we can have faith in the following account.

"In the year 1645, July the 12th, in the town of Khlinof, in the porch of the church of the Trinity, before the *image of our Saviour not made with hands*, (by whom painted, or placed there, or in what year is not known,) an inhabitant of that town, Peter Palkin, who had been blind three years, stood and worshipped, and unexpectedly received his sight. After that time, many miracles were performed by this image.

"On account of these miracles, in the reign of the Tsar Alexei Michailovitch, was sent from Moscow to Viatka, by order of his majesty, Paphnutii, the *Hegumin* of the Boghoyavlenskoi Monastery,

* Vide description of Spas na Boru, and of Danilof monastery.

who took possession of the image not made with hands. At its transportation to Moscow, it was first placed in the Cathedral of the Assumption in the Kremle, and soon afterwards was carried to the monastery of the Transfiguration of our Saviour, or *Spas na Novome.*" In the year 1647, by order of the Tsar, a copy of this miraculous image was painted and sent to Viatka. *

Gibbon, in his History of the Decline and Fall of the Roman Empire, vol. ix. p. 115, has given a most interesting history of the famous and miraculous image of Edessa, which he calls the "*Image made without hands,*" from the Greek word Αχειροποιητος. †

I think the translation, "*Not made with hands,*" less exceptionable. The Russians express the same in the Slavonian and Russian languages, in the word *Nerukotvorenii;* and according to Gibbon himself, the Jesuit Gretses treats "*de imaginibus non manu factis.*"

The particular notice of the image of Edessa leads me to make a few remarks regarding three characters which are always found upon it, as well as upon all the images, or paintings of our Saviour in the churches of the Russo-Greek, and of the Greek persuasion. These three characters are arranged in the glory around the head, sometimes thus: O. Ѡ. H. but oftener thus: Ѡ. O. H.: and thus O. Ω. N. in Greek. Their meaning is not understood by nine-tenths of the Russian clergy, and by the greatest part of the remainder, they are interpreted by the three Russian words, "*Ote Ottsa Nebesnaho:*" signifying, "From our Heavenly Father;" or by these words, "*Ote Ottsa Nasheho:*" "From our Father." ‡

The 16th of August is the festival of the "*Image not made with hands.*" In the year 1820, divine service was performed in a church

* Khlinof is situated on the Viatka. † See Note, p. 119 of the same volume.

‡ A friend to whom I read these remarks, and to whom I am indebted for assistance in my researches on many occasions, suggested that the three Slavonian letters might mean, *On Otets Nash*: He is our Father; an idea which I am now astonished had escaped the Russian divines, because there would have then been sense in the interpretation, and the appearance of truth in the explanation.

at Semyonovskoyé dedicated to this image. After the performance of the other ceremonies of the day, an eloquent and pathetic sermon was delivered by one of the priests, who had the said image immediately before him, with ѿ. О. Н. displayed in large characters on one of the holy banners of the church. After the conclusion of his harangue, I asked him the meaning of these three letters, pointing to the banner, and found, to my surprise, he knew nothing of them. I was still more astonished half a year afterwards, when having by circumstances made his acquaintance, I learned that he was well versed in Slavonian and Russ, and had a good knowledge of Latin and Greek, as also of his divine profession, and the ceremonies of the Greek faith.

In different editions of the *Tserkovnii Slovár*, or Church Dictionary, under О. ѿ. Н. arranged as here, the true sense of these letters is given in the Slavonian word *Sŭi*, or *Sustchii*; *i. e.* being or existing; and the origin is mentioned to be Greek, but no farther explanation is added.

The ignorance of many of the clergy with whom I had conversed upon this subject, excited my curiosity the more to ascertain the origin and meaning of these three characters. In consequence, I addressed myself to the archimandrite of the Greek Monastery and Academy at Moscow, who politely conducted me into the principal church of this institution, and shewed me the same images of our Saviour, with the Greek letters О. Ω. N. placed around the head. These, said he, make Ὁ ὢν in Greek. The Slavonian words *Sŭi* and *Sustchi* had previously suggested the idea of a reference to the extraordinary words "I Am, That I Am." Exod. chap. iii. v. 14. On examining a Greek Bible, the whole matter was explained by these words; Ἐγω ειμι ὁ ὢν.

As is well known, the Russo-Greek Church received its religious ceremonies, images, &c., from the Greek Church, and no doubt the Greek letters О. Ω. N. were first transposed by the Slavonian letters О. ѿ. Н., after they ceased to use the original. The modern Russian alphabet does not admit either ѡ or ѿ among its cha-

racters. The Slavonian letters Ѡ OH thus arranged produce a sound somewhat similar to the Greek letters ὁ ὢν; the first have no meaning in Slavonian, while the latter, in Greek, mean *Being* the participle, but perhaps may be well rendered, in English, by the noun (Supreme) *Being.* *

The original Hebrew word for ὁ ὢν, is ΕΓΕΙΕ. If the Greek ὁ ὢν be a faithful interpretation, which the Russians have exactly in the Slavonian word *Sŭi*, the English should have been, *I Am the Being*, and not "I Am That I Am."

The above related dereliction from the original Greek characters in the Russian church, is the more remarkable, because in many instances it has adhered to Greek transcriptions with accuracy. We shall give only one case. The Greek letters are not changed, except in having a Slavonic appearance, in the inscription always remarked on the pictures, or images of the Virgin Mary. These characters are M. P. — Θ. Υ.; the two first on the right, and the other two on the left side of the head. With these, I have likewise puzzled many of the Russian clergy, although the Church Dictionary explains them correctly in the Russian words, *Mater Bojii*, or Mother of God. They are contractions in Greek for Μητης Θευ, of the same import with the Russian words.

If the clergy give an explanation at all, they falsely interpret these four letters, which they regard as Slavonic, as the initials of the four following words: "*Maria Rodi Pharisèèm Utchitelya;*" *i. e.* Mary the Mother of the Teacher of the Pharisees.

The temples at this monastery are,—

1st. The *Cathedral Church of the Transfiguration*, though smaller, is built exactly after the model of the Uspenskoi Sobore in the Kremle, and stands in the centre of the court. Its five domes are painted green, and surmounted by gilded crosses. The gallery or entry of this church deserves notice on account of some curious

* Ὁ ὢν — ἡ ουσα — Το ὄν. "Seneca (Epist. 58.) complains, that even the Το ὄν of the Platonists (the *ens* of the bolder schoolmen), could not be expressed by a Latin noun." Gibbon's Decline and Fall of the Roman Empire, vol. iii. p. 343. Note.

wall paintings. It was occupied as a stable when Napoleon was at Moscow: — a profanation never to be forgiven by the peasantry. 2d. The *Church of the Pokrove*, or *Protection of the Most Holy Mother of God*, built in the year 1673, by order of the Tsar Alexei Michailovitch, with two chapels; one dedicated to the Great Martyr Varvara, or Barbara, the other to St. Serge. 3d. The Church dedicated to the *Prodigies of the Most Holy Mother of God;* an ancient church, interesting on account of the elegant tombs of the Cherkaskii and the Sheremetof families. 4th. *The Church of St. Nicholas*, with an hospital, built in the year 1676.

The walls of this convent form an irregular pentagon, with a tower at each angle; and besides the churches, and the houses of the monks, and of those attached to the monastery, they contain a court and stables, garden, &c. The height of the walls is 24½ feet; their thickness seven feet: they were begun to be built in the year 1640, and were finished in 1750: like the walls of the other monasteries, they have battlements and embrasures, and a covered rampart, which forms, as it were, a great piazza, or gallery. The five large towers at the angles have sixteen sides, with round green conical summits, surmounted by small tin-covered spires, which are terminated by stars.

The *Kolokolnya*, or Belfry, on the east, is a magnificent structure. It consists of four elevated stories: the under story is perforated by the Holy Gates, and a small entrance on each side; the second story contains a church dedicated to *St. Sergii Radonejskii;* in the third story is a great bell weighing 1100 poods, which was cast by an *ukaz* of the Tsar and Great Duke Peter Alexiévitch in the year 1717*; in the fourth story are different bells; over the fourth story is a cupola. This steeple has an immensely large square foundation, surmounted by a balustrade: the first story is surrounded by Doric, the second by Ionic, and the third by Composite columns; in the

* From this it would appear, that in 1717 the title of Emperor was not always used by Peter the Great.

fourth story is a clock, and immediately above it is placed a blue-painted cupola, over which arises a lantern, and over the lantern a gilded pyramid with fluted sides, which is terminated by a splendid cross.* The height of this belfry is 235 feet 8 inches; its diameter at the base is 98 feet, and of course its circumference is 392 feet. It was begun in the year 1759, as is shewn by an inscription on white stone in the walls of the first chamber from the entrance on the south to the monastery: was founded at the expence of the monastery; and was finished by means of the sum of 20,000 roubles given by the College of Economy, by order of Catharine II., and by presents from some nobles, in the year 1785. The copper head and spire were gilded in the year 1786. The head with the cross cost above 20,000 roubles. The belfry in all cost 80,000 roubles.

In the Novo-Spaskoi Monastery are buried a number of individuals of both sexes, of the families of Románof, Galitsin, Boriatinskii, Yakovlef, Trubetskoi, &c. The tombs of *Martha Ioannovna*, mother of Michail Phedorovitch, who died Jan. 27th, 1631, and of Irina Michailovna, daughter of Michail Phedorovitch, who died Feb. 8th, 1679, claim particular notice from their connection with the present reigning dynasty of Russia, *Románof*.

The Novo-Spaskoi monastery stands in the first class. It has a number of good houses for the accommodation of the archimandrite and of thirty resident monks. It is one of the finest in Moscow. Its environs are open, especially toward the Moskva river.

Simeonovskii Monastery. — When or by whom this monastery was built is not clearly ascertained. In it are several churches; 1st. That dedicated to the *Assumption of the Virgin*, which was consecrated in the year 1405, and which stands in the middle of the court. It resembles the Uspenskoi Sobore; its five domes are green, with ancient gilded crosses, and it has an adjoining belfry. 2. The singular *Church*

* Had this steeple been carried to a greater height, it would have been extremely handsome. Instead of terminating abruptly over the clock, it should have had a spire. Its broad foundation and height do not well correspond.

of St. Sergii, the miracle-worker, with a large square *trapeza* curiously painted. 3. The *Church of the Discovery of the Cross.* 4. The Church of *Ksenophont and his Society*, at which there is a chapel dedicated to the *Descent of the Holy Ghost.* 5. The Church of the *Prodigies of the Most Holy Mother of God.*

Besides these churches, adjoining to the cathedral is a three-story-high red-painted oblong square belfry, singularly tasteless and uninteresting. The monks' houses are numerous and good. The monks, I was told, are forty in number.

On the walls are numerous towers, all varying in appearance, though they have a general resemblance: some of them with large, others with slender bases; some of them white-washed, others partly covered by brown or reddish tiles; some terminating in round knobs, others with pendants, and others with crosses.

The Simeonovskoi Monastery is most magnificently situated on the steep banks of the Moskva, and commands a very extensive and beautiful view of the metropolis. Though within the *vall*, or earthen rampart, yet it is quite in the country. A finer or more choice retreat can scarcely be imagined.

At a little distance this monastery has a most imposing appearance, and is like a small colony or town within the walls. The white walls overtopped by various-shaped and coloured towers, the singularly painted churches, the green-painted domes of the Cathedral of the Assumption, the high red and yellow houses of the archimadrite, and of the monks, and the red belfry, are all grouped together; and the *melange* is striking and singular. *

At this monastery are interred many members of the families of Cherkaskii, Buturlin, Golovin, Mstislavskii, Suleshef, Tatistchef, besides metropolitans, monks, nuns, &c. &c.

* In one of the churches, I think in that of the Assumption, we were shown some immense elevated machines, like inverted bells, in which, we were informed, that in ancient times, the sovereign's family occasionally sat during divine service.

The *Krutitskoi Uspenskoi Sobore*, or Cathedral, now simply mentioned as a Church, though an ancient Cathedral, stands south of the Novo-Spaskoi Monastery, on the elevated (*Krutii*) bank of the Moskva; hence its appellation. It formerly gave name to a diocese, and was the see of a bishop, who was called *Krutitskoi Archirei*, and also *Saraiskii and Podonskii Archirei*. This cathedral was consecrated during the time of the Great Duke Daniel Alexandrovitch. There was once a seminary established in it, which was translated to the Pokrovskoi Monastery.

The *Government Krutitskiya Barracks* are surrounded like the monasteries by a wall, and stand within the precincts of the ancient bishop's see, and take their name from the old cathedral last described. They consist of good three-story, modern, plain edifices, with the necessary offices, with the Church of the Assumption in front. They can hold about 1000 troops. The entrance is neat and elegant, through two arches, over which is a single story, ornamented somewhat in the Hindu style, and painted green and yellow.

The *Powder Magazines* are not far distant from the Simeonofskoi Monastery, and are included with a number of trees by a fosse and earthen rampart. They are ten in number, all of a single story, of an oblong shape, and detached from each other at regular distances. Here is a signal post, and sentinels are constantly stationed. These magazines are capable of containing an immense quantity of powder.

Donskoi Monastery.—In the *Serpuchovskaya Quarter* is situated the *Donskoi Monastery*, which belongs to the first class, and was built in the year 1591, during the reign of Phedor Ioannovitch. The Khan of the Krimea, Nuradin, and his brother Murat-Girei, at that period invaded Moscow. Not being able to oppose the superior forces of the *Agarians* or Saracens, the Tsar ran to the kind *Protectress* with all his *Siglit**, and seized the image of the *Donskaya Mother of God*, which had been presented to the orthodox Great Duke Dmitrii Ioannovitch by the Kozáks of the Don. A holy procession took place around the en-

* *Siglit* means Senate; or the civil and military administration.

campments of his army, the site built on, the *Vorobeovskoyé Pole*, or Sparrow Field; the image was placed in the moveable tent-church of the Rev. Father Sergii, and a complete victory was gained over the Agarians; in commemoration of which the Tsar ordered the church now called the *warm stone church*, and cells for the monks to be erected, and called the Donskoi Monastery. He then appointed a *Hegumin* and brethren, and gave the little village *Semenovskoye*, and the village *Romenka* as a present to the monastery, and appointed that a holy procession should yearly take place to it on the 3d of January. Afterwards, the Tsar and Great Duke Alexei Michailovitch, fixed that this procession should take place on the 19th of August, which to this day is annually continued.

In the year 7193 (1685), after the death of the Tsar Phedor Alexievitch, his sister, the *Tsarévna* and Great Dutchess Yekaterina Alexievna, begged permission of the Tsars, her brothers, Ioann Alexievitch and Peter Alexievitch, and her mother the *Tsaritsa* Natalya Kirilovna, to build a cathedral church, and a stone enclosure, which they granted, and gave from their own property no small sums for the edifice. She constructed a stone cathedral church and enclosure, which, however, were not completed. In the years 1697-8, after her death, the *heads* or cupolas, and the *ikonostas*, were finished by order of Peter the Great, and the stone walls were completed at *the expence and by the efforts* of the secretary Yakof Averkievitch.*

The Cathedral Church is a very elevated, and not inelegant structure, massy in appearance, and of a circular form. It is painted vilely. It has a central turret bearing a gilded cupola with a plain simple cross, surrounded by four smaller turrets with gilded stars, and crosses with the crescent below. The interior of this temple is richly decorated, and the walls are covered with coarse paintings of biblical scenes.

* For the history of this Monastery, vide Putyevod. Moskv. part iv. p. 80.; Istoris. and Topograph. Opisan. Gorod. Mosk. Gub. — Pribav. p. 36.; and Slovar Geograph. Rosiis. Gosudarst. vol. iii. p. 270.

Besides the Cathedral of the *Donskaya Mother of God*, there are in the Donskoi Monastery *churches* dedicated to, 1. The *Donskaya Mother of God* (a warm church). 2. The *Rev. Father Ephimii.* 3. The *Meeting*, or *Sreteniye* (of Our Lord), built by the Georgian Tsars, where they, as well as other distinguished persons, are interred. 4. The *Yavleniye*, or *Manifestation of the Tichvinskaya Mother of God*, over the gates. 5. The *Solemnity of the Image of the Mother of God of the Incombustible Bush.* 6. The *Holy Prophet Zacharias*, and the *Holy and Just Elizabeth*, parents of John the Baptist, under the belfry. There is nothing in them to justify particular details.

Within the walls are an excellent house of the archimandrite, and the houses of the monks, a fine circular well, the burying-ground, a small garden, and numerous trees.

In the different churches at this monastery, and in its large burying-ground, are interred members of the most ancient and most distinguished families in Russia; as the Galitsins, the Dolgorukiis, the Stcherbatofs, the Trubetskois, the Tolstois, the Narishkins, the Mestcherskiis, the Volchonskiis, the Khavanskiis, the Bagrations, the Ismailofs, the Sovolofs, the Jerebtofs, the Protosofs, &c., as well as archimandrites, priests, merchants, &c.

In the Church-yards are numerous elegant and well-designed monuments, obelisks, and tomb-stones; among which I have now and then passed an hour in interesting examination, and contemplative and solemn musing on life, death, and immortality.

A striking monument is erected to the late Madam Barishnikof, a lady of the Yakovlef family. She had eight children, and was cut off in the flower of her years. On the base of the marble tomb, there is a cast-iron bas-relief on which *Death* is personified as a gigantic muscular figure, holding a scythe in his left hand, and leading away a female victim. The husband is represented interceding with the fell tyrant to leave his wife. Eight children of different ages, with their attendants, in affecting attitudes, some looking up to heaven, some kneeling, petition *Death* to quit their parent: others entreat their mother not to separate from them; but she, with a

tranquil and resigned countenance, points to heaven, and indicates the glorious abode to which she is bound.

On the tombs are many interesting epitaphs and inscriptions. I will only quote that of the celebrated Ambrosius, whose body is deposited in what is called the warm church of the *Donskaya Mother of God*:

"1771, September 16, was interred the body of Ambrosius, archbishop of Moscow, who, in the 63d year of his age, was murdered by *the revolted rabble*."

The expences attending an interment here are considerable: I am told, not less than 1000 roubles. The Donskoi Church-yard is chiefly filled with the mortal remains of the nobility.

The embattled walls of the Donskoi Monastery are about thirty feet in height, and have a rampart like the walls of the Kremle. Besides the embrasures, oblique port-holes penetrate these walls, like those of the Kitai-Gorod.

What a contrast! At present, the sombre-habited black-cowled monk takes his evening and solitary walk for solemn meditation, where once was the busy soldier, and the noise and bustle of arms and war!

The Donskoi Monastery is finely situated on the *Vorobéovskoyé Pole*.

Every monastery and church has its *Prasdnik*, or festival, on the day of the saint to whom it is dedicated. These festivals are days of great rejoicing, mirth, and folly. In the country, the whole peasantry of the village where the prasdnik is to be celebrated, as well as the peasantry in the neighbouring villages, assemble and attend the celebration of divine worship, during which they pay particular devotion before the saint's image, to whom the church is dedicated. The same ceremony takes place at all the churches in town. But at the festivals of the cathedrals and the monasteries, there is a holy procession from the *Uspenskoi Sobore*, of a greater or less number of the clergy, according to the importance of the festival. They walk on foot with uncovered heads, in regular order, accompanied with the holy banners, crosses, books, &c., and are protected from the crowd

by the police and gens d'armes on horseback. The image of the saint, to whom the church is dedicated, is peculiarly distinguished, and numerous burning candles are placed before it.

At the Donskoi Monastery, on the 19th August, the fête begins by the chiming of the bells, and divine service; the completion of which is the signal for general mirth; — in fact, for the commencement of a Bartholomew fair. Crowds of visitors arrive throughout the day, and pay their devotions before the image of the *Donskaya Holy Mother of God.* In the evening, at the entrance under the north belfry, is placed an image of the Virgin Mary, and abundance of holy water. Every visitor makes his devotions before this image, is asperged with holy water by a priest, by means of a small brush, deposits his charity, and passes into the interior. I remarked that the *peasantry* were really *asperged* with dexterity, and in very rapid succession; but that the priest slowly *dropped* the water from the end of the brush into the hands of the *nobility*, and with it they rubbed their faces.

For some days preceding this fête, many hands are employed in erecting tents, puppet-shows, stands of every kind, horizontal and vertical swinging machines, indeed, the scenery which characterizes a fair in England. On the plain before the monastery are grocers' stalls, cook-shops, fish-shops, taverns, and Kábaks; tea-tents, in which the gipsies sing, dance, &c.; a great variety of fruit and vegetables are also found; a number of immense, circular, elegant *Votki-Tents* are elevated, around the interior of which are placed numerous great copper pots, or tubs filled with *Votkii.* The persons employed to sell this *nectar* of the day, can scarcely answer the demands of the crowd, who, according to the quantity they purchase, receive it in a larger or smaller unglazed shallow earthen vessel, for which a deposit is given till returned. Spots of ground by the north wall of the monastery are covered with water melons in great profusion.

What attracts our greatest attention, are crowds of peasantry every where squatted upon the field; men, women, and children, married and unmarried, forming different parties, and enjoying their various

refreshments, while some others obtain a place within the drinking-tents, or the tea-tents. All bellow forth their rude untutored music in merry chorus, especially after the *votkii* has exhilarated their spirits, and the air resounds with the noise of revelry. In eating and drinking, dancing and singing, ogling and courting, enjoyment takes a hundred forms. Then come quarrels and abuse; drunkenness, and rolling, and tumbling usually conclude the day. Such a fête is a perfect Russian scene, where much of the low national customs and manners of the people may be studied.

The Police are stationed every where about the monastery to preserve order, and to regulate the procession of the innumerable carriages of the nobility, and especially of the merchants, who arrive at the monastery in the afternoon, perform their devotions, and then see the fair. As soon as the twilight approaches, the Police interdict the sale of *votkii*; but when the weather is fine, great exertions are requisite to disperse the crowd; so that it is 11 or 12 o'clock at night before the curtain drops.

The *Danilovskoi Monastery* was built by the Great Duke Daniel Alexandrovitch, son of the Great Duke St. Alexander Nevskii, at the place where his *holy relicks* were discovered on the 30th August, 1652, after the lapse of 349 years from his death, which happened March 4th, in the year 1303. *These relicks were found uncorrupted*, and were brought to the church, built in remembrance of the *Seven General Assemblies, or Councils*, at this monastery, by order of the Tsar Alexei Michailovitch, and the Patriarch Nikon.

The early history of this monastery is clouded in much obscurity. It is situated near the Danilovskaya Zastava, on the banks of the Moskva river. In it there is a Cathedral-church dedicated to the *Pokrove*, or *Protection of the Virgin Mary*, which is old-fashioned, and has a single central dome, and detached belfry. Neither the Church of the *Seven General Councils*, the Church of *Simeon the Stolpnik*, or *Stylite*, nor the Burying-ground, deserve particular notice. Some of the buildings for the accommodation of those attached to the monastery are very good. The monastery is surrounded with

embattled walls, having towers on their angles, as is generally the case.

Paul's Hospital is a plain two-story edifice, with a high basement, situated in the Petropavlovskaya street. It was built by Kozakóf, senior. The centre is embellished by two massy, square, plastered pillars, with four round columns between them, all of the Doric order; and each side is furnished with two small square pillars, with two round columns of the Corinthian order. The portico is elegant; before it is a handsome flight of steps, and above the columns we remark the words, "*Imperatorskaya Pavlovskaya Bolnitsa*," *i. e.* Imperial Hospital of Paul. Above this inscription are the Imperial arms, and the year 1801, the epoch when the present Emperor, Alexander, came to the throne. Over the roof, rises the dome of the church in this edifice, which is dedicated to St. Paul.

This hospital was founded in the year 1763, or rather the edifice was converted into an hospital by the then Great Duke and Tsaréviteh, Paul I., and was supported at his expence. It was then capable of containing fifty patients, who were well lodged, fed, and attended. This institution is kept in good order, and at present admits a greater number of patients.

Dr. Haas of Moscow, during the time of his attendance as physician to Paul's hospital, introduced a regularity and arrangement which had been previously unknown. An operation-table invented by that gentleman is very ingenious and commodious, and interests the Operative Surgeon.

*Galitsin's Hospital** is one of the finest and noblest institutions I have ever seen. It is charmingly situated, at a proper distance, on the gently elevated banks of the Moskva, in the enormously wide street called the *Kalujskaya Ulitsa*, with open ground on each side. It is provided with a considerable garden in front, and with an immense garden behind, which is bounded on the west by an elevated terrace of mason work, adorned with a *bisetka*, or small temple at

* Plan, No. 385.

each corner. This garden is tolerably well laid out, and is open for the convalescents in summer, *as well as for the use of the public*, who frequently in warm weather, take advantage of its numerous and shaded walks, to avoid an ardent sun.

The front of the building presents a long façade, three stories in height, with a projecting centre, supported by six handsome Doric columns resting upon an equally projecting base, level with the ground story, and furnished with a stair, faced with a low balustrade on each side. At the bottom of the columns is the entrance to the church, and the base is perforated by a small door, which conducts to the ground story and to the garden. The centre forms a handsome portico. Above the columns, in the central triangle, is an excellent clock, and below it, in gilt Russian letters, are the words, "*Galitsinskaya Bolnitsa.*" On each side of the clock, and farther back, is a small tower, surmounted by a gilt cross, which serves as a belfry for the hospital church. In the centre of the edifice, behind these small towers, stands a large handsome slate-coloured dome, on the top of which is a small tower, or lantern, furnished with Ionic columns, surrounded by a rail, and surmounted by a gilt ball, over which ball is elevated a simple gilt cross. From this lantern the view of Moscow is superb. The central dome belongs to the church, which is neatly arranged, and elegantly embellished, and provided with a band of choristers. The vocal music of this church being celebrated, it is generally visited by strangers about eleven o'clock on Sunday forenoons. The church is of a circular form. The dome is supported by reddish stone-imitation Ionic columns. The walls are covered with paintings, illustrative of biblical history. At the east side, there is a niche occupied by the altar, and in another on the west, opposite the altar, is a monument erected to Prince Dmitrii Michailovitch Galitsin, consisting of a marble bust of the founder of the institution upon a pedestal, behind which stands a granite pyramid, the cross and the anchor, statues of Faith and Hope in marble, and Cupids of the same material. On each side of the monument is an appropriate inscription. The wings of the hospital are two stories high, and are

joined to the great façade; at each of the junctions is an arched entry. Each of the fronts of the wings has an arched entrance in the middle, with two Ionic columns on each side. Between the projecting wings is an iron balustrade, supported upon a hard sandstone foundation, and furnished with two gates. A plot of ground has lately been inclosed by a wooden palisade and a balustrade, and a foot-path is elevated on the outside of this inclosure, for foot-passengers. It is intended here to have a garden, which, when completed, and the trees have grown up, independently of its utility, will render the appearance of this hospital still more magnificent.

Galitsin's hospital was built after a plan of the late Russian architect, Mr. Kozakóf, senior, and does the highest honour to his taste.

Behind the hospital, on the west, is the *Boghodelnya*, or *Infirmary for Invalids*, a plain brick building; and on the east, is the *Picture Gallery*, a neat edifice, which was formerly open to the public on Sundays after divine service. The Boghodelnya owes its foundation and chief support to the present head-director, Prince Sergii Michailovitch Galitsin. The Picture Gallery consisted of an extensive collection of paintings, of different schools, which I believe the founder of the institution acquired when he was ambassador at the court of Vienna. This collection was lately sold, and the *Gallery* is to be turned into a small hospital for the reception of an additional number of patients.

In the centre, behind the hospital, and in the middle of a large grass-plot, there is a pyramid erected, above the base of which, on the south side, is the following inscription:

"1801, *22d. September.*"

The base of the pyramid, on this side, is furnished with a marble tablet and inscription, which indicates that the church in the hospital was consecrated to the Tsar Dmitrii, in the presence of Alexander I., and of the Imperial Family. On the three other sides of the pyramid, above the base, there is a head, on a marble tablet,

placed in the hard sand-stone; and below these heads, on the three corresponding sides of the base, are the following inscriptions, also on marble tablets. — On that to the east,

"*To Prince Dmitrii Michaïlovitch Galitsin,*
the Founder of this Institution."

On that to the north,

"*To Prince Alexander Michaïlovitch Galitsin,*
the beneficent Accomplisher *of the will of the Founder.*'

On that to the west,

"*To Prince Sergii Michaïlovitch Galitsin,*
who has destined a capital for helpless old age.

The garden behind is large, but not in good order; and the ponds in their present state are certainly a nuisance, particularly for convalescents. They should either be kept cleaner, or, what would be better, in a situation where ague is so common and so apt to return from the most trivial causes, filled up, and the ground altogether drained. Utility, not beauty, is the primary object of such charities. Where they can be combined, so much the better.

The internal disposition of this hospital is, upon the whole, very good: the apartments are numerous, and none of them very large; the ventilation of the rooms is well managed, but unfortunately the corridores are by far too narrow and confined. The heating of the wards is well regulated in winter. The bedsteads are of iron. The beds, bed-linen, and the patients' body-clothes, the apartments, and the patients themselves, are all kept in the neatest possible order. Indeed, the good management of this hospital has passed into a proverb. Under the direction of Prince Alexander Galitsin, and Professor Muchin, as physician, the hospital was well arranged at first, and continues to be excellently conducted under their successors, Prince Serge Galitsin and Dr. Albini.

The general plan of this institution was approved by the Empress Catharine II., on the 6th of March 1794.

The late Prince Dmitrii Michaïlovitch Galitsin, out of love and gratitude to his country, (as it is expressed,) left a large capital for the erection of an hospital, in which suffering humanity might find an asylum and assistance, upon the following conditions: 1st. That an hospital should be built capable of containing fifty patients (and this number to be increased when the funds permitted), besides lodgings for those attached to the hospital, an apothecary-shop, a laboratory, kitchen, cellars, and other necessary buildings. 2d. That there should be a church established, and furnished with proper ornaments, utensils, dresses for the clergy, books, &c. 3d. That the hospital shall be sufficiently furnished with all necessary articles; as linen, and beds for the sick, necessary furniture, medicines, and also surgical instruments. 4th. For the church there shall be one priest, with two assistants; for the assistance of the suffering, one physician, two surgeons, two under-surgeons, an apothecary, with an assistant, four dressers, four men-nurses, four women-nurses, and a midwife. 5th. For the internal regulation there shall be an inspector and overseer, of the rank of staff or superior officer, and attached to them a book-keeper and two clerks; and, 6th. The above-named persons of rank, and others attached to them, shall have their lodgings in the building, service, wood, and candles. 7th. All indigent and poor people of both sexes shall be received into the hospital without money, as well foreigners and free people, as those of the monastic, or clerical rank; excepting, however, the *slaves of the nobles*, and people who have means to pay for assistance. 8th. The hospital is to be under the care and government of the chief director and relation of the founder, Prince Alexander Galitsin, who shall, during his life, designate a worthy successor. 9th. The Governor-General of Moscow shall be the curator and patron of this useful and humane institution. 10. The hospital is to be free from all police duties, and from giving quarters to the military, &c. 11th. For the support of the above-named institution there shall be de-

posited, *to all eternity*, in the Imperial Foundling Hospital, from *six to seven hundred thousand roubles*, at 5 per cent.; the 6th per cent. remaining, as a present, to the hospital. 12th. Besides the above capital, there shall be deposited in the *reserve chest* of the Foundling Hospital, twenty thousand roubles, there to remain at compound interest, as a stock, for any extraordinary occasion, as repairing the hospital, &c.

(Signed) Prince Alexander Michaïlovitch Galitsin.
Prince Michaïl Michaïlovitch Galitsin.

These were the two brothers of the distinguished founder.

		Roubles.
The physician received per annum, formerly	-	1000
receives now	-	1500
Surgeons each, formerly	-	400
now	-	500
Book-keeper, formerly	-	400
now	-	700
The *Econome*, - formerly	-	1200
(besides provisions) now	-	ditto.

In addition to the original sum bequeathed by the founder of this hospital, his brother, Prince Alexander Michaïlovitch Galitsin, left a village of 500 peasants, which now supplies the institution with flour, barley, millet, and other necessary articles of food.

The present chief-director, son of the other brother of the founder, Prince Sergii Michaïlovitch Galitsin, with the leave of the crown, two years ago, bought an estate in the *Government* of Vladimir for 350,000 roubles. With the same permission, the Picture Gallery was sold by auction, and produced 200,000 roubles; the lottery of the remaining pictures brought 40,000 roubles; making in all 240,000 roubles, and leaving a deficit of 110,000 roubles for the payment of the estate, which, probably, Prince Galitsin will supply.

The hospital annually expends above 80,000 roubles. The annual

revenue of the hospital falls short of this sum between 20, and 30,000 roubles. Prince Sergii Galitsin, in the true spirit of Christian charity, most nobly furnishes the deficiency.

The number of patients admissible to the hospital is now increased to - - - - - -	105
The number of invalids admissible into the Boghodelnya is - - - - - - -	105
Total beds	201

This noble institution does not produce all the benefits which its magnitude would lead us to anticipate. Only 210 *patients and invalids* is a very trifling number for such an immense structure. Elegant buildings might well have been erected, and crowding, which certainly, in the climate of Moscow, is very injurious, altogether avoided; yet surely such large means ought to have produced a much larger sum of good. The legitimate object of all benevolence is to obtain the utmost extent of benefit from the funds it appropriates. It often occurs that the number of sick, 105, is full, and the free servants of those who are willing to pay cannot obtain admission. Indeed, it may be said, that those admitted are transported to a palace, and enjoy the freedom of not over-crowded apartments, while others are denied admission, and in the very neighbourhood suffer great privations. This should not be, especially as the hospitals in Moscow, *which receive the slaves of the nobility*, or their *free servants*, are by no means sufficient to answer the purpose, even when the requisite money is ready to be paid.

Under the patronage of the present Emperor and Dowager Empress, who, when at Moscow, regularly visit this hospital, and under the guidance of so able, so attentive, and so liberal a chief-director as Prince Serge Galitsin, every improvement will be made in this institution that may conduce to general utility. The conversion of the Picture Gallery into an hospital is a wise measure, and the

interest of 240,000 roubles will annually relieve and assist a number of sick.

The *Merchants' Charity-House*, or *Infirmary*, is situated near the *Kalujskaya Zaztava*, on the bank of the Moskva river, and close to the earthen rampart of the city. The situation is low, but agreeable in summer. Its white walls, its church and its belfry, with their green dome and spire, are a great embellishment to the Moskva, especially in summer, when partly embosomed by the surrounding wood. This edifice was formerly the *Andréevskoi Monastery*, and was constituted so in the year 1764. The church here, dedicated to the *Resurrection of Christ*, was built in the year 1689. In it, over the gates, there is a temple dedicated to *Andrei Stratilat*, built in 1765; and under the belfry, a chapel built in 1784, at the expence of Count Sergii Borisovitch Sheremetof. This edifice was afterwards bought by, or presented to, the Society of Merchants of Moscow, and converted into a charity house, and is still adapted to the same use. Of its regulations I am altogether ignorant.

*Provision-Magazines.** — These provision-magazines consist of about thirty one-story wooden houses, built like the peasants' cottages, and have a sombre appearance, especially as they are unprovided with windows. They are situated in the Petropavlovskaya street, and belong to the government.

The Cattle Yard, or *Court*.† — The cattle yard is a great oblong square, with brick two-story houses in front, and surrounded by lower store-houses. In summer, herds of cattle are driven into it; and in winter it is filled with heaps of sheep-skins, wool, fresh and salt beef, pork, &c.

The Custom House.‡ — The custom house incloses a square, the front of which is protected by palisades, and the three sides by low brick buildings.

The Oil Court§ is surrounded by low buildings, and has but a mean appearance. In it are deposited enormous quantities of hemp-

* Plan, No. 387.
† Plan, No. 389.
‡ Plan, No. 388.
§ Plan, No. 390.

oil, called *Postnoye Maslo*, which is used, during the fasts, by the lower classes.

The Konnaya Skatchka, or *Race Course*. — The race course is an extensive plain, and well adapted for its purpose. In former years it was kept in good order, especially during the life of the late Count Alexei Orlof-Chesmenskii, when horse races, in the English style, were also frequent. At present, such races are rare, and the course is not at all in condition for them. Here, however, every afternoon in summer, are trained the famous Russian trotters in *droshkies*, and scores of matches are made and settled. On trotting races a good deal of money frequently depends.

The *Konnaya Plostchad*, or *Horse Market*. — A market is held at this place on Wednesdays and Sundays. The horses exposed for sale here are chiefly cart and carriage horses, and sometimes a few trotters.

Titof's Fabric, or *Manufactory*, is charmingly situated to the south of Galitsin's Hospital, and between the Bolshaya Kalujskaya street, and the Moskva river, and occupies a large space of ground. This establishment deserves a visit, on account of its manufactures. Here cotton and linen cloth is worked and dressed, stamped, and dyed. Mr. Titof was lately the *Glava*, or Chief of the Society of Merchants of Moscow. * He is a merchant, and by his industry and good fortune has enriched himself.

The *Neskushnoi Sad*, or the *Merry Gardens*, are delightfully situated near the Kalujskaya Zastava, on the Great Kalujskaya street, and stretch to the Moskva river. They replace at present the old Vauxhall of Moscow. Every Sunday, during summer, when the weather is fine, amusements and entertainments are prepared for the public, as horsemanship, dancing and singing, tumbling, tight and slack rope dancing, fire-works, setting up of balloons, &c. There is

* Something like Lord Mayor, though neither possessing the rank in society, nor the dignity, nor the power, of that honourable office in Britain.

an inn in the garden, where all kinds of dinners, refreshments, tea, &c., may be ordered. A band of musicians are always engaged. Sometimes an immense crowd, particularly of the merchants, and a few nobility, attend these amusements. The promenades are delightful, as the spot is calculated by nature for such scenes. The views from it are varied and agreeable. The garden, however, and summer-houses are in want of repair.

Wooden House of Countess Orlof-Chesmenskaya. — It is impossible to give a better idea of the style of living of the nobility in Russia about forty years ago, than by describing that of the late Count Orlof-Chesmenskii. The *Wood-house* is situated in the Serpuchovskaya Quarter, upon an elevated spot in the Kalujskaya Street, commanding a fine view of the vast city of Moscow, and the neighbouring country. It occupies an immense tract of ground, and is like a country seat within the boundaries of the city. The front of the whole range of buildings, with the intervals between them, measures almost a thousand feet. The basement story of the two principal edifices is constructed of stuccoed brick, but the upper story is of wood, painted of a green colour. Few plainer edifices are to be seen in the city. They are more distinguished for their internal, than their external magnificence. The suites of apartments are remarkably well adapted for receiving and entertaining company.

The *manege* is excellent of its kind, and of no small size. Below the gallery for the band of musicians, the interior of its walls were formerly hung with pictures of English racers, and races, and famous horses of all nations; here are also rooms for entertainments. Till lately, in niches, were seen statues of soldiers of the Preobrajenskoi regiment of guards, of which Count Orlof-Chesmenskii was colonel, in full uniform.

The Count lived in the true style of old Russian hospitality. He had an immense number of retainers, dependants, and servants. Besides keeping a daily open table, he often gave splendid entertainments to his friends and to the public. His table was plentifully

served, and his variety of Greek wines satiated the taste of the most fastidious and refined.

The present Countess Orlof Chesmenska is distinguished for her equestrian dexterity. When the weather is indifferent, or too cold for exercise out of doors, she frequently amuses herself in the manege, which is heated in winter, and in a very imposing eastern style. A band of musicians take their station in the gallery, and continue their many performances so long as the Countess prolongs her exercise. She is generally accompanied by her companion, Miss Porter, and by her equerry. The manege is sometimes lighted up, or even illuminated for the same purpose.

As a specimen of Russian manners, I shall be excused for describing a *Carousal*, as it is here called. When the court was at Moscow in the year 1818, the Grand Dukes Nikolai Pavlovitch, and Michail Pavlovitch, and a party of the court ladies and gentlemen, as well as friends of her Excellency, were invited to the manege, which was well illuminated. The company assembled about seven o'clock in the evening, and the band of the *Ismailof* regiment of guards amused them with martial music, alternating with light airs. Tea, coffee, wines, pastry, confections, jellies, and a variety of fruits, were all prepared in the entertainment room. The grand dukes arrived. The company partook of the many good things, which were handed about in profusion by numerous lacquies. Saddled horses were in waiting for the equestrians. They mounted, and after exercising themselves and their horses for a few minutes, then dismounted and retired into the adjoining room. Having arranged their amusements, and gone through a number of country dances, quadrilles, &c., on foot, they remounted, and performed the same on horseback, during which a good deal of horsemanship was displayed in the starting, pacing, trotting, cantering, galloping, and halting on the reins. Both the grand dukes mounted their horses, and performed their parts with great ease. Among the ladies, it is but justice to say, that the Countess Orlof-Chesmenska and Countess Chernishef bore the palm. They acted their parts with as much calmness, agility,

and address, as if they had been on foot. Princess Potyemkin's horse attempted to throw her, but she dexterously disentangled herself from the stirrup, sprung from him, and alighted on her feet more alarmed and affronted than hurt.

The *Palace*, or *Stone-House* of Countess Orlof-Chesmenska, is situated beyond the hospital of Galitsin, in the Kalujskaya street. It occupies a considerable tract of ground, and is completely *rus in urbe*. The central structure is three stories in height, besides the basement. Over the entrance in the lower story is a balcony, from the base of which spring four pairs of small pillars of the Corinthian order, backed by pilasters, which support a triangular pediment, containing the cipher of the Countess. On a level with the central balcony, and on each side, at some distance, is a semi-oval balcony, supported by composite columns, which rest upon the ground. At a considerable distance from this building, stand the plain wings, two stories in height. Kozakóf was the architect.

The Gate is very clumsy, and the entrance is stiff. On each of its sides is elevated a heavy square pillar, which serve also as watch-houses for the sentinels. Over one of these pillars is a great *cornucopia*, decorated with grapes, and supported by the left hands of two female figures, who display bunches of grapes in their right hands. On the right side of the cornucopia is a basket of leaves, and on the left a pail full of grapes. On the other pillar is another great *cornucopia*, decorated with roses and leaves. A male on the right, with shaggy beard, and sad melancholy eyes, supports the cornucopia with his right hand, and holds his left hand near a fire; a female also supports the cornucopia with the right, and holds a bunch of roses in her left hand.

In the basement are the kitchens, store-houses, &c. In the ground story a large hall and stair-case: on one side a suite of rooms; on the other the dwelling of the house-steward, the tea and coffee rooms, &c., called the buffet; and in the back, apartments for a few of the servants. The second story is occupied by a fine suite of apartments, consisting of anti-chamber and anti-room, great and

small dining-room, drawing-room, recess, sitting-rooms, bed-room, cabinet, besides the dancing-hall. The third story is occupied as accommodations of those attached to the Countess, and as *sleeping-rooms.* The wings belong to the music-master, the musicians, the lacquies, and the servants.

At the time this house was possessed by Mr. P. G. Demidof, there was a good collection of plants here, of which the celebrated Pallas published a catalogue in 1781*, which now no longer exists, some of its rarer plants now and then make their appearance, probably from seeds which had been deeply buried in the ground.

At present the garden behind the house is neatly laid out with good walks, and flower-parterres, embellished with numerous statues. The *orangeries*, or hot-houses, are excellent, and in them a great quantity of fruit is annually produced. On the south-west is the Angliskoi Sad, or English Garden, which of late has been greatly improved. The walks, the temples, the hermitages, the statues, the pond, the Russian bath, besides the elegant two-story summer house, charmingly placed, all attract the notice of the visitor of these gardens, which are open to the public.

As long as the Countess remained at the *wooden house* of her father, the same general mode of living was continued, but the public entertainments ceased soon after his death. In 1816, within the gates of the wooden house, were about 600 servants, including, however, not only the servants immediately attached to the house, &c., but also those employed about the manege, and riding-horses, coachmen, carters, smiths, carpenters, glaziers: — with those at the *stone-house*, the total number of servants must have amounted, in 1816, to between seven and eight hundred.

Though not fond of society, the Countess keeps open table every day for the old friends of the family, her relations, and her own friends; but as she dislikes large parties, she does not so frequently give entertainments as her father did. A band of 30 or 40 mu-

* Enumeratio Plantar. Hort. Demidovii recens. Pallas, 1781.

sicians play every day during dinner, and still, unless the party be large, there are *two or three lacquies* for each guest.

At a ball in the summer of 1816, for the splendid illuminations alone no less a sum than 20,000 roubles were evaporated in smoke and brilliant flames. The ball given to the Emperor, when the King of Prussia was at Moscow in 1818, was very splendid, and is said to have cost 60,000 roubles. This ball I shall shortly describe. — The weather being dry, and the air filled with clouds of dust, in the afternoon a great body of the fire-company were employed in playing with their engines upon the roads over which the imperial and royal visitors were to pass. Having finished this task, they were drawn up in regular order adjoining to the Countess's palace, provided with abundance of water in case of fire, and there they remained till after the conclusion of the ball. Some squadrons of Kozáks, Gens-d'armes, and Police, made their appearance between four and five o'clock, and in due time took their stations to keep the Kalujskaya street clear, to regulate the placing of the innumerable carriages, and to preserve general order. The palace was brilliantly illuminated, particularly the ball-room. The Empresses, the Grand Dukes, the Crown Prince of Prussia, with their suites, the Ministers of Russia, the foreign Ministers, and the flower of the Russian Nobility, nearly 500 persons, had assembled. About eight o'clock their majesties the Emperor and the King made their entrance in a very affable manner, and received the compliments of the company.

The Emperor advanced to the ball-room on light fantastic toe, surveying every corner with an observant eye. The King followed, with a more solemn air and martial step, and opened the ball by walking a polonaise with the Empress-dowager; the Emperor led Countess Orlof Chesmenska: the members of the Imperial and Royal families, and the nobility, followed. The court before the house, and the surrounding gardens, were now finely illuminated. The evening was passed in polonaises, in waltzes, and in quadrilles, &c. His Imperial Majesty distinguished a number of ladies by

dancing or walking a polonaise with them. At 11 o'clock their majesties the Emperor and King quietly departed. At one o'clock the Empresses, the Grand Dukes, the Crown Prince, &c. and the whole company, sat down to a splendid table. Gold and silver, porcelain and crystal, fruit of all kinds, and clusters of artificial plants and flowers, &c., formed its ornaments. The numerous choice dishes, jellies, desserts, in which a mixture of Russian, German, and French cookery prevailed, were served up in the most elegant style, by crowds of lacquies, habited in gaudy livery, seldom used, unless some of the imperial family is present. After supper, the dancing recommenced, and continued till the empresses took their adieu, and the company then gradually disappeared.

Novo-Devitchei Nunnery. — In the Khamovnitcheskaya Quarter is the Novo-Devitchei, or New Virgin Nunnery, elevated in a picturesque situation on the *Devitchei Pole*, or Virgin-Field.

In this nunnery there is a cathedral church dedicated to the *Solemnity of the Miraculous Image of Smolensk*; and from an inscription cut in stone in the altar, it appears that it, together with the monastery, was built by the Great Duke Vasilii Ivanovitch in the year 1524, and that the *Skhimonachina, Yelena*, called *Devotchina*, was its superior. In the year 1396, during the reign of Vasilii Vasilievitch, and the time of the metropolitan John, Misail bishop of the town of Smolensk, together with the *namestniks*, governors, or lieutenants of the sovereign, begged the Great Duke that he would be pleased to return the miraculous image of the Smolenskaya Mother of God, which George had formerly taken from them. When the Great Duke, by advice of John the metropolitan and other archireis, agreed to this petition, then celebrating a *solemnity*, and having taken this holy image, which was placed in the church of the Annunciation, rendered it to the above-mentioned bishop, as well as other images that had been seized, *and with the honourable crosses and holy images*, the metropolitan, *with a sacred assembly*, as well as the Great Duke with his court, the grandees and boyars, and a great crowd of the people of Moscow, *honourably* escorted it two *poprist-*

*cha**, and after the celebration of divine service they returned back to town. The Great Duke ordered a copy of the image of the same dimensions, to be painted and put in the place of the other image. During the reign of the Great Duke Vasilii Joannovitch, in the year 1525, after the building of a monastery and a cathedral church on the place to which they had escorted the Smolenskoi image, accompanying the *copied image* with the cross, they placed it in the temple newly erected in honour of the most holy Mother of God of Smolensk, and then fixed the day of its solemnity on the 28th of July; on which day there is annually a holy procession to the Novo-Devitchei monastery. Hence the origin of this monastery, which stands in the first class.

1. The *Cathedral Church of the Smolenskaya Mother of God* is smaller, but built in the same style as the *Uspenskoi Sobore* of the Kremle, with the addition of covered galleries as entrances. It is surmounted by five gilded domes, which are all overtopped by old-fashioned gilded and ornamented crosses over the crescent. The interior of this church is richly decorated, especially the *ikonostas*. The image of the Smolenskaya Virgin Mary is particularly distinguished, and embellished with garlands and roses, and before it a lamp or candle is always burning. Its three chapels are dedicated to the *Miracles of the Archangel Michail;* the *Holy Martyr Sophia* and her three daughters, *Faith*, *Hope*, and *Love;* and the *Holy Apostles* and *Deacons*, *Proroch* and *Nikanor*. A very elegant *Grobe Gospodnye*, or Tomb of Our Lord, with a cover highly embroidered in gold, and otherwise ornamented, and with a representation of Our Saviour upon it, is in this cathedral.

The bodies of the *Tsaritsa* Evdokia Phedorovna, and the *Tsarévnas*, are disposed along the south side of this temple; the internal disposition of which is the same as that of the Uspenskoi Sobore in the Kremle. The relicks of various saints are preserved here in

* *Popristcha*, is a Slavonian biblical word, which signified a *measure*, consisting of a *thousand great paces*, in each of which were reckoned five lengths of the foot. In Russ it has quite a different meaning at present.

glass-cases. On the walls and pillars are numerous huge images. Over the holy table a canopy is supported by gilded Corinthian pillars, from the centre of which is suspended a gilt dove. Upon the whole it is a fine temple.

2. The *Church of the Assumption of the most holy Virgin* has a single gilt dome, is but small, and no way elegant. It has an extremely large *trapeza*, in which are two magnificent chapels all gilt and covered with images, adorned by Corinthian columns in front, and pilasters of the same order at the sides; the *royal doors* are also highly gilt. They stand opposite to each other; one is dedicated to James the Apostle, the other to *John the Divine*. This church has four long covered entrances.

3. Above the last named temple is the Church dedicated to the Descent of the Holy Ghost.

4. Church of Ambrosius, bishop of Milan, with an hospital. The *trapeza* of this church forms the hospital, which contains the famous *graven image*, or *idol*, of *Parascovia Piatnitsa*, made of wood, or some composition resembling wood. It is about three feet high, and is placed in a rather darkish corner on the right, and in a glass-framed press. The head of this image or statue is highly decorated. The brow is covered with embroidered ribbonds; over the head is a lace cap with a garland of roses, and above them a white veil. Around the neck are suspended strings of pearls. The breast is covered with embroidery and precious stones. The robe is all over ornamented with various figures, worked in silver and gold. The shoes are made of rose-coloured satin, highly embellished and set with valuable stones.

This image or statue we were told was brought about fifty years ago to the nunnery, but its history I have not yet been enabled to trace. We were permitted to touch the face and hands. On the fingers were iron rings; one of the fingers was broken.

Two of the nuns accompanied us from the cathedral, shewed us the monastery, and described this idol. They were extremely contented with a silver rouble.

The 26th of July O. S. is the festival of Parascovia. The stranger should then visit the church of Ambrosius. To his astonishment he will behold the Russian peasantry and nobility performing the same devotions which they are accustomed to render before their paintings, or images, to a graven image; — to an idol.

5. Church of the Rev. Father Varlaam and Joseph, below, in the belfry.

6. Church of the Apostle and Evangelist John, in the middle of the belfry.

7. Church of St. Nicholas, in a tower of the wall.

8. Church of the Transfiguration, over the front gates. The entry from the north has three arches, over which is a very high slender structure, with five gilt domes bearing crosses.

9. Church of the *Pokrove* or Protection of the Virgin Mary, over the back gate.

In all these churches are twelve altars.

A handsome belfry stands at the south-east of the cathedral church. It consists of four stages, or stories, each surrounded by a circular balcony. Each story becomes smaller and smaller, so that it has a pyramidal shape, and the last is surmounted by a small tower; this by a gilt head, and the head by an old-fashioned gilt cross. It is also furnished with German musical bells.

The walls of the Novo-Devitchei nunnery are similar to those of the Kremle, and about thirty feet high; their battlements are neare to each other, and they have oblique port-holes besides the embrasures. The rampart is exactly similar. The towers of the walls, round and square, are twelve in number, and are very different from those of the walls of the Kremle. They all terminate abruptly, are built in the Gothic style, and resemble bastions. Besides the churches, they inclose numerous houses for the *Hegumina* and the nuns, a garden, a burying ground, &c. All the structures here are of stone.

The red walls and towers, the churches with their domes, and the houses, with the surrounding scenery, especially the Sparrow Hill

in the back ground, render the appearance of this monastery very picturesque and pleasing from the north.

During the French invasion of 1812, this nunnery was strongly fortified, and numerous cannon planted on the walls.

I was told that the Novo-Devitchei nunnery contains seventy nuns, and eighty probationers, which I take to be far from the truth. The nuns are all dressed in black, with black caps, and their heads covered with black veils. The probationers, or *Beltsi*, are also dressed in black, with velvet caps, and fixed by black or brown ribbond tied in bows, with the ends depending; below this hangs their hair to a great length, neatly plaited and bound at the extremity with various coloured ribbonds.

About sixty nuns are said to have remained in this monastery during the possession of Moscow by the French; the rest abandoned their situation.

The hour of the *vetchernye*, or vespers, (between three and four o'clock,) is particularly interesting. The Hegumina, a decent old lady, with a calm and serious countenance, approaches and takes her station in a box on the right, and opposite the *ikonostas*. All the nuns draw nigh, crossing themselves before the images, and saluting each other as they bend their way to make their bow to the abbess, and afterwards take their places in the nave and in the trapeza. The singers are chiefly placed on the left, as well as before the Hegumina's place. A clergyman performs the service, and a probationer reads part of the Gospel, &c., standing before the royal doors, and sometimes with a volubility of tongue which I have never heard equalled. The singers chaunt different parts of the service, and are joined by the chorus, in *Gospodi pomilui* and *halelujahs*, &c.

I have been much affected, in a dark cloudy day, with the sombre interior of the church, the lighted candles, the burning incense, the solemn voice of the man of God, the chaunt of sacred music at times interrupted by silence, and the calm and serious appearance of the nuns headed by the sanctified abbess.

The tombs most deserving of notice are the following:—of the

Tsarévna, Anna Ioannovna, daughter of the Tsar Ioann Vasilievitch, who died in the year 1550:—of the *Tsarévna*, Sophia Alexievna, daughter of the Tsar Alexei Michailovitch, who played such an important part for a while in the affairs of Russia, and is better known as the sister of Peter the Great. Over her tomb is the following inscription:—"In the year from the creation of the world 7212, and from the birth of Christ 1704, on the 3d July, on Monday at one o'clock of the day, in memory of the holy martyr Jakintha, and the transportation of the relicks of the holy father St. Philip, the metropolitan of Kief and of all Russia, died the servant of God, the daughter of the most orthodox and most pious great *Gosudar*, Tsar and Great Duke Alexei Michailovitch, Autocrat of all Great, Little, and White Russia, of blessed memory; and of the orthodox and most pious great *Gosudarina*, *Tsaritsa*, and great Dutchess Mariya Ilinitchna, of blessed memory; the great *Gosudarina*, the orthodox *Tsarévna*, and Great Dutchess Sophiya Alexievna; her name's day was the 17th September, and from her birth she was forty-six years nine months and sixteen days of age; among the nuns she was five years eight months and twelve days, and her name was Susanna; but among the *Skhimonachinas* her name was again changed to Sophia; she was buried in the church of the most holy Mother of God of Smolensk at this place, July 4th; she was born the 17th September, 1657, and took the veil in the year 1689:"—of the *Tsarévna*, Evdokiya Alexievna, who died 1712, daughter of Alexei Michailovitch:—of the *Tsarévna*, Ekaterina Alexievna, also daughter of Alexei Michailovitch:—of the *Tsaritsa*, Evdokia Phedorovna, among the nuns of Elen, first spouse of Peter the Great, on which is this inscription:—"In the year 7239, and from the birth of Christ 1731, August 27th, died the servant of God, the orthodox *Gosudarina*, *Tsaritsa*, and Great Dutchess Evdokia Phedorovna, born Lapuchin, spouse of the Emperor Peter the Great, by whom were born the *Tsarévitches*, Alexei and Alexander Petrovitch; after the manner of nuns she submitted to the tonsure in the Pokrovskoi nunnery, which is in Sujdal, in the year 1696; and in 1727, by an ukaz of her

grandson the Emperor Peter II., she was transported to this monastery, where she was buried in the 60th year from her birth, and her name's day is the 4th of August.

In the churches, and in the large burying-ground, are interred many princes and nobility, chiefly females; as the Sheremetofs, Golovins, Dashkofs, Soltikofs, Boriatinskiis, &c. besides the heguminas, and nuns of the monastery.

*Church of John the Precursor.** — This church was destroyed when the French had possession of the Novo-Devitchei nunnery, that the surrounding ground might be clear, in case of an attack. It was elegantly rebuilt in the year 1818. Each side is embellished with Doric columns, and surmounted by a single dome, and has an adjoining belfry, with a tin-covered spire.

The Podvorye of the Chudof monastery † deserves attention on account of the curious manner in which its exterior is painted.

Khamovnitcheskiya Barracks. ‡ — These barracks consist of three large edifices joined together by arched gates, with a small low building at each extremity. The whole façade measures nearly 2000 feet, and with the ranges of stables and offices at the ends and behind, incloses a large court-yard.

The centre of each building is three stories in height, but the upper story being shorter than the others, the ends are only two stories in height. Each centre is adorned by eight Doric columns, and two Doric pilasters, over which is an oblong pediment.

The back of each presents piazzas the whole length of the building in every story. The interior is well arranged as barracks.

These barracks were erected a few years ago, after a plan of the Russian architect, Mr. Kozakof junior, and do him much honour. I have been told, that they are capable of containing 5000 troops by one, and 10,000 by another, though probably the last number is exaggerated.

The *Khamovnitcheskaya Quarter* includes much open ground, fields, &c.; some massy houses, as —— Maslof's, built like an

* Plan, No. 396. † Plan, No. 402. ‡ Plan, No. 405.

English house, with three balconies, and Corinthian columns in the centre; some fine, and as it were, country houses, some fabricks, wide streets, but few of them regular, many wooden houses, &c.: — a complete *melange.*

The *Devitchei-Pole,* or Virgin-Field, is a great uninclosed park, which is used for reviews of the troops, and at times as a promenade.

Cemetery of Lazarus. * — In the *Sustchevskaya Quarter* is the Cemetery of Lazarus, with a church, which is dedicated to the Descent of the Holy Ghost, and contains a chapel dedicated to Lazarus. It was founded in wood, in the year 1749, and consecrated in 1750; demolished and built of stone in 1783. It is a fine massy, almost square edifice, with a single green dome at the east, and two low square belfries at the west end. It is surrounded by a low white-washed wall, which is adorned with a round tower, with a conical green top at each corner. Without the walls are a number of elegant tombs; within the walls is the house of the priest, and many handsome monuments. That of —— Khlebnikof particularly attracted my notice. It is inclosed by a stone building with large windows. It consists of a large basement of stone, with a single coffin-shaped stone above it. On this reclines a reverend old man, folding in his right arm a child who supports the cross, while on his left another child eagerly regards him.

This church and cemetery are surrounded by trees.

Catharine's Institute. † — It is a large three story stuccoed edifice, quite plain in its architecture, and in a very good situation.

This institute was founded by the Empress Catharine. It is now placed under the patronage and care of the dowager-empress, Maria Phedorovna. The direction is vested in a committee of management. In it are received pupils from the age of six years, one half, I believe, of whom are noble, and the other half of the burgher class. The tuition is under the care of a directress, who has a number of inspectresses and assistants under her, besides the masters. The young ladies are distributed into separate classes, distinguished from

* Plan, No. 437. † Plan, No. 438.

each other by the colour of their dress. They remain here six, eight, ten, and even twelve years. In this institution, the pupils are taught Russian, German, French, Italian, and, I believe, some of them English, writing, arithmetic, the elements of religion, geography, history, music, drawing, declamation, acting, and various kinds of needle-work. Those of the plebeian class are also brought up to various kinds of work.

The pupils are encouraged to the cultivation of knowledge by marks of distinction, ribbonds and medals. Proper attention is given to their morals, health, exercise, recreations, and amusements. At their dismission from the Institute, the noble pupils who are poor, as well as those of the burghers, receive a small sum of money.

This is an excellent institution, and is peculiarly advantageous to the poorer, or reduced nobility; their children are thus not only well educated, but the parents are also enabled to live more suitably to their wonted rank in life. Yet it too often happens, that the intercourse which the plebeians of this institution hold with those of more exalted rank, gives them views and expectations elevated far above the sphere they are destined to fill; they lose the enjoyments which attach to their own rank in society, and are shut out by their limited resources from the higher sphere to which they aspire; they enter the world, from which they have been secluded, as strangers going into a foreign land, as ships in an unknown sea without a compass. I am happy to add, however, that under the present dowager-empress, the greatest care is given to the future destiny of these poor girls: — an object well worthy of an enlightened mind: and a solicitude for their well-being has been a security against evil.

Alexander's Institute * is a large handsome structure of brick, as yet unplastered. The centre is three, and the sides two stories high. It has a very elegant portico of seven arches, surmounted by eight well-proportioned white-stone Corinthian columns, with the words *Alexandrovskoye Utchilistché, i. e.* Alexander's School, in the general entablature, over which, in the central pediment, are the

* Plan, No. 439.

Imperial arms. Two large detached wings, with a handsome balustrade, and two gates, inclose an oblong square court before the institution. When stuccoed and painted, the appearance of this building will be much improved. The situation is open and airy. The internal distribution and regulation are excellent. This charity is arranged nearly upon the same plan as Catharine's Institute. It was founded in the year 1802, by Alexander I., and takes his name. Mr. Geraldi Senior was the architect of both of these charities.

The Hospital for the Poor of the Foundling Hospital, generally called the *Marieninskaya Bolnitsa*, or Mary's Hospital *, is an extensive edifice of two stories in height, over an elevated basement, with a handsome flight of steps, from which arise eight Ionic columns, with these words in Russ on the general entablature:—"Imperial Hospital for the Poor of the Foundling Hospital;" and, as usual, the Imperial arms, and the figures 1805. Two wings, with a balustrade between them, surround a court in front of the hospital. It was founded at the instance of the dowager empress, *Maria* (*Phedorovna*,) hence the origin of its name. It is very well conducted, and is of immense use to the poor.

A large number of patients annually undergo the operation of *lithotomy* in this hospital. The operator is Professor Hiltebrandt, of the Medico-Chirurgical Academy, whose dexterity and celerity in performing it are wonderful; and his success so great, that to hear of the death of one of his patients, either in public or private practice, is a very rare occurrence. It is greatly to be desired, that the result of the professor's practice, and his modes of treatment, should be given to the public; and he speaks of publishing. He has performed the operation spoken of above a thousand times.

Catharine's Hospital †, consists of a number of small buildings, which are all of wood, and one story high. Some of them are painted yellow, with green window-shutters on the outside, like Venetian blinds, and are handsome enough; others are old, and have a very sombre appearance.

* Plan, No. 440. † Plan, No. 441.

The situation of this hospital is open and airy.

It was erected in the year 1775, at the expence of Catharine II., and is destined to contain 150 patients.

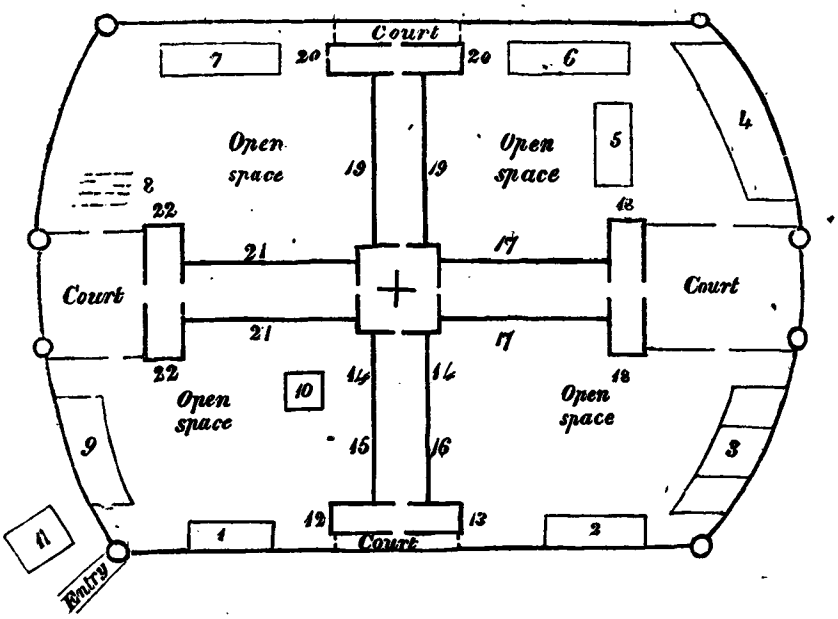
Prison of the Government of Moscow. * — This handsome establishment is known by the name of *Gubernskoi Zámok*, or *Ostróg*. It is situated in the Novoslobodskaya street, and near the Miyuskaya Zastava, or barrier, and as it were, in the country. Its boundaries are formed by thick embattled, unplastered, white-washed walls, nearly forty feet in height, and ornamented with a large round tower at each corner, besides two adjoining smaller conical-topped towers on the south, and as many on the north aspect. They inclose a large piece of ground. The reader will remark that this prison is built according to the ideas of the distinguished and philanthropic Howard.

Around the walls are offices and conveniences of every kind, besides the guard-house; and at the outside of the gate is a small stable for the horses of the Kozáks.

The prison itself is built in the form of a cross, the centre of which is occupied as a church. In the interior are ranges of rooms on each side of long corridors. The males and the females have separate divisions. There are rooms apart for the nobility, for free people, for soldiers, and for slaves. One end of the corridors terminates in the church, the other opens into the court, and both are furnished with iron gates. But a building of so great importance deserves a particular explanation.

From the square central church, the interior of which is elegant, proceed four arms in form of a cross, the extremities of which are again crossed by a long building. But let us follow the sketch.

Plan, No. 442.



1. Secret rooms, a low building with small windows. 2. House of the superintendant. 3. Cellars, furnaces for boiling water, and necessaries, &c. 4. Arches with rails before them for drying clothes. 5. Russian bath. 6. For drying clothes. 7. Temples of Cloacina. 8. Fire-wood yard. 9. Guard-house. 10. A well. 11. A small stable for the horses of the Kozáks. The prison is only one story high. Each arm of the cross is divided by a corridor, with apartments on each side, and an iron-grated gate at each end. The different courts have high wooden divisions between them, stretching from the ends of the cross to the walls, and communicate by gates. It is a pity that the foundation of this structure was not more elevated, the ceiling higher, and the corridors wider. 12. A good kitchen. 13. *Kladovaya*, or chamber for bread and stores. 14. 14. Hospital for men; two long rooms each with forty beds. 15. Very neat apothecary-shop. It is entered from No. 14. through glass doors; this is not well arranged. 16. Cold store-room for medicines. 17. 17. Two long rooms for males well heated, with very broad benches along each side, and elevated about two and a half feet from the ground, on which the prisoners sleep. 18. 18. Small prison rooms. 19. 19. Rooms similar to 17. 17.; one range is the hospital for females, the other is a prison. 20. 20. Rooms in which the female prisoners wash. 21. 21. Ranges of rooms for nobility. 22. 22. Rooms for soldiers, &c.

Here are constantly stationed five under-officers, and seventy sentinels under arms, besides three Kozáks, with their horses always saddled, who are ready at every moment to convey intelligence to the head-master of police, &c. Except the entrance to the prison, all the gates are left open, so that the prisoners are free to walk out

in the courts. I remarked some chains fastened to the walls, in case of necessity, but saw none of the prisoners fettered. Last time I visited this establishment, it contained 300 prisoners; but I was informed it often had 500 within its walls, especially about Christmas. Here are confined debtors, and persons guilty of all kinds of crimes and misdemeanours, according to the sentence of the courts of justice. When Buonaparte was at Moscow, the prison was transformed into a fort, and cannon were mounted on the towers, which were levelled on purpose. It is a very complete establishment, and is kept in good order. The prisoners live remarkably well: being supplied with black-bread, kalatches or rolls, kasha, stchi and kvass, &c.

In order to see the prison, an order is asked from the head police master. The *Smotritel*, or keeper, is very polite, and is not displeased with a *douceur*. Here, if desired, the stranger may gratify his curiosity in obtaining an idea of the punishment of the *knoot*, and without having his feelings roused, while the executioner, with measured pace, plies his lusty strokes against the wall.

In the *Mestchanskaya* Quarter is the *Church of Philip the Metropolitan.** It is situated in the Mestchanskaya street, it was built of wood, and dedicated to Philip the Metropolitan, *on account of the meeting of the relics of this saint*, as they were transporting them from the Solovetskoi monastery in the year 1652. It was built of stone in 1686, and rebuilt in 1777.

The *Troitskoyé Podvorye* † was so called, because on this place the people of the Troitskoi monastery formed colonies. At first, wooden houses were erected. A stone house was built at the expence of the monastery in the year 1760, and the whole *podvoryé* was finished by an ukáz of Catharine II., and by a sum granted from the College of Economy.

This *podvoryé* is now become the residence of the metropolitan, or archbishop of Moscow. In it died lately the archbishop Avgustin, and it is now occupied by his successor, the metropolitan Seraphim. It is a very good house, with great conveniences, and a

* Plan, No. 448. † Plan, No. 452.

large plot of surrounding ground, woods, and garden, from which the view is very interesting.

*Hospital of the Moscow Post-office.** — Its name implies its use. Dr. Pheller is the physician.

The *Artillery Regimental Court* † is a large square piece of ground, situated as it were in the country, with the *Krasniyé Prudi*, or Beautiful Ponds on one side, and the *Kolontchevskoyé Pole*, or Field, on the other. It is surrounded by yellow painted palisades, and with a number of low yellow painted houses for artillery, artillery waggons arms, and military stores. In one of these structures, are many thousand stand of arms which were taken from the French during the campaign of 1812-13. In the middle of the court is the powder magazine, in which is a shop where powder is also sold by retail.

The Court of Amusement of the Chief-Hunter (Le Grand Veneur) ‡, is pleasantly situated near the *Sokolnitchya Zastava*, or barrier.

The *Spaskiya Kazarmi*, or Barracks §, consist of a number of buildings situated on the north of the boundary of the *Zemlianoi-Gorod*: they were formerly private houses, and were afterwards purchased by government, and converted into barracks. The origin of the epithet *Spaskiya* is applied to these barracks merely on account of their situation near the church of the Transfiguration of the Saviour, *Preobrajeniyé Spasa*. The reader will recollect its application to the Gates of our Saviour, or *Spaskiya Vorotïi*.

These barracks, as a whole, are more commodious than beautiful; they can accommodate 10,000 troops.

Botanic Garden, ‖ — The Botanic Garden of the University lies on the east of the *Pervaya Mestchanskaya* street. Its situation is excellent. The collection of plants is not extensive. They are chiefly medicinal, for the advantage of the pupils of the university who attend the lectures of the celebrated Professor Hoffman, who lives here.

Only a thousand roubles are annually allowed for the botanic garden, including the wages of the gardener, who receives, I under-

* Plan, No. 453. † Plan, No. 454. ‡ Plan, No. 455.
§ Plan, No. 456. ‖ Plan, No. 457.

stand, 700 roubles a year. With 300, the balance, not 15 pounds sterling, what can be done to a botanic garden?

The Apothecaries' garden, under the care of the Medical *Kantore*, or office, was founded by Peter the Great, and, I believe, was given to the university at its institution.

The *Tower of Sucharof*, in Russ called *Suchareva Bashnya* *, was so called because it was built by the second Strelitskoi, or *Suchareva regiment*, so named from their colonel, *Sucharef*, and who did not join in the revolts of the *Streltsi*, particularly that against Peter the Great, in the year 1689, well known in Russian history. †

On the right side of the south wall is the following inscription:

" By order of the most pious, most tranquil, most sovereign Great Gosudars, Tsars, and Great Dukes, Ioann Alexievitch, and Peter Alexievitch, autocrats of all Great, Little, and White Russia, by the *Streletskii prikaz* (Court of the Streltsi), during the sitting (presidentship) in that office of the Bolyarii Knyez Ivan Borisovitch Troëkurof."

On the left side of the same wall is this inscription:

" Built by the second Streletskii regiment, at the Zemlianoi-Gorod, the Stretenskiya Vorotŭi, or Gates, and over these gates great chambers, and a tower (pavilion), with a clock, and near the gates on each side guard rooms, and government magazines, and behind the gates, towards the Mestchanskaya suburb, a Chasovnya, or chapel, with cells to the monastery of St. Nicholas, that is at Perara: this edifice was founded in the year 7200, (1692,) and finished in the year 7203, (1695,) and at that time the *Stolnik* Colonel Lavrentii Pankratyeva, the son of Sucharef, was attached to the regiment."

Afterwards, when the regiments of *Streltsi* were broken up, Peter the Great ordered this edifice to be converted into a school for the mathematical sciences and navigation, which, under the title of Academy of Navigation, was transported to St. Petersburgh, and in

* Plan, No. 459.

† Peter was at the suburb Preobrajenskoyé, when the news of the assembling of the Streltsi reached him. The regiment of Streltsi of Sucharef, faithful to Peter the Great, arrived to dispute the honour of guarding him. Levesque, vol. iv. p. 229.

the year 1753, changed its name to *Sea Cadet Corps*. A school for arithmetic and geometry remained at the tower as formerly. The admiralty office is also here.

The Suchareva Bashnya is the highest tower in Moscow, except the *Ivan Velikii* of the Kremle. The peasants sometimes name it the *jena*, or wife of Ivan Velikii, and say, that the two towers are approaching nearer to each other every year. It is a very conspicuous object from almost every quarter of the city, equally from its elevated situation, and its height. It is very often called the admiralty. It consists not only of a tower, but also of a large high edifice. This edifice is three lofty stories in height, each with Gothic-like windows. The first story is perforated by a single vaulted portal, which seems to have had formerly a gate at each entrance, or perhaps four gates, one corresponding to each of the four arches (in a line forming a broad single arch) which support the superstructure, with a surrounding gallery. The whole edifice, as well as the tower, is embellished with variegated and twisted columns, bearing Corinthian capitals. From the centre of this building arises an octagonal greyish-painted tower, consisting of four stories, over the last of which springs a short green octagonal pyramidal cupola, which ends in a small spire, surmounted by a gilded double-headed eagle, the crown, and the cross. The height of this tower is said to be nearly the same as that of Ivan Velikii.

The *Kolokolniyé Zavódi*, or *Bell Founderies*, are situated behind Sheremetef's hospital. Bells of all sizes are here suspended under wooden canopies, supported by pillars, ready for trial, and for sale, to supply the demands of the churches. Among others, is the foundery of Mr. Bogdanof.

*Strannopriemnoi Dome Grapha Sheremteva**, or Sheremetef's Hospital. † To no establishment could the name, *Humane Institution*, in

* Plan, No. 461.

† The Russian appellation of this establishment is equal to *Hospital-House*, or *Humane Institution*; in French, *Hospice*, or *Etablissement Hospitalier*. For the sake of brevity, I call it simply Sheremetef's Hospital, but the institution consists of different charitable branches.

the widest sense of the words, be better applied. It is an extensive, noble, and magnificent edifice, standing on the north side of the great circle of the *Zemlianoi Górod*, adjoining to the *Suchareva Bashnya*, or Tower of *Sucharef*, in an open and airy situation, with a large garden behind. It was erected after a plan of the late distinguished Italian architect, Chevalier Quarenghi. It has no resemblance whatever to an hospital. It has the appearance of a fine Grecian temple. The edifice consists of a large semi-oval body, or centre, terminating on each side by a kind of square wing, all two stories high, and with an excellent iron balustrade, which incloses a green court in front of the centre, and running between these wings. In the centre of the body there is a magnificent *peristyle* of Doric columns, which are backed by numerous pilasters. Around the base of this colonnade is a flight of stairs. Over the peristyle is the *All-Seeing Eye*. From the centre of the green-painted roof rises a large dome, surmounted by a gilt ball, and this by a gilt cross. The front of the building is decorated by statues of the apostles. On each side, or in the wings, there is a portico, supported by six Ionic columns, over which there are balconies. The other parts of the establishment consist of other two detached wings, a range of back-buildings, houses for the curator and the physician, &c.

The internal arrangement is as good as the plan would admit. A semi-oval corridor is not well adapted for an hospital; luckily, however, it is spacious, and the ventilation is well managed. Most of the rooms are of a moderate size. The beds, bed-linen *, the patients, as well as their body clothes, are all kept in good order. This hospital is indebted greatly for its improvements to my countryman and friend, Dr. Keir, professor of medicine at the Medico-Chirurgical Academy; a man of no ordinary talents, and a distinguished

* In this hospital, the sheets are not sewed to the counterpanes, as is the case in many of the hospitals in Moscow, and in Russia, and seems a very inconvenient and ridiculous practice. For the advantage of foreigners, it may be remarked, that blankets are not used in Russia for the beds of the sick, the rooms being so well warmed as to render their use unnecessary. Each patient has a counterpane, sometimes wadded, and the upper sheet is attached by long stitches to it.

physician. Let us now look to the constitution of this valuable institution.

Count Nikolai Petrovitch Sheremetef having proposed to erect an hospital at Moscow, in which there would be an asylum for the poor, and for the sick, the Emperor Alexander issued an ukáz of the 25th April, 1803, to the Directing Senate, signed with his own hand, containing his approbation of the plan, and ordering a gold medal to the Count, with his portrait on one side, and on the other an appropriate inscription, to serve as a mark of public gratitude, and to transmit his memory to the most remote posterity, in recompence for the *acte éclatant* of his having devoted for public good a sum of two millions five hundred thousand roubles of his property. He also decorated the Count with the great cross of the order of St. Vladimir.*

The objects of this establishment are,

1st. To lodge, nourish, and procure necessaries for 100 indigent persons of both sexes labouring under the weight of infirmities, or of old age. The one half of this number, *i. e.* fifty, must be maimed persons, or afflicted with incurable diseases; the other fifty, persons of all conditions attacked by diseases. 2d. To treat gratis, fifty sick persons of both sexes, who may require medical assistance on account of their poverty.

Besides the following sums are to be annually employed in acts of public charity, conformably to the disposition made by the late countess Paraskovia Ivanovna Sheremeteva, the wife of the founder.

	Roubles.
1. To portion twenty-five female orphans deprived of all resources - - - - - -	6000
2. To assist fifty indigent families of all conditions, by granting them pensions - - - -	5000
3. To support and re-establish upon a proper footing,	

* Report says, that the Count stipulated that his marriage and his children should be made legitimate; which was easily done by a despotic ukáz.

	Roubles.
workmen with their families, by furnishing them with instruments and materials necessary for their trades - - - - - -	4000
4. For donations and legacies to convents and to churches; for the release of prisoners for debts; for the interment of poor persons, and other acts of this nature - - - - - -	5000

When the establishment is opened, 50,000 roubles are to be distributed in charity, or employed in acts of benevolence.

	Roubles.
The capital is to be five hundred thousand roubles, which will produce annually, a revenue of -	25,000
There is a donation made to this establishment, of a territorial estate, peopled by 8,444 souls, forming a revenue of - - - - - -	50,000
Total revenue	75,000

The Annual expences are

1. For the support of the house, according to the statement - - - - - -	43,000
2. Assistance to female orphans, and other indigent girls; to indigent families; poor workmen, and other good works - - - - -	20,000
3. Accumulation of a sum destined for the improvement of the establishment, and to provide against unseen emergencies - - - - -	2000
4. Those who shall succeed the founder in quality of curator of the establishment, shall receive annually	10,000
Total expence	75,000

In order to finish the building of the principal edifice, and carry the present objects into execution, there is a sum appropriated of

500,000 roubles, which, with the territorial estate valued at 1,500,000 roubles, and the 500,000 roubles placed in the Foundling Hospital, carries the value of the funds to 2,500,000 roubles.

Valuing the rouble at a shilling, this sum is equal to 125,000 pounds sterling; but in former days, as the rouble was more valuable, the funds probably equalled 150,000, or 200,000 pounds sterling.

The confirmation of the emperor is as follows:

1. That the house destined for the establishment shall be exempted from all taxes and civil obligations.

2. That there shall be granted to it a guard of surety, *i. e.* a guard of the government troops.

3. That every tribunal, without exception, shall be bound to lend it assistance, when required.

4. That the persons attached to the establishment shall be acknowledged to be in the service of the crown.

5. That at the decease of the founder, three of his houses shall be taken to form and reimburse the capital of 500,000 roubles.

6. That the village of Molodoi Toud, in the government of Tver, to which belong 8444 peasants liable to capitation-tax, (*i. e.* the obrok), shall never enter into any *part of succession*, but shall pass from the curator to the heir of that charge (who ought to be chosen among the most worthy of his children), as a property belonging to the establishment to all eternity. It shall attach inseparably to the institution, and its revenues be only employed for its support.

7. That in case the son of the founder may not leave an heir, there shall be provision made to transfer the guardianship to the descendants of the count's relation, Major-General Basile Sheremetef; if no male descendants exist in the same family, the nobility are to choose a worthy curator from the Sheremetef family.

8. That in the course of time, the place of curator shall depend on the choice of the nobility of Moscow.

9. That it shall be permitted to this establishment to have its church, and a priest chosen by the founder.

For the management of the hospital, there is a council to be held

every week, consisting of a general inspector, and his three adjuncts, the physician, and the priest. The protocol of this council was sent to the count during his life, but is now sent to the curator.

The six thousand roubles for the dotage of female orphans, and other poor girls, is divided thus:

1. One of the first class shall have 1000 roubles. 2. Two of the second class shall have each 500 roubles. 3. Six of the third class shall have each 300 roubles. 4. Six of the fourth class shall have each 200 roubles. 5. Ten of the fifth class shall have each 100 roubles.

Each applicant must produce a certificate, from persons worthy of confidence, specifying "That the supplicant has no portion, that her conduct is irreproachable, and that she is of age to marry." The council shall then determine, by a plurality of voices, in which class each ought to be placed. Privation of all assistance, and pure and distinguished conduct, shall obtain an exclusive right to the first classes. The money is not given till after the consummation of the marriages, of which a register is kept.

I have never been present at the interesting scene, the annual distribution of the money; but my friends have returned from it with every sentiment of delight and approbation.

The sum destined for poor families is divided among fifty; thus:

1. Ten of the first class shall obtain an annual pension of 180 roubles each. 2. Fifteen families, each 120 roubles. 3. Twenty families, each sixty roubles. 4. Five families, each forty roubles.

Persons overburdened with a numerous family, or loaded with infirmities, whether by age or disease, and thence rendered incapable of providing for their subsistence, whether father or mother, or persons retired from the service with pensions insufficient for their support, and forced, in consequence, to contract debts which would conduct them to complete indigence, shall have the right to claim the assistance of this *humane institution*. This money is distributed monthly to every one, according to his class.

With regard to the sum destined for churches, &c., I quote the original. The founder "fera parvenir au Conseil la liste des églises

et de monastères qui recevront des donations, afin *qu'il s'y fasse des prières* pour la conservation de ses jours, ainsi que pour sa famille."

There is something national in what follows, while speaking of the employment of sums that may be economized, among other purposes,

" Pour ajouter au traitement ordinaire des pauvres, *les jours de fêtes, soit un plat ou même deux, et un verre d'eau-de-vie à chacun.*"

The following quotation, illustrative of some statements in this work, will not be misplaced here in the original.

" Dès que tous les bâtimens de l'hospice seront achevés, ainsi que ce qui en est dépendant, la Dédicace en sera fait, le 23 Février suivant. On y procédera comme il suit: Après que l'église aura été solemnellement dédiée à Saint Dimitri de Rostowsky, dont elle portera le nom, l'office commencera par *des prières pour le repos de l'âme de mon Epouse*, décédée à pareil jour; et après le service divin on fera l'ouverture de l'établissement; bien entendu, que les pauvres ayant besoin d'asyle, ou d'autres secours, auront été rassemblés d'avance pour cette époque."

Notwithstanding the prayers of the church, Count Sheremetef died in the year 1809. His son was then only eight or nine years of age, and Major-General Basile Sheremetef became curator, or guardian. The institution was opened in 1810.

His excellency Senator Molinofskii, is the present director.

This institution has

	Beds.
For sick - - - -	50
For invalids - - - -	100
Lately added for invalid soldiers - -	10
Total	160

The young count (Dmitrii Nikolaévitch) Sheremetef, lately on coming of age, added forty beds more; sixteen for the sick, and twenty-four for invalids, subalterns, and soldiers; so the total of beds is now 200. He also has added 23,000 roubles of annual revenue

for the support of the additional beds, and the general improvement of the establishment.

Sheremetef's hospital admits free people, natives or foreigners, soldiers, &c., and accidents, but does not admit the slaves or servants of the nobility.

The expence allowed for the nourishment of each patient is twenty-five kopeeks, and for each invalid twenty kopeeks per day.

The average expenditure annually may be reckoned about 80,000 roubles, but when the additional beds are added, it will amount to 100,000 roubles.

What a monument is this establishment of private munificence! Who is there who believes that the prayers of the living can be useful to the repose of the souls of the dead, that would not be ready to lift up his heart in behalf of the Countess and Count Sheremetef? They must at all events be held in grateful memory.

In Sheremetef's Hospital all diseases are treated, except *lues venerea* and the itch. Cases evidently incurable and fatal, are even frequently received, such as patients in the various stages of pulmonary consumption, and protracted cases of diseased liver and spleen, accompanied with dropsy. Even patients are received when in *articulo mortis:* the relations thus avoid the expence of the funeral, and throw it upon the charity. In consequence of these circumstances, the proportion of deaths is greater in Sheremetef's Hospital than in the other public hospitals at Moscow, though not in a material degree.

The following report of this charity for one year may interest the philanthropist, and claims the attention of the physician. It gives an idea of the prevalent diseases, and of their terminations in the alternately cold and warm climate of Moscow. Besides the patients treated in the hospital from 1819 to 1820, there were 48 males, and 60 females; 90 brides, 50 poor families, and 165 workmen, with their children, received assistance.

Annual Report of Sheremetef's Hospital, from the 1st January, 1819, to the 1st January, 1820.

Names of the Diseases.	In the hospital, 1st Jan. 1819.		Admitted afterwards.		Cured.		Received Alleviation.		Died.		Remained on the 1st of Jan. 1820.	
	Males.	Fem.	Males.	Fem.	Males.	Fem.	Males.	Fem.	Males.	Fem.	Males.	Fem.
Continued and inflammatory fevers	3	1	30	18	29	17	1	—	1	1	2	1
Intermittent fevers	2	1	23	20	21	20	—	—	1	1	3	—
Colds	2	2	32	10	32	11	1	—	—	—	1	1
Cough and Consumption	3	7	40	36	15	16	12	7	11	14	5	6
Rheumatism	1	2	34	47	31	35	1	9	1	1	2	4
Tumors and Wounds	3	3	38	22	30	13	7	9	2	—	2	3
Diseases of the Eyes	1	1	2	8	1	8	2	1	—	—	—	—
Apoplexy and Palsy	1	2	2	2	—	—	2	2	—	—	1	2
Dropsies	—	1	13	8	4	1	1	3	5	3	3	2
Obstructions in the Liver and the Spleen	—	—	3	2	—	—	3	1	—	—	—	1
General Weakness	2	1	8	7	6	6	3	1	—	—	1	1
Erysipelas	1	—	—	2	1	2	—	—	—	—	—	—
Internal Inflammations	—	1	6	3	4	7	1	1	1	1	—	—
Frozen Feet	—	1	3	—	—	1	—	—	2	—	1	—
Measles	—	—	—	1	—	1	—	—	—	—	—	—
Hemorrhage ex Utero	—	1	—	—	—	—	—	1	—	—	—	—
Chronic Affections of the Skin	—	1	3	1	3	2	—	—	—	—	—	—
Diarrhœa	—	—	2	6	2	4	—	—	—	1	—	1
Dyspepsia	1	—	4	3	5	3	—	—	—	—	—	—
Inflammation of the Throat	—	—	1	1	1	—	—	—	—	1	—	—
Venereal Disease*	—	—	1	—	—	—	—	—	1	—	—	—
Fluor Albus	—	—	—	9	—	2	—	2	—	2	—	3
Burns	—	—	2	—	2	—	—	—	—	—	—	—
Inflammation of the Throat from swallowing a bone	—	—	—	1	—	—	—	—	—	1	—	—
Bruises	—	—	1	2	1	2	—	—	—	—	—	—
Fractures of the Bones	—	—	3	—	2	—	—	—	—	—	1	—
Deafness	—	—	—	1	—	—	—	1	—	—	—	—
Breathlessness	—	—	1	—	—	—	—	—	—	—	1	—
	20	25	252	215	190	151	34	38	25	26	23	25
Total	45		467		341		72		51		48	

* A case occurring in a servant belonging to the hospital, and proving fatal from the exhaustion of the body with an extensive gangrenous bubo *apparently* arising from gonorrhœa. There was no chancre or other primary venereal ulcer in this case, and no other secondary symptoms, excepting the bubo, shewed themselves; the case is not common. — J. Keir.

In the Pokrovskaya Quarter are the House of Correction, and the Lunatic Hospital.* These are two establishments distinct from, though adjoining to each other, and therefore I do not know how they come to be classed together in the plan of Moscow, unless it be because they are both placed under the care of the College of General Provision.

House of Correction. — It consists of a plain long two-story central edifice and two wings.

In the apartments of this structure are nobility who have been sent here by the courts of justice; people who have offended their masters; and those who have disturbed the general peace.

The men are lodged in the central building, on the left of the entrance, to which is a large room with an elevated bank of wood along it, which serves, as in the jail, for beds; and in another similar room on the right, shoe-makers, rope-makers, &c., are at work. Up stairs the apartments are chiefly occupied by looms for weaving coarse broad woollen cloth. Two men are employed at each loom: one to throw the shuttle on each side; others are occupied in winding worsted, &c. In the wing on the right of the gate are apartments for the women. I remarked a crowd in one room spinning worsted for the weavers, with a number of men carding, it being reckoned heavy work. In the other wing is an hospital, one-half of which is allotted for the men, and the other for the women, in the different sides of the entrance. The apartments up stairs are occupied by those attached to the establishment, as the officer, the superintendant, &c.

I believe the chief punishments employed here are *hard labour*, beating with the *batoji*, small rods, across the buttocks; or across the back with a cane. I can neither praise the building nor the management of this establishment.

Lunatic Hospital. — It stands close to the House of Correction. In the centre and below is a large receiving or general room, from

* Plan, No. 466.

which, at each end, stretches a wide corridor the whole length of the building. The apartments on one side of the receiving-room are for the men; those on the other for the women. The disposition is the same in the upper story. Every patient has his own small room, with a window, bed, table, &c. When the lunatics are tranquil their room doors are left open, and the corridor with seats along it, serves as a general place of assembly, as does also the receiving-room up stairs. When unruly, they are confined to their apartments: I saw two chained round the body. The melancholy dejected aspect of Prince ———, who has 4000 peasants, forcibly struck me.

This establishment appeared in good order, and was pretty clean: it is a useful institution, but admits of great improvement: — the situation being rather low, is by no means favourable to health.

The *Invalid-House*, or *Infirmary of Catharine* *, is a large building in form of a quadrangle, two stories in height. In the middle of the square stands a church. In this institution are separate divisions for reduced infirm nobility, males and females; for reduced infirm free people; for wounded infirm soldiers, officers and privates; besides a school in which sixty poor boys are clothed, fed and taught Russian, German, and Latin, writing, arithmetic, &c., to prepare them for the service of the crown. There are also rooms for the infirm of the Foundling-Hospital, and rooms for the blind. The wards are large, on each side of corridors, or with a corridor on one side. The establishment upon the whole is kept in good order; the provisions are excellent; good black-bread, *stchi*, *kasha*, and *kvass*, form the daily food; but on Sundays and *Prasdniks* they have pies and white bread.

I was informed that within the walls of this infirmary there were 1200 souls. All the apartments, but especially those of the blind, were intolerably warm, and did not appear, contrary to custom, to have been regulated by the thermometer.

Plan, No. 467.

This institution, like the two last, is under the care and direction of the college of General Provision.

Infirmary of the old Ceremonialists, or *Staro-Briadtsi.*—It was founded by Ilii Alexievitch. It is situated immediately without the *Preobrajenskaya Zastava*, on the east side of the *Preobrajenskaya Sloboda*, or suburb, which is as complete a country village as can be found in the interior of the empire, and of a very sombre appearance. Here Peter the Great had a residence, and from this suburb the famous *Preobrajenskoi* regiment of guards takes its name.

The invalid-establishment consists of two departments, one for the males, and the other for the females. Each department forms a large square, surrounded by high thick brick walls, with a tower at each corner. These two squares stand very close to each other. Their site is elevated, free and healthy. The square for the men includes a number of small houses for the people belonging to this department, as the superintendant, clergy, &c.; three or four churches; houses for the invalids, particularly a good yellow house, two stories high, behind the church in the centre of the square. The square for the men contains sixty invalids. The square for the women also includes houses for those attached to this department, some churches, among which is a handsome church in the centre, constructed in the usual style of Russian churches; a number of very excellent houses two stories in height, and whitewashed, disposed at different parts of the square for the accommodation of the invalid females, besides a number of low wooden edifices. The interior apartments were not clean; many of the invalids were at work, spinning, reeling, &c.; the heat of all their chambers was by far too great; and the odour was extremely disagreeable. In this department were about 100 women. The interior of this establishment by no means corresponds with the idea received from its exterior aspect.

The old ceremonialists are called in Russ *Staro-Briadtsi*; and not unfrequently, old-believers, or *Staro-Vertsi*. They are generally reckoned to belong to the *Raskolniki*, which means schismatics, sectaries,

heretics, or those who differ in doctrinal points and ceremonies from the established Greek church in Russia.

The establishment described is generally known by the name of the Infirmary of the Raskolniks. Under the impression that there was no harm in giving them the title I thought they themselves had taken, I asked our conductor how many *Raskolniks* these establishments contained. He startled at the question, and replied, "None: we are Christians; we are the *Staro-briadtsi;* we prefer the old writings, the old images, the old faith." Our conductor had been in the German church at Moscow, and thinks their form of worship *far superior to the German manner*, as was very natural.

In Levesque's Histoire de Russie, in the interesting appendix by Dr. Pinkerton, to his translation of Platon's Theology, and in Mosheim's Ecclesiastical History, an account may be found of the *Raskolniks.*

The Lephortovskaya Quarter.—The *Catholic Church** was built in the year 1695, by an ukaz of Peter the Great, in the court of the foreign merchant Francis Gvasconii. The number of Roman Catholics at Moscow is small, and I have heard that their church is poor. I have never visited it.

Palace of the Suburbs, or *Slobodskoi Dvorets.*†—This palace formerly belonged to Bezborodka. It is a small edifice, two stories in height, over an elevated basement, with a handsome stair and Corinthian columns in front. It has two adjoining wings, and other two wings detached and at some distance. The imperial arms in the pediment, and the flag-staff surrounded by a small circular gallery over the centre of the roof of this palace, are the only remaining ensigns of sovereignty.

The Slobodskoi Palace has been used at different periods as the temporary residence of sovereignty, but especially by the emperor Paul. The accommodations being insufficient for the court on such occasions, a crowd of surrounding temporary buildings arose as if by

* Plan, No. 476. † Plan, No. 478.

magic power. When the emperor Paul was to be crowned at Moscow, thousands of workmen were employed night and day. This palace is now out of repair, the court has no want of it.

The Court Garden * — This garden belonged to the old palace built by Elizabeth, near the spot where is now the great palace of Catharine, which was converted into barracks by Paul I. Long ago these gardens were laid out with much taste, and with broad, handsome, well-made gravel walks, and ornamented with vases and statues. They form an agreeable promenade for the inhabitants.

The *Palace of the Tsarévitch Constantine* † was formerly the senate-house. The centre is two stories high, and embellished with columns. The semi-oval adjacent wings are one story high. It was formerly used, but since the French invasion its ruins alone are visible.

Palace of Le Fort. ‡ — As its name indicates, this palace belonged to the Genevese general, Le Fort, who distinguished himself in the time of Peter the Great. § It forms a quadrangle, two stories in height, except the east side, or back, which is three stories high. It is a very plain edifice, painted yellow, and ornamented with pilasters. It has also been called the Yellow Palace, or *Joltoi Dvoréts.*

After the evacuation of Moscow by the French in 1812, many dead bodies were heaped together in the square of this palace.

Catharine's Barracks. ‖ These barracks were formerly a magnificent palace, called *Yekaterinskoi Dvoréts;* afterwards, they were made barracks by Paul I. They were converted into an hospital in 1812, by order of Count Restopchin, and it is said that they are soon to become the seat of the imperial Medico-Chirurgical Academy, but this seems improbable.

This edifice, for I feel reluctant to call it *barracks*, forms an enormous oblong square pile of building, three stories in height, beside the basement, and well merits the name of palace from its magni-

* Plan, No. 479. † Plan, No. 480. ‡ Plan, No. 481.

§ Vide Levesque's Hist. de Russ. vol. iv. p. 235. and numerous *Lifes of Peter the Great*, &c.

‖ Plan, No. 482.

ficent appearance. Its two grand façades measure each 100 sajins, or 700 feet, according to the scale of the plan; but this, I think, must be incorrect. Probably 400 or 500, would be nearer the truth. The ends naturally measure considerably less: according to the plan, about 430 feet, or perhaps 250 or 300.

The centre of the east grand façade is embellished by a fine colonade reaching from the top of the ground story to the top of the building. This colonade consists of sixteen elegant columns of the Corinthian order, totally formed of hard free-stone, except the *acanthus leaves*, which are made of plaster, and has a balcony faced by a balustrade at its base. The ends of this façade project a little as well as the centre, and each is adorned by four similar columns, or rather demi-columns, and two Corinthian pilasters. Except the basement, which is faced with the common white-stone of Moscow, this edifice is built of brick, and stuccoed.

The east front is very elegant, but, according to my taste, is surpassed by the west front; the centre of which is ornamented with eight columns every way the same as those of the east front, and with a balcony, and low gilded balustrade at their base. This centre projects beyond the general building, as do likewise the ends, each of which is furnished also with six Corinthian stone columns.

There is conjoined in the west front a grandeur, a lightness and a consonance which delights the eye and ravishes the mind: — a grandeur from the size; a lightness from the fine disposition, and a consonance from the proportions of the different parts, and of the three splendid colonades. The situation of this palace, east of the court garden is flat, as it were on a great plain, the environs of which are marshy and woody, and has not been well chosen. Its history is simple. There was a palace built of wood on the Yausa in the year 1731, by the empress Anna Ioannovna, and was then called Anningoph. It was burned in the year 1753, and then the empress Elizaveta Petrovna ordered the Golovinskoi Palace to be erected, which was also burned; and in its place, in the year 1774, arose the magnificent Yekaterinskoi Palace, by an ukaz of the Em-

press Catharine II.: it was named in honour of the foundress. Bajenof furnished the plan of this palace. It was reared by Kozakof, and, I believe, with Mr. Camporesi's assistance. It is often called "*Golovinskoi Dvorets*," or Palace of Golovin.

In this edifice there is a church dedicated to the Assumption of the Virgin Mary.

*The Red Barracks** consist of a number of brick edifices, almost all of which are covered with red tiles. Some of them are as yet unplastered, others are stuccoed, and painted yellow. They are all two stories high, except some adjoining low wooden houses. At one period they were all unplastered and red-tiled; hence their name, *Red Barracks*. They are capable of containing some thousand troops.

Chief Military Hospital.† — It was founded in the year 1705, by Peter the Great;—supported during the reign of the subsequent sovereigns of Russia; — re-built during the reign of Paul I.; — and is now under the patronage of the present emperor. Its history is closely connected with that of medical science in Russia. It is an immense establishment, and consists of a number of edifices. The centre of the grand edifice is three stories in height, besides the basement, adorned with six Corinthian columns, at the base of which is a flight of steps, and over which we remark the imperial arms. The nearest pair of wings are two stories high, and each is embellished by four Ionic columns. The two more distant wings are furnished with Doric columns, and have a gate on each side. These buildings are all in a line, and present a very long stuccoed and whitewashed front. Besides some smaller buildings on the north boundary of the garden, we remark five separate two-story white houses, in which are lodgings for the superintendant, the medical officers attached to the hospital, &c. Behind and between the whole of these edifices there is a good garden, at the south side of which is a church, which is dedicated to St. Peter and St. Paul.

This hospital stands in a delightful high airy situation. Its grand

* Plan, No. 483. † Plan, No. 484.

front is handsome and elegant, though we regret to observe that its site is not level, and two of the wings are by consequence much lower than the others.

When I last visited this hospital in January 1819, it contained 1200 patients; but it is capable of receiving 1500.

At a little distance, and opposite the foreign burying ground, on the Vedenskiya Gori, or hills, are a number of one story wooden, yellow-painted houses, which belong also to this hospital, and which are provided with beds for 350 sick.

At this establishment every thing seems conveniently arranged. There is a receiving-room, where the patients are examined by a physician or surgeon, and accepted; a bath-room, and baths well supplied with cold and warm water, in which those admitted, when their state allows of it, are all well bathed and cleaned, or in which the sick receive particular baths by order of the physician; and a room for the deposition of the patient's own clothes, when they receive the dress of the hospital.

Up stairs, in the centre of the front, a grand saloon, with a lofty arched roof, embellished at the ends by Corinthian columns, contains pictures of Peter the Great, Catharine I., Elizabeth, and Catharine II. From this hall is the entry into the balcony opposite to the summer gardens, from which the view is extensive and pleasant. This hall is destined for the reception of the emperor, who never fails to visit this hospital when he comes to Moscow.

Most of the wards of this hospital are immensely large, and capable of containing 120 beds. A single ward occupies the whole breadth of the building. In the centre, running lengthwise, a partial division is formed by broad-based pillars, between which are arched communications. Ranges of beds are disposed along the walls of these wards, and along each side of the pillars.

The bedsteads are of wood, and painted green. Each patient has two sheets, the upper one of which is stitched as usual to the counterpane. There is a small table between every two beds, on which stand pewter dishes for each patient, his medicines, &c. The clothes

of the sick are good. The heating of the wards in winter, and the ventilation at all times, is excellently managed. The floor of the hospital is painted of a brownish yellow colour, and is kept clean. Indeed, we found every thing in the cleanest and best order. The eye is delighted with the view of these immense wards, and the heart charmed with their utility.

The Military Hospital is a splendid establishment. It does the highest honour to the empire, and to all those concerned in its direction; and it will perpetuate the name of the architect, Yegotof, a Russian.

This charity is well-managed, and the legitimate object of such institutions completely answered. The edifice is large, but the number who receive its benefits is proportionably large. In this respect it forms a contrast to Galitsin's and Sheremetef's hospitals; and, if I be not mistaken, the expence of each individual is not much more than the half; — *i. e.* while each patient or invalid in Sheremetef's or in Galitsin's hospital costs from twenty to twenty-five kopeeks a day, those in the Military Hospital cost each only ten or twelve kopeeks. It must, however, be kept in mind, that the two former hospitals are *civil* hospitals, and the third is a *military* hospital.

The great number of patients placed together in the large wards of this hospital, I should, *à priori*, suppose to be disadvantageous, not only in acute but even in chronic diseases, and indeed even in health; but I have been told that the physicians and surgeons in attendance are of a contrary opinion, and that they have formed their judgment from comparative observations and experience. If this be just, and "facts are stubborn things," it would allow the speculative mind just room for conjecture, and perhaps might end in the conclusion, that diseases, either through the medium of the atmosphere, or some unknown energy, counteract each other. The subject deserves serious attention, particularly as that doctrine is not contrary to some natural phenomena, nor to the known efforts and powers of the *vis medicatrix naturæ*, to which physicians are indebted for two-thirds of their cures, fame and fortune.

Foreign or German Cemetery; or *Nemetskoyé Kladbistché.** — The noun *Némets* originally meant a dumb person, or a stranger, and the adjective *Nemetskii*, of or belonging to a stranger; but by one of those transitions which language sometimes insensibly undergoes, these words now signify a German, and of or belonging to a German. This transition may be easily explained. The Germans have always been by far more numerous in Russia than the emigrants of any other nation, and hence they may have been called *Nemtsi*, or Foreigners, at first, and afterwards this term may have become synonymous with the Germans. At the present day the lower classes, especially the merchants, imagine that there is little difference between the Germans and the English; indeed, they are quite astonished if an Englishman says he does not understand German, or if a German does not comprehend English. Often have I been forced to say a few words in German to prevent a Russian from believing that I was imposing upon him, — especially in bargaining, — in return to his German jargon, which frequently extends no farther than numerals, roubles, and kopeeks.

Levesque says — "Les Grecs et les Romains appelaient les étrangers Barbares; les Russes les appelaient muets; car ne pas parler leur langue, c'était, suivant eux, être privé de la parole." And he adds, in a note, "Du mot *némoi* ou *ném* muet, se forma *némets* étranger. Ce nom est resté aux Allemands. † At present, *Némets*, is a German; and *Nemka*, a German woman; *Nemetskii Yasík*, is the German language; and *Nemetskaya Zemlia*, means Germany. The English, have their own Russian names: *Anglitchanin*, an Englishman; and *Anglitchanka*, an English woman.

The foreign cemetery lies at the extremity of the *Preobrajenskaya Sloboda*, or suburb, and is bounded on the north and north-west by the *Kammer-Kollejskoi Vall.* It is a large oblong piece of elevated, dry, sandy ground, surrounded on the other sides by ditches and palisades, and contains at each extremity a house for the grave-diggers

* Plan, No. 486.

† Histoire de Russie, vol. iv. p. 148.

and watchmen. It consists of two parts, the old, and the new lately added. It is filled, especially the old part, with numerous elegant monuments, tombs and grave-stones. If a man had any partiality for a fine situation where his mortal remains might repose, he would find it difficult to discover a more eligible spot than the Foreign Cemetery.

A scene more calculated to awaken human feelings, to demonstrate the vanity and transitory nature of human life, to call forth devout meditations and prayers, or to teach man his true nature and dependence on the Great God of heaven, never offered itself to my view. Here we behold, not only graves of every length, where repose male and female, young and old, high and low, rich and poor, master and servant, fortunate and unfortunate, good and bad, friends and foes;—all levelled by the hand of death;—the common scenery and property of every burying-ground;—but we regard the tombs of individuals of different persuasions, and of almost every country of Europe:— French, Germans, Italians, Spaniards, Swiss, Swedes, Danes, Russians, English, Scotch* and Irish, are assembled in solemn peace.†

" Pallida mors pulsat æquo pede turres regumque pauperum tabernas:" — Neither party-spirit nor faction, religious prejudice nor intoleration are recognized in the tomb! What a lesson for the living!

* In passing among the tombs, the stranger will be struck with the epitaph on that of one of our countrymen: — " *He walked in the good old path!*"

† Not far distant from the Foreign Cemetery is the burying-ground of the *Starobriadtsii*, or Old Ceremonialists, as well as the Semenovskoyé Kladbistché, or Cemetery.

" But war has spread its terrors o'er thee,
And thou wert once in ashes laid;
Thy throne seem'd tottering then before thee,
Thy sceptre feeble as thy blade."

HISTORY OF MOSCOW FROM 1147 TO 1823.

I HAVE already treated of the name and foundation of Moscow, and completed the general and particular history of that capital, according to the plan mentioned in the Introduction.*

In the details of particular objects, I have alluded to numerous facts illustrative of the early history and progress of Moscow. Up to the year 1613, when Michail Phederovitch ascended the throne, and when foreigners began more frequently to visit this capital, we possess but few authentic documents worthy of record, and even these are often involved in considerable obscurity, and remain as monuments of the ignorance and barbarism, the bigotry and superstition of ages gone by. The history of Moscow, after this epoch, is best known to us through the works of foreign writers, and no longer requires such detailed notice. From the æra of the invasion of the French in the year 1812, Moscow assumes a most attractive aspect, and on that account I have devoted a number of pages to the investigation of the destruction and of the renovation of this ancient metropolis.

I shall now arrange, in chronological order, the most material facts.

In the year 1176, Gleb, Prince of Riasan, made a sudden incursion upon Moscow, of which he possessed himself, and afterwards destroyed it by fire. †

* See p. 6. 25, and 26.

† Stcherbatof, vol. ii. p. 360.; and Levesque, vol. ii. p. 388.

The dreadful invasion of Russia by the Tartars under Batii, in the year 1237, is a memorable epoch. After carrying destruction and desolation before them towards the south, this ferocious and potent enemy continued their march to Moscow, which could oppose but a feeble resistance to their overwhelming forces. The town was taken, and the inhabitants were massacred, or put in irons. The enemy then went to the vicinity of Moscow, and soon penetrated to the principalities of Russia in the north, every where spreading devastation and ruin in their course.*

In the year 1303†, or 1304‡, Andrei Alexandrovitch, Prince of Moscow, made an unfortunate attempt against his brother Daniel, whom he wished to deprive of Pereslavle, and involved the other princes and nobles of Russia in their quarrel.§

During their disputes Moscow was fortified: the castle was surrounded by a deep ditch, filled with water, a high rampart, and a double wall, defended by twelve towers. This important acquisition still more confirmed the independence of the Prince of Moscow, who, however, died suddenly before the dispute was settled, and the death of Andrei soon after followed.‖

Prince Daniel feeling the approach of death, took the order of monkhood, according to the then prevalent usage among the devout. He was the first who aggrandized the dignity of the sovereigns of Moscow, and the first who was buried there. His remains were interred either in the church of St. Michail¶, or in the Danilovskoi Monastery, which was founded by him.** Prince Daniel is said to have been a just, prudent, and benevolent prince.†† Amidst the dissensions of the other princes, he governed in peace. He increased and embellished Moscow: he added to this principality that of Pereslavle, which was left him by the will of the last prince, and which

* Levesque, vol. ii. p. 83.; and Karamzin, vol. iii. p. 281.
† Stcherbatof, vol. iii. p. 232. ‡ Karamzin, vol. iv. p. 148.
§ Idem, vol. iv. p. 146. ‖ Idem, vol. iv. p. 148. ¶ Idem.
** Stcherbatof, vol. iii. p. 232. and Vsevolojskii's Dictionnaire Géograph. de Russie.
†† Karamzin, vol. iv. p. 148.

his brother Andrei wished to tear from him.* He prepared Moscow to become the capital of the state in place of Vladimir.† His history is short, for he did not contribute to the misfortunes of his country.‡

The Great Duke Ioann Danilovitch having received the principality from the Khan of the Tartars, arrived in Russia with all speed in the year 1328, and seated himself upon the throne of the Great Dutchy of Vladimir; but as he had been accustomed to live at Moscow, and as the metropolitan of Russia already sojourned there, he was induced to return to this town, and immediately transferred his residence and his throne to Moscow§, which, from the time of Ioann, became the true capital of Russia.‖

The peace and prosperity in which he lived, and the confidence reposed in him by the Tartars, enabled him to fortify the town, by surrounding it, according to the then prevalent custom, with a wooden wall, and a *thrown-up-bank* of earth and stones. In the winter he ordered the wood to be cut, and in the beginning of spring the wall was finished.

The erection of this inclosure, says Stcherbatof, shows us that the town of Moscow then had no walls, although we find that the Great Duke George, at the foundation of this town, ordered that it should be surrounded by such a protection. In those times, when towns were frequently taken and frequently rescued, the possession of such a defence was an object of great importance; and it may appear strange that Moscow should not have been provided with it. But probably from the time of the invasion of Batii, when Moscow was desolated by the army of this Khan, and her walls burned and broken down, they dared not renew them till the time of the Great Duke, who possibly, on this occasion, received permission from the Khan; though it would certainly appear that

* Levesque, vol. ii. p. 133. † Idem, p. 134. and Karamzin, vol. iv. p. 148.

‡ Idem, vol. ii. p. 134.

§ Stcherbatof, vol. iii. p. 331. and Karamzin, vol. iv. p. 201.

‖ Karamzin, vol. iv. p. 201.

the Tartars were not very watchful over the conduct of the Russian princes, and especially of those who sat upon the throne of the principality, since they allowed them to erect such means of security and defence.*

In the years 1364 and 1365, Russia was visited by the plague. In 1364 this pestilence raged at Nijni-Novgorod, Kolomna, and Pereslavle, where from twenty to one hundred men died in a day. In 1365 it spread to Rostof, Tver, and Torjok, when some of the princes and their spouses, the nobles and merchants, &c. were carried off. In 1366 Moscow also experienced this calamity; and to Smolensko it returned three times. †

Not long after the plague, Moscow experienced another calamity; —such a fire as had never before been witnessed, and which is distinguished in the annals as the *great Vsesviatskoi fire*, because it began in the church of *All Saints;* in Russ, *Vsech Sviatich.* Moscow was then divided into the *Kremle;* the *Posadi*, or quarters, or suburbs; the *Zagorodyé*, or places without the town; and the *Zaretché*, or places beyond the river. In two hours or less, the fire, excited by a terrible storm, destroyed these divisions completely. Many Boyars and merchants saved nothing of their property.

Having experienced the insecurity of wooden fortifications, the Great Duke Dmitrii Ioannovitch Donskoi, in a general council with his brother Vladimir Andreivitch and the Boyars, agreed to build a *Stone Kremle*, and it was begun in the spring of the year 1367.

The Great Duke Dmitrii Donskoi, lost no opportunity of consolidating his own power and that of his country, assisted on one side by the contentions of the Khans of the Tartars, and on the other by the tranquillity of Russia, and by the subjection of all the princes to him. He undertook, in consequence, to surround the town of Moscow by stone walls, that by this means he might repair the town and put it into a situation to sustain an attack, and also keep his enemies at some distance, so as to enable him to collect his forces.

* Stcherbatof, vol. iii. p. 366. † Karamzin, vol. v. p. 11.

The arts requisite for besieging and taking a town were then almost unknown; therefore a fortified town could resist for a long time the attack of the most powerful army. For these reasons a stone enclosure or fortification was erected, which I am of opinion (says Stcherbatof), appears to have been built where the wall called *Kitai* now stands. It may be stated that this same name was given to this wall in testimony of subjection to the Khans of the Tartars, of whom one branch then actually reigned over *Kitai*, or China. The erection of this wall being undertaken on account of its importance, the princes Dmitrii and Vladimir continued it with all possible expedition.*

In the year 1368, Moscow was surrounded by the army of Olgerd, but as the town was fortified, and the people rallied round their princes, the siege was raised in three days. Olgerd, losing all hope of subjecting the town, departed, taking with him prisoners and cattle.†

The Great Duke Dmitrii Donskoi, on account of the approach of the Tartars, having left Moscow in the year 1382, there was an insurrection in the city. Tachtamish, after considerable resistance, took Moscow by treachery, when almost all the inhabitants were put to the sword without distinction of age or sex. Many were drowned in attempting to save themselves by crossing the river, or were shot while swimming, or when they had gained the opposite side. The city was given up to plunder, and the most holy things, and books, and letters were not even spared, but given to the flames. Great part of the town was also burned.

Soon after the departure of the Tartar Khan, the Great Duke returned to Moscow, and finding the town full of dead bodies, ordered that whoever would undertake to bury them, should be paid at the rate of a rouble for every four score. He paid in all 300 roubles; consequently the number of dead who were buried must have exceeded 24,000, not including those who perished in the

* Stcherbatof, vol. iv. p. 1. and Karamzin, vol. v. p. 12. and Levesque, vol. ii. p. 207.

† Stcherbatof, vol. iv. Part i. p. 37, 38.; Levesque, vol. ii. p. 207.

flames, who were drowned in the river, or who were taken prisoners.*

Of this dreadful affair, Karamzin gives the following account: "The enemy murdered all without distinction;—citizens and monks, women and priests, young girls and decrepit old men;—and sheathed the sword only for a little repose, and anon began the massacre. The Tartars plundered the churches of their effects. Besides the images and the holy vessels, they took, according to the annalists, an enormous quantity of gold and silver from the chest of the Grand Duke, from the oldest Boyars, and from the most distinguished merchants;—the heritage of their fathers and their grandfathers, the fruit of their economy and labour. To the eternal regret of posterity, these depredators, pillaging churches and houses, gave to the flames a great number of ancient books and manuscripts there preserved, and perhaps deprived our history of many interesting memorials."†

In what words can we represent, say the annalists, the then appearance of Moscow? This populous capital formerly *boiled* with riches and with fame. In one day her beauty perished. Smoke, ashes, the earth covered with blood, dead bodies, deserts and burned churches, alone remained.‡

After the burying of the dead, the second care of Dmitrii was the renewal of Moscow. The walls and towers of the Kremle remained in an entire state, the Khan having had no time to demolish them. The heaps of ashes were soon cleared away, and new buildings were seen in their places. At the same time, the population of the capital, as well as of the other towns taken by the Tartars, was for a long time exceedingly diminished.§

A comet was seen in Russia in the winter of 1368, and in the spring of 1382: the second appearance of this comet, according to the annalists, predicted the terrible invasion of Tachtamish. It is worthy of remark, that, in the following year, about Moscow the

* Stcherbatof, vol. iv. p. 180—194; and Levesque, vol. ii. p. 224—230.

† Karamzin, vol. v. p. 84. ‡ Ibid. § Ibid. p. 86.

snow lay a whole month after the feast of the Passover, and the people rode in their sledges till the 20th of April.

Different celestial phenomena, — wonderful to ignorance, — also drought and great fires, were very common during the reign of Dmitrii Donskoi.*

In the year 1383, a kind of peace being established between the Great Duke Dmitrii Donskoi and Karatch, the ambassador of Tachtamish, the whole care of the Great Duke was the renewal of Moscow. He gave orders therefore to rebuild the town, and to people it with new inhabitants.†

In the year 1390, and in the time of Vassilii Dmitrievitch, on the 22d July, a fire broke out in the house of an Armenian, which afterwards spread on all sides, and burned many thousand wooden houses.‡

In the year 1408 § or 1409 ‖, during the reign of the same prince, Edigii approached Moscow with strong Tartar forces. Vassilii Dmitrievitch leaving his uncle Vladimir Andrievitch the Brave, his two brothers Andrei and Peter, and the most skilful *voévodes* with the nobles, and the most distinguished clergy, as the defenders of the city, together with a great number of people; he himself, with his wife and family, rode off to Kostroma.

The Great Duke placed his hope on the stone walls of the castle, on the effect of his cannon, and on the rigorous winter, a season unsuitable for a siege of any length of time. It was not pusillanimity alone which induced him to remove to a distance. He could, by his presence, sooner rouse the Boyars and governors of the northern towns of Russia to an unanimous opposition of the enemy, and for the deliverance of Moscow: and the Tartars were unable peaceably to besiege the town, knowing that the Great Duke collected forces there. But the citizens of Moscow murmured: they thought

* Karamzin, vol. v. p. 120.
† Stcherbatof, vol. iv. part i. p. 199.
‡ Stcherbatof, vol. iv. part i. p. 244.
§ Karamzin, vol. v. p. 189.
‖ Stcherbatof, vol. iv. p. 362. and Levesque, vol. ii. p. 279.

that the sovereign had betrayed them to the enemy, after having saved himself and family. In vain Prince Vladimir (his brother), decorated with the grey hairs of an honourable old age, and with the famous memorials of the victory of the Don, encouraged the people, by the greatest calmness, amidst the danger. The weak lost courage. That the Tartars might not make *Primeta** to the walls of the Kremle, this prince ordered the surrounding suburbs to be burned. Some thousand houses, in which dwelt the peaceable inhabitants, were swallowed up, as it were, at once. They did not think at all of saving their effects, but ran in crowds to the gates of the citadel. Fathers and mothers with their children prayed to be admitted. Absolute necessity called forth a severe refusal, because a famine was feared from the too great number of people. The view was dreadful: —every where were *rivers of fire and smoke*, clouds, consternation, cries, despair! To complete the horror, many villains pillaged the houses, as yet untouched by the flames, and rejoiced at the general misery. On the 30th November, the Tartars shewed themselves, but at a distance, as they feared the effects of the arms and ordnance of the town.

Edigii, fearing a revolution among the *horde*, was obliged to abandon Moscow, which he had assured himself would become his prey. He only retired, however, after having obliged the capital to pay a contribution of 3000 roubles, probably an important sum in those days. †

In the time of Vassilii Vassilievitch, in 1438, Moscow was besieged by the Tartar Khan, Machmet. The Great Duke left Moscow: the Khan, after lying ten days before the town, departed, took Kolomna, and burned it, as well as other places. ‡

* *Primeta* were generally made of dry wood, and set on fire by the besieging, that the fire and smoke might force the besieged to retire from the walls. — Karamzin, vol. v. p. 5. and Note, No. 204.

† Karamzin, vol. v. p. 195. and Levesque, vol. ii. p. 261.

‡ Stcherbatof, vol. iv. p. 496. and Levesque, vol. ii. p. 284.

In the year 1445, while Vassilii Vassilievitch was a prisoner, while people for fear of the Tartars had flocked to Moscow from the neighbourhood to lodge in the Kremle; and while hourly expecting the enemy, a great fire broke out in the middle of the town. From the dryness of every thing at that season of the year, from a strong wind which then arose, and from the great number of wooden buildings, every facility was given to the fire. The people could give no assistance, but being afraid to leave the town on account of the Tartars, and the smoke having caused a great obscurity, many perished in the flames, and the whole town was consumed. Numbers would fain have fled, but feared the Tartars. Within the Kremle, this fire was so dreadful, that not one wooden building was left. About 3000 men were burnt, and much property of every kind. *

The Great Duchess not being able to find a single entire house where she could live, resolved to set off to Rostoff.

The destruction of the town by this fire, and the departure of the Great Duchesses, induced many of the people of Moscow to avoid the terrors of a siege, if the Tartars should approach the town, and to seek for themselves a place of refuge in other towns. There was now neither sovereign, nor administration, nor a capital.

Some, however, among them, after the fire had ceased, began to strengthen the gates of the town, and to seize and to beat all the flying; — those who were deserting their posts. The flight of the defenders of the town was thus prevented, and by the same means the insurrection was appeased; the inhabitants by degrees began to build houses for a retreat, and to repair the gates and the walls.

On the first †, or fourth ‡ of October, the same day that the Khan Machmet gave liberty to the Great Duke Vassilii Vassilievitch, the shock of an earthquake was felt in the night. The whole town was agitated, both the Kremle and the suburbs, but the motion did not continue long. Many slept and did not feel it; others lost their

* Karamzin, vol. v. p. 301.

† Karamzin, vol. v. p. 301, and 303.

‡ Stcherbatof, vol. iv. p. 531.

senses from terror, thinking that the earth was opening its bosom to swallow up Moscow. Though the shock was so slight, that it only deserves to be mentioned on account of the rarity of such an occurrence at Moscow, yet nothing was talked of, for a number of days, but this phenomenon, which was supposed to be a forerunner of some new misery to the realm. *

In the year 1451, the Tartars under Sidi-Achmet again approached Moscow, hoping to find it without protection, and to enrich themselves by the plunder. Vassilii Vassilievitch having fortified the town, and filled it with troops, left its defence to Ioann the metropolitan, to his mother Sophia, to his son Yurii, and to the Boyars, and having sent off his wife, with the younger children, to Uglitch, he went himself to the banks of the Volga. † On the 2d July, the Tartars approached Moscow, and burned the surrounding quarters (*posadi*). The protectors of Moscow, however, not having expected such an early visit of the Tartars, had not made sufficient preparations. Having surrounded the town, and set the suburbs on fire, the Tartars began to make their entry in many places through the flames. The heat and drought of the summer assisted the speedy conflagration of the houses, and the wind carried clouds of smoke straight to the Kremle, where the forces were concentrated, and nothing could be seen till the quarters (posadi) lay in ashes.

Although the town was by no means in a good state of defence, and the cannon on the walls not arranged, yet every thing possible was done to strengthen and to save it. In the middle of flames, of smoke, and of danger from the enemy, and during the intense heat of the sun, increased by the heat of the fire, the defenders of Moscow were employed; some in works of security, while crowds went to the temple of God, and with cries and tears supplicated the protection of his almighty power. The Moscovites made

* Stcherbatof, vol. iv. p. 534.; and Karamzin, vol. v. p. 304.

† Stcherbatof, vol. iv. part i. p. 574.; and Karamzin, vol. v. p. 334.

a small aperture in the wall, fought with the Tartars till night, and forced them to retire. Toward the evening, the inhabitants of Moscow began to take a little relaxation, the Tartars being unable to take the town while surrounded by flames. Watch was kept on the walls, no attack was made, and to the surprize and joy of the citizens, on the rising of the sun on the following morning, the Tartars had disappeared. *

In the year 1470, during the reign of Ivan Vassilievitch, in the middle of peace, the inhabitants of Moscow were doomed to another misfortune, which called forth their tears and groans. On the 30th August, a fire began at eight o'clock in the evening, and continued all night. A strong wind which arose about midnight, so expedited the flames, that the greatest part of the town was burnt. Where, says Stcherbatof, there is not a well-regulated police, the power of the monarch on such sad occasions may compensate for the defect, but unhappily for Moscow and the Great Duke, he was at Kolomna.†

In the year 1472, July 2d, at eleven o'clock in the evening, another fire happened in Moscow, and during a great storm continued till the noon of the following day. The unhappy accident gave the Great Duke Ioann Vassilievitch an opportunity of showing his care of his people. Surrounded by his court, and a great number of young nobles, he rode to the place where the flames raged with the most violence, encouraged the people, and ordered the young nobles to assist them in breaking down the houses, and extinguishing the flames. Though a great number of edifices became a prey to the conflagration, yet much harm was prevented by the arrival of the Great Duke, as there can be no doubt that the people on such occasions are encouraged by the presence of their sovereign to make the greatest exertions. ‡

In the year 1473, not long after the marriage of the Great Duke, Ioann Vassilievitch with Sophia, a Grecian princess, in the midst of

* Stcherbatof, vol. iv. part i. p. 576. Karamzin, vol. v. p. 331.

† Stcherbatof, vol. iv. part ii. p. 35. ‡ Idem, p. 71.

mirth and revelry, a fire broke out on the 4th April at midnight, in the very centre of the town, near the church of the Nativity of the Virgin Mary. The flames soon spread on all sides; the houses of many distinguished persons, and the house of the metropolitan, were destroyed. The latter had, in consequence, quitted the town. During this unfortunate event, the Great Duke riding among the burning houses and ruins, endeavoured to arrest the progress of the fire. With the greatest difficulty, and at the hazard of the lives of many of the citizens, the large palace of the Great Duke was preserved. On the approach of evening, when the fire had greatly diminished, the metropolitan Philip returned, and going into the cathedral church, began to give thanks to God with bitter tears, on account of this occurrence, so unfortunate to the inhabitants and to the capital. The Great Duke going into the temple, and seeing him weeping, thought that the loss of his house excited his tears, and having the most fervent love for the metropolitan, he endeavoured to console him, promising not only to renew his house at his own expense, but also to recompense him for every thing burnt; but at the very time the sovereign proffered to him the greatest acts of kindness, the metropolitan began to feel weakness of one side of his body, and was unable to make any reply. He died the following day. *

Many fires took place in the year 1475, but timely assistance being procured, they were soon extinguished. On the 4th October, at eleven o'clock in the morning, a fire broke out within the town, near the Gate of Timothy. The monarch, with many people, arrived, and excited every one to his duty; — with the assistance of the roused citizens, the flames were soon extinguished. The Great Duke then returned to his palace. While he was at dinner at mid-day, another fire suddenly broke out near the Gate of St. Nicholas, which rapidly spread, and although he has-

* Stcherbatof, vol. iv. part ii. p. 82.

tened thither, with all his suite, and used every effort to arrest its progress, yet the greatest part of the interior quarters of the town became a prey to the flames.*

In the year 1493, Moscow was again ravaged by a most extensive fire. July 28. a lighted candle, which had been neglected, set fire to the *Church of St. Nicholas on the Sand.* The flames, assisted by a strong wind, spread on every side. The Kremle suffered greatly, and many parts of the town and some of the suburbs were destroyed. In the town (*i. e.* the Kremle), the house of the Great Duke near the cathedral of St. Michail; the palace of the Great Duchess; the palace of the Metropolitan; and the altar of the cathedral of the Assumption of the Virgin Mary although covered with iron; the church of John the Precursor at the *Borovitskiya Vorotŭi;* the *Borovitskay Bashnya* or tower; the cover upon the stone wall of the town; and the new wooden walls;—were all destroyed by the raging flames. The fire also spread by the course of the Neglinnaya, the Arbatskaya, the Petrovka, and the Ustretenka. At this time, beside the various buildings, two hundred men perished, and innumerable charters and records. The wind blowing fiercely, it is astonishing that more harm was not done; but perhaps this was prevented by the presence of the Great Duke. This sovereign, for want of a better accommodation, was obliged for some time to take up his lodging in the cottages of the peasants near the church of St. Nicholas *Podkapaef.*†

Notwithstanding the acquisition of so valuable a commander as Glinskii, who had infamously deserted the cause of his country, and whose shame and sufferings have given some of its most interesting subjects to the Slavonic muse, the Great Duke Vassilei Ivannovitch thought he could increase his power by diminishing that of Poland and Livonia; but as this same circumstance precipitated him into great animosity with Sigismond, King of Poland, while, in consequence of the invasion of the Tartars of the Crimea,

* Stcherbatof, vol. iv. part ii. p. 94. † Idem, p. 261.

he could not hope to form a junction with Meulicher; he therefore resolved to take such measures as would place the interior of his dominions out of danger. For this purpose, having about him skilful foreign architects, one named Alevise, and another Peter Frisain, from Italy, the Great Duke ordered them first to dig a trench, and then to enchase it with stone; and, secondly, at the side of this ditch to construct a wall around Moscow. "Our historians," says Stcherbatof, "do not inform us, which of the walls of Moscow was then built; but I am induced to think, it was the wall of the Kremle, although in many places of our annals, we see that the town of Moscow then was extended much farther. But the Great Duke fortifying, according to the then prevalent method by inaccessible walls, the middle and most valuable part of the town, thought it enough to preserve it all, and by this means, in case of great necessity, the Kremle would serve as a place of refuge to the inhabitants of the exterior quarters of the town; and by the strength and height of the walls, and the depth of the ditch, disappoint the hope of the enemy of besieging so well a fortified town."*

In the year 1534, in consequence of some misunderstanding between Sigismond King of Poland and the Great Duke, Novgorod was strengthened by a wooden enclosure, with a thrown-up bank of earth, and the wide-spreading suburbs of Moscow were surrounded by an earthen rampart, which the Great Duke Vassilei Ivannovitch had designed to execute, when death arrested his intentions.†

Moscow yearly increased its boundaries, and the number of its inhabitants. The houses were more and more crowded in the Kremle, and in the Kitai-Gorod; new streets were attached to the old ones in the quarters (suburbs); houses more agreeable to the eye were built, but not less dangerous than the former; the perishable massy buildings, though partly separated by gardens, wanted only a spark of fire that they might be reduced to ashes.‡

* Stcherbatof, vol. iv. part ii. p. 387. † Idem, vol. iv. p. 19.

‡ Karamzin, vol. viii. p. 95.

In the year 1533, Friasin Alevise cased the ditches of the Kremle with bricks, and dug some ponds in the *predmestia*, or suburbs of the town.*

In Karamzin's history of Russia, from the year 1462 to 1533, we find the following remarks on Moscow:—

"The nearer we approach the capital, the more villages and people are met by the eye of the traveller. All is animated,—on the road, baggage or transports,—around, numerous fields and meadows, present themselves to the activity of man. Wide-spreading Moscow is majestically elevated on the plain with the splendid cupolas of her innumerable temples, her elegant towers, the white walls of the Kremle, and a few scattered stone houses, surrounded by sombre groupes of wooden edifices, amidst green gardens and groves. The surrounding monasteries appeared small and beautiful towns. In the *Slobodi*, or suburbs, lived the blacksmiths and other artisans, who, by the unceasing use of fire, might be dangerous to their vicinity; but being established in different places, on a large space, they sowed corn and mowed hay before their houses, on both sides of the streets. The Kremle alone was reckoned the town; all the other parts of Moscow, already greatly extended, were called *predmestia*, or suburbs, because they had no other kind of fortification, except *chevaux de frise*. On the steep banks of the Yauisa stood many mills. The Neglinnaya, arrested by a sluice, equalled a lake, and filled the ditch of the Kremle with water. Some streets were crowded and dirty; but the gardens every where purified the air, so that in Moscow they did not know any epidemic diseases except those imported. In the year 1520, there were in Moscow 41,500 houses, reckoned by the *ukaz* of the Great Duke (Vassilii I. Ivanovitch), and how many inhabitants is not known; but we may suppose the number greatly above 100,000. In the Kremle, in different streets, in great wooden houses, amidst many and partly wooden

* Karamzin, vol. viii. p. 95.

churches, lived the most distinguished persons, the metropolitan, princes, and boyars. The *Gostinnoi Dvore* then, where it is now, on the plostchad of the Kitai-Gôrod, surrounded by a stone wall, captivated the eye, not by the beauty of the shops, but by the richness of the Asiatic and European merchandize. In the winter, corn, beef, fire-wood, wood for construction, and hay, were generally sold on the Moscow river, in shops or in huts."*

In the year 1535, during the reign of Ioann Vassilievitch, in a time of peace, it was thought advisable to carry into effect an important work projected during the reign of Vassilii Ivanovitch, viz. the erection of a second enclosure or stone-wall, in the place where only an earthen rampart was formed. Preparations being made for this purpose, on the 16th May, 1535, after consecration with water and other religious ceremonies performed by the metropolitan, the building of this fortification was commenced, which is named the town *Kitai* (Kitai-Gôrod), beginning at the Neglinnaya, and stretching to the Moskva river, in which stood all the shops, the *Gostinnoi Dvore*, or Commercial Court, and other places for bargaining. Stcherbatoff supposes that, at this period, the Russians, although they had no direct correspondence with China (Kitai), yet had commerce with the people near China, and through them probably received a quantity of Chinese goods; that the great quantity of goods brought to Moscow perhaps gave the idea to the architect, Peter Friasin, to build the towers and embrasures of this wall, in some degree resembling the *Chinese architecture.*†

In the year 1547, Ioann Vassilievitch married the daughter of Roman Yurevitch. Anastasya Romanovna went on the 17th of February to the Troitskoi Monastery on foot, to worship God, accompanied with his wife and his brother, Prince Yury Vassilievitch, and returned on the 5th of March. After his return, three fires took place in Moscow. The first began on the 12th April, at two o'clock in the afternoon, in the Drug-Market. The shops in the

* Karamzin, vol. 7. p. 204.

† Stcherbatof, vol. v. part i. p. 56.

markets, with a great quantity of goods, the public magazines, with many of the houses of the inhabitants in the neighbourhood, the Boghoyavlenskoi and the Ilinskoi Monasteries, and other buildings, not far distant, fell a prey to the flames. *

Eight days afterwards, *i. e.* the 20th April, a second fire began at the Yaüsa river, which consumed the potteries and tanneries, and some other buildings. On the 21st June, in the same year, during a strong wind, a fire broke out, which soon spread on all sides, and consumed almost the whole town, while many of the inhabitants lost their lives. In the Kremle, the cathedral, the house of the Tsar or palace, the armoury with all its contents, the sovereign's stables and cellars, many stone churches, and the house of the metropolitan, were destroyed. The Chudof Monastery and the Voznesenskoi Nunnery, with many monks and nuns perished; and in the towers, where powder was contained, they and the walls adjoining were ruined. In the *Kitai-Górod* all the courts and shops with their goods were burned; and of the churches in this quarter, only two remained. In the *Beloi-Górod*, the suburb near the Neglinnaya, the cannon-foundery, most of the street named *Rojestvenskaya*, and the *Rojestvenskoi* Monastery, part of the *Ustretenka*, of the *Miasnitskaya*, the *Pokrovka*, the *Varvarka*, the great street by the side of the Moskva river, the *Kulishka* on the side of the Yaüsa, many churches, &c. were all burned, and the flames devastated every side. From the foundation of Moscow, the Russian historians agree that there never had been such a dreadful fire in the town. The greatest part of it was burnt; and it is reckoned, that of men alone, exclusive of women and children, 1700 perished in the flames. *

Speaking of this fire, Karamzin says, " Wooden edifices disappeared, stone buildings were demolished, iron was red as in the forge, and the melted copper flowed. The roaring of the storm, the crackling of the fire, and the cries of the people, from time to

* Stcherbatof.

time, were drowned by the explosions of gun-powder, preserved in the Kremle and in other places of the town."*

The Tsar went to the village of Vorobyévo, and ordered the rebuilding of the palace of the Kremle.†

After these and other disasters, the sovereign gave orders, that from all the towns chosen people should be sent to Moscow, of every rank and condition, to consult on government affairs. They assembled, and on Sunday, after the celebration of divine service, the Tsar went out from the Kremle with the clergy, with the crosses, with the Boyars, and with the friendly forces, to the *Lobnoyé Mesto*, where the crowd stood in the deepest silence. They chanted *Te Deum*. The Tsar then turned to the metropolitan, and made a speech relative to the state of events: — reports having been industriously propagated that Moscow had been burnt by the enchantment of sorcerers.‡

The Tsar lived in the village of Vorobyévo, where he could overlook all Moscow at a glance, until a new wooden house was built.§

In the 1568 and also in 1570, the plague made its appearance in Moscow.‖

In the year 1571, on the 24th May, the Tartars of the Crimea, under Develet-Girei approached Moscow, and burnt the suburbs, notwithstanding the resistance of the Russian commanders and army. In the course of three hours, both towns, which Stcherbatof thinks were, 1st, the first suburb, and, 2dly, the suburb of the Tsar, now the Beloi-Górod, were burned. It is said, that more than a hundred thousand men perished, either by the flames or by the sword of the Tartars. The town or Kremle was filled with hardy forces, ready to shed their blood for their country. The difficulty of approaching the walls, and especially their height and strength, sufficiently demonstrated to the Tartar Khan, that he ought to content himself with the success he

* Karamzin, vol. vii. p. 95. † Idem, p. 96.

‡ Idem, vol. viii. p. 101. and Levesque, vol. ii. p. 414.

§ Stcherbatof, vol. v. part i. p. 213. ‖ Idem, vol. v. part ii. p. 223.

had obtained; and, on the 26th of May, he left Moscow, and went toward his own confines.* At this time perished, among the rest, twenty-three individuals belonging to the British Factory.†

In the year 1587, fearing war on the side of Poland, the Tsar Phedor Ivannovitch employed a time of peace to fortify Moscow, by surrounding it with an extensive stone enclosure. Before this period the town, containing the throne besides the castle of the Kremle, including the house of the Tsar and some other buildings, had still another stone enclosure or fortification, named Kitai-Górod, built by the Great Duke Dmitrii Ivannovitch Donskoi in the year 1367. The suburbs of the town were surrounded by a deep ditch, and a *thrown-up* rampart; — a sufficiently strong barrier against the Tartars, who generally fought upon their horses, and were unacquainted with the science requisite for taking a town. This same place, where already the ditch was dug, and a rampart elevated, the Tsar Phedor Ivannovitch wisely arranged for the erection of a sufficiently high wall with battlements and embrasures. When this fortification, surrounding Moscow, was built; apparently on account of its being white-washed, it was named *Beloi-Górod*, or White Town.‡

The Tsar having left Moscow in the beginning of spring to visit the monastery of Paphnutii, the Borovskii Miracle-worker, a great fire broke out in the town, in consequence of which almost all the Kitai-Górod was burned, even the strongest stone buildings.§

To notice all the important events which took place in and near Moscow, from the ascent of Boris Godunof to the throne in the year 1598,—during his reign,— the short reign of his son Phedor Borisovitch, — the time of the false Demetrius,—the reign of Vassilii Ivannovitch Shuiskii,—and the *interregnum*,—till the election of Michail

* Stcherbatof, vol. v. part ii. p. 280. and Levesque, vol. ii. p. 492.

† A letter to Richard Uscombe, touching the burning of Moscow by the Krim Tartar, August 1571.

‡ Stcherbatof, vol. vi. part i. p. 117, and our Description of the Beloi-Górod, p. 308.

§ Stcherbatof, vol. vi. part ii. p. 82.

Phedorovitch, in 1613, as sovereign, would be to detail at length the history of the times. Cunning, deception, usurpation and dethronement,—civil and foreign war,—discontent, dearth of provisions and famine,—rebellion, invasion, sieges and murders,—make the chief features of those times.

It is rendered less necessary to speak of these events, as they are detailed at length by the Russian historians, and by Levésque, and we have frequently had occasion to notice the most important incidents in the progress of this work.*

In the year 1636, Olearius thus describes Moscow: "But it were not handsome to leave Moscow without giving some account of that great city, the metropolis of all Muscovy. It is about three leagues about, and no doubt hath been heretofore bigger than it is now. *Mathius de Michou*, a canon of Cracovia, who flourished at the beginning of the last age, says, that in his time it was twice as big as the city of Prague. The Tartars of the Crim and Precop burned it in the year 1571, and the Poles set it a-fire in the year 1611, so as that there was nothing left of it but the castle; and yet, now there are numbered in it above 40,000 houses, and it is, out of all question, one of the greatest cities in Europe. It is true, that the palaces of great lords, and the houses of some rich merchants excepted, which are of brick or stone, all the rest are of wood, and made of beams and cross pieces of fir laid one upon another. They cover them with bark of trees, upon which they sometimes put another covering of turfes."

After speaking of the carelessness of the Muscovites, and of the frequent fires, Olearius remarks, "To prevent this, the Strelits of the guard and the watch are enjoined in the night-time to carry pole-axes, wherewith they break down the houses adjoining to those which are a-fire, by which means they hinder the progress of it with much better success than if they attempted the quenching of it. And that it may not fasten on other more solid structures, the doors

* See Description of the Monument of Minin and Pojarskii, p. 296., and Table of Sovereigns of Russia, in the Appendix.

and windows are very narrow, having shutters of Lattin to prevent the sparks and flashes from getting in. Those who have their houses burnt, have the comfort withal that they may buy houses ready built at a market for that purpose, without the White Wall, at a very easy rate, and have them taken down, transported, and in a short time set up in the same place where the former stood.

"The streets of Moscow are handsome, and very broad, but dirty after rain hath ever so little moistened the ground, that it were impossible to get out of the dirt were it not for the great posts, which, set together, make a kind of bridge, much like that of the Rhin, near Strasbourg, which bridges, in foul weather, serve as a kind of pavement.

"The city is divided into four quarters or circuits, whereof the first is called the Catayrogod (Kitai-Gôrod). This quarter is divided from the others by a brick wall, which the Muscovites call *Crasne Stenna*, that is, *red stone*" (*Krasnaya Stena*, or *red wall*). "The Great Duke's palace, called *Cremelina* (the Kremle), and which is of greater extent than many other ordinary cities, takes up almost one half of it, and is fortified by three strong walls and a good ditch, and very well mounted with cannon. In the midst of the castle are two steeples, one very high and covered with copper gilt, as all the other steeples of the castle are. This steeple is called *Ivan Welike*, that is, the Great John. The other is considerable only for the bell within it, made by (order of) the Great Duke Boris Godenou, weighing 336,000 pounds. It is not tolled but upon great festivals, or to honour the entrance and audience of ambassadors: but to stir it there must be 24 men, who pull it (the clapper) by a rope that comes down into the court, while some others are above to help it by thrusting. The Great Duke's palace stands toward the farther side of the castle, with that of the patriarch, and apartments for several Bojares who have places at court. There is also lately built, a very fair palace of stone, according to the Italian architecture, for the young prince; but the Great Duke continues still in his wooden palace, as being more healthy than stone structures. The exchequer

and the magazine of powder and provisions are also within the castle. There are also within it two fair monasteries, one for men (the Chudof Monastery), and the other for women (the Voznesenskoi Nunnery), and above fifty churches and chapels, all built of stone: among others, those of the Blessed Trinity, St. Mary's, St. Michail's, and St. Nicholas.

"At the castle gate, but without the walls, on the south side, is a fair church dedicated to the Blessed Trinity, and commonly called Jerusalem. When it was finished, the tyrant John Basilouits thought it so magnificent a structure, that he caused the architect's eyes to be put out that he might not afterwards do any thing that should be comparable to that.* Near this church are two great pieces of cannon with the mouths towards that street by which the Tartars were wont to make their irruptions, but these pieces are now dismounted and useless.

"In the spacious place before the castle (*Krasnaya Plostchad*) is the chief market of the city kept: all day it is full of people, but especially slaves and idle persons. All the market-place is full of shops, as also the streets abutting upon it; but every trade hath a station by itself, so as the merchants intermingle not with the linen or woollen drapers, nor goldsmiths with saddlers, shoemakers, taylors, furriers, and the like; but every profession and trade hath its proper street. Sempstresses have their shops in the midst of the market, where there is also another sort of women traders, who have rings in their mouths, and with their rubies and turquoises put off another commodity which is not seen in the market. There is a particular street where are sold the images of their saints. It is true, these go not under the name of merchandise among the Muscovites, who would make some difficulty to say they had bought a saint; but they say they received them by way of exchange or trucking for money,

* Vide our description, p. 25.; since writing which, we have heard a tradition, that there were a great number of churches situated on the *Krasnaya Plostchad* previous to the erection of the *Pokrovskoi Sobore*, and that they were all demolished, and their effects transferred with their names, into this building.

and also when they buy, they make no bargain, but lay down what the painter demands. There is yet another place in this quarter, called the hair-market, because the inhabitants go thither to be trimmed, by which means the place comes to be so covered with hair that a man treads as softly as it were on a feather-bed. Most of the principal Goses or merchants, as well as many Knez and Muscovian lords, have their houses in this first circuit.

"The second quarter is called *Czaargorod*, that is, Czaars-citie, or the Citie-Royal, and includes the former as it were in a semi-circle.* The little river Neglina passes through the midst of it, and it hath its particular wall, called *Biela Stenna* (*Belaya Stena*), that is, white wall.

"In this quarter is the arsenal, and the place where guns and bells are cast, which is called *Pogganabuit*, the management whereof the Great Duke hath bestowed on a very able man, one John Valk, born at Nuremberg, whom he sent out of Holland. In this quarter also live many Knez, lords, simbojares, or gentlemen, and a great number of merchants, who drive a trade all the country over, and tradesmen, especially bakers. There are also some butcher's shambles and tippling-houses, which sell beer, hydromel and strong water, store-houses of wheat, meal-shops, and the Great Duke's stables.

"The third quarter is called *Skoradom*, and includes the quarter called Czaargorod from the east, along the north side to the west. The Muscovites affirm that this quarter was five German leagues about, before the city was burned by the Tartars in the year 1571. The little river Jagusa (Yaüsa) passes through it, and in its way falls into the Moska. In this quarter is the market for wood houses before mentioned.

"The fourth quarter is called the Strelitsa Slauoda (Sloboda), because of the Streliz, or musketeers of the Great Duke's guard, who live in it. It is situated toward the south of Catairogod (Kitai-Górod), on the other side of the Moska, upon the avenues of the Tartars. Its ramparts and bastions are of wood. The Great Duke Basili Ivan-

* The Beloi-Górod.

ouits, father of Basilouits, who built this quarter, designed it for the quarters of such soldiers as were strangers, as Poles, Germans, and others, naming that place *Naleiki*, or quarter of drunkards, from the word Nali *, which signifies *pour out*, for these strangers being more inclined to drunkenness than the Muscovites, he would not have his own people, who were apt enough to debauch themselves, to become so much the worse by the others bad example. Besides the soldiery, the poorer sort of people have their habitations in this quarter." †

In the year 1648, during the reign of Alexei Michailovitch, in consequence of the measures of the prime minister, Morozof, Moscow was in a state of open rebellion, and the people were encouraged by some of the soldiery. A number of houses were burned, and considerable fear excited for the city; but luckily the fire was extinguished, the revolt quelled, and peace re-established. ‡

Ten years afterwards, in the year 1658, and during the same sovereign's reign, in consequence of a new species of money being put into circulation, and bad arrangements made, the lowest classes of the populace took arms of all kinds, and determined to pillage Moscow, but by the prudent though severe conduct of the Tsar, they were disappointed in their seditious purpose, and tranquillity was restored. §

Dr. Samuel Collins, who was physician to the Great Duke Alexei Michailovitch, thus describes Moscow in the year 1671. ‖

" The city of Moscua (as the Russians write it,) stands upon a great deal of ground, encompassed with three walls, besides that of the Imperial castle. ¶ The innermost is a red wall of brick, the next to this is the white wall, and the third is a wooden wall filled up with earth, which I suppose to be fifteen or sixteen miles' compass, and it was made up in four or five days upon the approach of the Crim-

* From *Nalivai*, according to Karamzin. † Translation of Olearius's Travels, p. 44.

‡ Levésque, vol. iv. p. 36. § Levésque, vol. iv. p. 66.

‖ The present state of Russia, in a letter to a friend at London.

¶ Walls of the *Kitai-Górod*, *Beloi-Górod*, and *Zemlianoi-Górod*, besides the walls of the *Kremle*.

Tartar; there is as much fir in it as would make a row of London paper-houses fifteen miles long.

"His majesty has been in Poland, and seen the manner of the princes' houses there, and guessed at the mode of their kings; his thoughts are advanced, and he begins to model his court and edifices more stately, to furnish his rooms with tapestry, and contrive houses of pleasure abroad.

"The emperor's pallace to this day is called *Crimlena Gorod*, or Crim Castle, which is built of stone and brick, except some lodgings, wherein his majesty sleeps and eats all the winter, for they esteem wooden rooms far wholesomer than stone; and they have some reason to think so, for their stone rooms being arched thick, reverberate a dampness when the stone is hot.

"His Imperial pallace is encompassed with a high brick wall, larger by half than the circumference of the Tower (of London): herein are twenty-four churches and chapels, most of them have guilded cupolas and great crosses, which make a splendid show altogether. The high tower called Juan Velicky, was built by Juan Vasilowitch. It stands by itself, and serves for a belfry, wherein are thirty or forty bells. The cupola of this tower is guilt, the body of brick and stone, and the height as great as St. Mark's tower at Venice. Some of the chief Boyars have pallaces of stone within the walls of the court, as Kniaz Jacob, (a Chircassian prince), Boris Ivanovitch Morosoff, the emperor's guardian in his minority; Kniaz Alexis, master of the furr-office; Matveovitch Trubetskoi, a general; Elias Danilovitch Miloslafsky, the emperour's father-in-law; Kniaz Ivan Vasilovitch Adofsky. There are also fine monasteries, and two or three nunneries together, with most of the Pricazes, or courts of justice and ammunition gallery. The Czar has offices of state, as other princes have, but not of so great value.

"Whenever he (the emperour) goes forth, the east gate of the inner wall of the city is shut till he returns."

Hanway describes Moscow, in the following terms, in the year 1743.

"Mosco is built in some measure after the eastern manner, having not many regular streets, but a great number of houses with gardens. Its circumference is about sixteen English miles. The river Moskva, which runs through it, and joins the Occa near Kolomna, makes many windings, which add a very striking beauty to the city; but in the summer, it is in several places shallow and unnavigable. The several eminences, groves of trees, gardens, and lawns, interspersed, form the most pleasing prospects, and enliven the imagination. The frequent dreadful fires with which this city has been afflicted, have hardly left houses to accommodate the empresses people, without distressing her people. Besides, here are no palaces comparable to those at St. Petersburgh, Peterhof, and Tsarskozelo, the Imperial palace in this city being remarkable for scarcely any thing else than its having thirty chapels, and a very lofty hanging garden. In many parts, it appears rather like a prison than a royal palace. The number of churches and chapels in Mosco is hardly within belief; they are estimated above 1800, but many of them are very mean; most of the paintings were done when this art was in its infancy." *

The rebellion in the time of *Ivan and Peter*, in the year 1682; the revolt of the Streltsi against Peter the Great in the year 1689; the plan for the assassination of this Tsar in 1697; and the second revolt of the Streltsi in 1698;—are all interesting events connected with the history of Moscow, as well as some others of less moment, up to the foundation of St. Petersburgh in 1703. After this period, Moscow naturally fell into a state of secondary interest and importance. The history of a few fires, some commotions, and the attacks of the plague, are the chief events noticed till the year 1812;—Petersburgh having been the chief scene of political bustle and change;—when the ancient metropolis again demands the careful attention of the historian. We pass over many of the events of this period in silence, because they are detailed in Levésque's and Tooke's works.

In the year 1770 the plague raged in Russia. This direful disease

* Hanway's Account of the British Trade, vol. i. p. 92.

broke out in a woollen manufactory in Moscow, and spread from the capital to all the neighbouring governments. Prince Orlof arrived in the metropolis, and formed two commissions; one for the prevention and cure of the plague, and the other for the police. *

The people went in crowds to pay their devotions to the Iverskaya Image of the Mother of God †, and caught the plague from each other. The archbishop of Moscow, a man highly esteemed, most wisely ordered that image to be sealed up, with the design that it might afterwards be removed. The people began to cry out that the *archirei* wished to draw upon himself the punishment of the Mother of God, and that he ought to be massacred. The most furious of the rabble ran to the Kremle, broke the gates of the Chudof monastery, pillaged the house of Ambrosius, paid their respects to the wine cellars of the merchants, and intoxicated themselves, and thus gave an opportunity for the archbishop to escape to the Donskoi monastery; there he concealed himself in the choir. The intoxicated and ferocious multitude being informed of the place of refuge by a boy, dragged the archbishop first into the middle of the church, but afterwards forced him behind the monastery, and murdered him. ‡

The strictest political measures were adopted by Prince Orlof; the physicians employed their zeal and science; and the cold coming on, first checked and then extinguished the plague.

"If," says Coxe in the year 1784, "I was struck with the singularity of Smolensko, I was all astonishment at the immensity and variety of Moscow. A city so irregular, so uncommon, so extraordinary, and so contrasted, had never before claimed my astonishment. The streets are, in general, exceedingly long and broad; some of them are paved, others, particularly those in the suburbs, are formed with trunks of trees, or are boarded with planks, like the floor of a room; wretched hovels are blended with large palaces; cottages of one story stand next to the most superb and stately

* See Life of Prince Orlof. † See Description of Iverskaya Chasóvnya, p. 313.

‡ Pamiatnik Sobit. And see p. 399. of this work.

mansions; many brick structures are covered with wooden tops; some of the wooden houses are painted, others have iron doors and roofs. Numerous churches presented themselves in every quarter, built in a peculiar style of architecture; some with domes of copper, others of tin, gilt or painted green, and many roofed with wood. In a word, some parts of this vast city have the appearance of a sequestered desert, other quarters of a populous town; some of a contemptible village, others of a great capital. Moscow may be considered as a town built upon the Asiatic model, but gradually becoming more and more European; exhibiting, in its present state, a motley mixture of discordant architecture." *

I shall next quote the remarks of Dr. Clarke respecting Moscow in the year 1800.

"We arrived at the season of the year in which this city is most interesting to strangers. Moscow is in every thing extraordinary; as well in disappointing expectation, as in surpassing it; in causing wonder and derision, pleasure and regret. Let me conduct the reader back with me again to the gate by which we entered, and thence through the streets. Numerous spires glittering with gold, amidst burnished domes and painted palaces, appear in the midst of an open plain for several versts before you reach this gate. Having passed, you look about, and wonder what is become of the city, or where you are, and are ready to ask once more, "How far is it to Moscow?" they will tell you, "This is Moscow," and you behold nothing but a wide and scattered suburb, huts, gardens, pig-styes, brick walls, churches, dunghills, palaces, timber yards, warehouses, and a refuse, as it were, of materials sufficient to stock an empire with miserable towns, and miserable villages. — One might imagine all the states of Europe and Asia had sent a building, by way of representative, to Moscow; and, under this impression, the eye is presented with deputies from all countries, holding congress: timber huts from regions beyond the Arctic; plastered palaces from Sweden

* Coxe's Travels, vol. i. p. 392.

and Denmark, not white-washed since their arrival; painted walls from the Tyrol; mosques from Constantinople; Tartar temples from Bucharia; pagodas, pavilions, and virandas, from China; cabarets from Spain; dungeons, prisons, and public offices, from France; *architectural ruins* from Rome; terraces and trellices from Naples; and warehouses from Wapping."

"Having heard accounts of its immense population, you wander through deserted streets. Passing suddenly towards the quarter where the shops are situated, you might walk upon the heads of thousands. The daily throng is there so immense, that, unable to force a passage through it, or assign any motive that might convene such a multitude, you ask the cause; and are told that it is always the same. Nor is the costume less various than the aspect of the buildings: Greeks, Turks, Tartars, Cossacks, Chinese, Muscovites, English, French, Italians, Poles, Germans, all parade in the habits of their respective countries." *

This is one of Dr. Clarke's well drawn and lively pictures, but seems to have been coloured without due reflection, and contains, amidst a great deal of truth, a considerable proportion of error. The reader who will return to our description of the *Bargaining Shops*, p. 278., and of the *Krasnaya Plostchad*, p. 248., "*the quarter where the shops are situated;*" — and will keep in mind, that this quarter is surrounded by the principal and most central streets in Moscow, will easily be able to assign the true motive why there is here continually such a daily throng. But if Moscow "*is in every thing extraordinary,*" which is pretty correct, Dr. Clarke is as *extraordinary* in his descriptions of almost every thing that regards this capital, and indeed Russia in general. To do him justice, he has certainly caught a few strong features of the Russian character, which he has, at times, plainly depicted to the life, sometimes overcharged, and oftener caricatured. His short residence in Russia; his ignorance of the language, the manners, the customs, and the religion of the inhabitants; his continual comparative pictures of a *young nation* with

* Clarke's Travels, p. 47.

the long civilized Great Britain, evident throughout his whole work; his narrow views of the political constitution of the Russian empire; the *gloomy* and *splenetic* atmosphere in which he seems to have been continually involved; and his bold sweeping general conclusions from particular inferences; — account for his numerous false pictures, in which there are often shades of truth. Could any thing else be expected?

When we take into account, that Dr. Clarke travelled under the most disagreeable circumstances, somewhat like a prisoner at large, in the reign of the *extraordinary* Paul I.*; and that he had little opportunity of associating with the first nobility in Russia, a fact for which we have the most positive testimony, is it not rather singular, that his Travels in Russia should sometimes contain even the lineaments of truth? Whether my pencil has delineated objects, and the real character of the Russians, in a truer light, public opinion must decide. Dr. Clarke's pictures are often drawn from strong general impressions, and appear to have been made, with violent prejudices, and with much precipitation. They are not the result of unbiassed, calm, philosophic investigation. Composed in an elegant and romantic style, they suit remarkably well a numerous class of readers, but are totally unworthy the learned pen of Dr. Clarke. They charm the heart, but they do not convey accurate information.

Of the real state of Moscow above twenty years ago, when Dr. Clarke visited it, I cannot speak from personal observation, but I have the standing testimony of numerous edifices erected long before he saw Russia, and the opinion of competent judges, who did not regard that capital while on the wing, to prove, that there were at Moscow, in 1800, not only *architectural ruins from Rome;* but, by "*way of representative,*" that Italy sent to this metropolis some choice specimens of her architecture, on purpose to be present at Dr. Clarke's general congress; but prejudice being at the door when they presented themselves, though they had formerly obtained the favourable regards of others, amidst the blaze and splendour of the

* Clarke's Travels, p. 172.

numerous representatives, their merits were overlooked; they were not even admitted to show themselves. No wonder, then, that Dr. Clarke, in his enumeration of the members of the congress, altogether forgot them. Were the Arsenal; the Senate; the Belfry of Ivan Velikii; the University; the Foundling Hospital, (a plain, massy edifice to be sure); the Great Palace of Catharine; the Palace of the Suburbs; a number of fine modern churches and belfries; the House of the Military Governor-general; and the fine sumptuous mansions of the nobility described by travellers, worthy no better name than *architectural ruins*? *Veni, vidi, credi*; for many of these edifices are nearly in the same state, as at the period of Dr. Clarke's visit; having been renewed after their former style, subsequent to the conflagration.

Raymond's impressions, on viewing Moscow, we give in his own words.

"Un étranger tout-a-coup transporté à Petersbourg, ne devineroit jamais dans certains quartiers et au simple aspect de la ville, s'il est plutôt en Russie qu'en Holland, ou en Allemagne, au lieu qu'en quelque endroit qu'on le place à Moscou; il n'hésitera pas un seul instant à dire où il est. A quel autre pays en effet qu'à la Russie peut appartenir une ville, qui offre la misère la plus affreuse à côté d'une opulence orientale, qui présente ici des palais immenses, et tout près de chetives cabanes? Ces contrastes, qui ne sont adoucis par aucunes nuances intermédiaires, peuvent-ils se rencontrer ailleurs, que dans un gouvernement, où la fortune et la liberté de la nation ont été sacrifiées à un petit nombre d'êtres choisis, et à un corps privilégié? Dans toutes les capitales de l'Europe, on trouve les deux extrêmes, l'indigence et la richesse; mais par quelles gradations ne faut-il pas passer pour arriver de l'une à l'autre? Ceux qui y sont pauvres le sont presque toujours par leur faute, parceque là l'industrie, le travail, les talens, ont leur prix et leur récompense; mais en Russie, il n'en est pas de même; on reste toute la vie ce qu'on est né; et comme les nobles sont peu nombreux, et ceux qui ne le sont pas innombrables, mille chaumières entourent un palais."*

* Tableau Hist. Géograph. Militaire et Morale de l'Empire de Russie.—Paris, 1812.

An extensive view of the history and policy of nations, but, especially, an unprejudiced judgment on the history and progress of Russia, in civilization, in arts and in sciences, together with a knowledge of her extent and climate, and population of various tribes, will account for the true parts of the picture of Raymond, to the intelligent and liberal mind, without a single disagreeable reflexion to the sovereign, the nobles, the peasantry, or the government of the empire. Although, in Moscow, there was an *opulence orientale* with *la misère la plus affreuse: des palais immenses* et tout prêt *de chetives cabanes*, what does this *external appearance*, or Raymond's subsequent remarks, prove? Did this author know how the inmates of these *chetives cabanes* live; how well some of the slaves of the nobility, especially those attached to their own establishments, live, in so far as regards food and drink and clothing; how much the Russian peasant esteems his black bread, an excellent nourishing and wholesome article; his kvass*, when good, a simple pleasant drink; his *stchi*, or cabbage-soup, sweet, or acidulated; his condiments, salt, leeks, onions and garlic;—articles to be found every where in Russia;—his salted cucumbers; his *kasha* or boiled millet, eaten with butter, or with oil during the fasts; and his milk, which, in the country at least, is generally added to the articles of his diet, as also eggs, vegetables, and especially mushrooms, besides, at times, butcher's meat, and various kinds of pies on Sundays and festivals:—he would pronounce on his conscience, that *the peasantry of Russsia* generally *live well.* Because many of the articles of food, and the kvass of the Russians, are not highly esteemed by foreigners, at their first arrival in their country, we are not to suppose that they are bad, or coarse, or unhealthy. Foreigners, after a residence of some time in Russia, often become extremely fond of almost all the articles of the Russian boor's table: and the peasantry would not exchange them for all the luxuries of Asia and southern Europe, nor indeed of the world. The frightful

* Besides kvass, the peasants, in better circumstances, generally drink *klukva*, which is prepared from the *Vaccinium oxycoccos.*

picture, given by Clarke, of the almost starvation of the peasantry, in the south of Russia, is, to use the gentlest terms, a false view. I refer to the concurring testimony of numerous travellers from Great Britain, who have gone over the same track, since the time of Dr. Clarke's peregrination, for the confirmation of this statement.

No where in Russia, nor in the capitals, are to be seen one-third of the half-starved figures, stalking about in the streets, as present themselves in the other capitals of Europe. The advantages and disadvantages of slavery must be carefully examined and compared, in doing which, I have sometimes been ready to exclaim, "How happy is the Russian peasant, when under the care of a good master, and who knows not what liberty means! When under the dominion of a tyrannical lord, although supplied with wholesome nutriment, what a miserable being! When food is scanty, how abject his situation!" I am by no means the abettor of Russia; but truth ought always to be told, or silence imposed. Where Russia deserves praise, let her have it; where it is necessary to vindicate her against prejudice, mistakes, and errors, she ought to be protected; where there is room for blame, and, alas! there is much, she ought to bear it. The details I have given of the system of commerce pursued in Russia, and the freedom, with which I have spoken, on religion, on the political state of the empire, and on the civil administration, will sufficiently prove how anxiously I have sought after truth.

Though it be true, in some degree, that *on reste toute la vie ce qu'on est né*, in so far as being a *noble* or a *peasant*;—which I conceive to be Raymond's idea, but vaguely expressed;—yet it is by no means to be so generally stated. Nobles advance themselves in rank by their services, exertions and abilities; and peasants often become rich while they continue slaves, both by their industry and economy at home, and their activity and good fortune while absent from the estates to which they belong, on passports granted by their lords and sometimes distinguished slaves who have procured or purchased their liberty, are afterwards ennobled. This is, however, a rare occurrence. Merchants, watch-makers, painters, carpenters, masons

coachmen, lackies, &c. often increase their own means in this manner; and many, especially the former, become opulent, and purchase their liberty, at a price arranged between the lord and the slave. Other peasants are enormously rich, and cannot obtain their liberty at any price, but pay to their master a *low*, a *reasonable*, a *high*, or an *exorbitant obrok*, or annual sum, for the privileges they enjoy, and by means of which they acquire their wealth.

The political views, of many travellers, as well as of Raymond, regarding Russia, are just as correct as the following picture of the latter; who, after speaking of the dust at Moscow in summer; adds, "*eten hyver d'une boue dans laquelle on s'enfonce jusqu'à mi-jambe:*" — a great mistake. In winter all is frozen up, and the streets are covered by a coat of congelated snow, often a foot thick, besides the latest fallen snow, in which, to be sure, one sometimes may *s'enfoncer jusqu'à mi-jambe.* In the autumn and the spring, the streets are, at times, abominably dirty, but much less so than formerly, on account of the attention of the police.

The awful revolution of the year 1812, effected by the dreadful conflagration of the greatest part of the wide-spreading capital, will be ever memorable in the annals of history, and deserves our particular attention. I shall first give a description of the *sublime* fire, and then allude to some particular circumstances connected with it.

The news of the advancement of the French army, by the road to Moscow, caused general alarm amongst the numerous inhabitants of the city. During the last days of July, many families had withdrawn themselves to the country, and in proportion as the enemy drew nearer the capital, so much more rapid was the emigration; so that, toward the end of August, the depopulation of the metropolis was visible. All traffic ceased; the merchants' shops were shut, and the bakers and butchers also left the city. The stillness of death reigned in the streets, and was only interrupted, at times, by the rolling of departing carriages, and the clattering of flying pedestrians. However, some thousands of the inhabitants remained in Moscow, and were lost, as it were, within the enormous circumference of the city, or were confined to their dwellings.

The result of the well-contested and sanguinary battle of Borodino led to the retreat of the Russian army. On the 31st of August, and the 1st of September, as it approached the capital, and on the 2d September, O.S., during its passage through Moscow toward the Kaluga road, there was an extraordinary bustle in the streets. But as soon as the troops had withdrawn themselves from the city, the uproar ceased, and the same solemn stillness reigned every where as before.

It was thought by many, but without foundation, that the inhabitants, who remained behind in the city, had had intelligence with the enemy. By far the greatest part of these unlucky victims deemed it impossible that the enemy could set his foot in Moscow, and therefore reckoned it altogether unnecessary to leave the city. But, supposing this occurrence, against all probability, they expected no Attila, no Tilly, no Schah-Nadir, no Monguls, Huns, or Tartars; but Napoleon, self-named the Great, who had attained the summit of all human glory; a glory which he would not tarnish; and they thought it impossible, in the worst case, that the self-named Great Nation, a civilized and Christian people, when in possession of Moscow, would permit its name to be branded before the eyes of all Europe, through plundering, and least of all through incendiaries. So concluded these unfortunate beings, and thus were duped. In case of violent resistance, on the part of the Russian army, during its retreat through the city, which few expected, many deceived people thought it amply sufficient for their security, if they were a a few days' journey from the city, or had taken refuge in some strong house. Great numbers, without clothes, linen, beds, or provisions, flying to the nearest villages, were deceived in their expectations, and reduced to extreme misery: they removed to a greater distance in the provinces, and were obliged for many long weeks to turn their backs upon their native town. Many families, who had found a place of refuge in the Imperial Foundling Hospital, expected, that in a few days, they could again have inhabited their dwellings. In consequence of disease, some were shut up in their houses, and however desirous, were unable to take to flight; others had it not in their

power to defray the extraordinary expences which a journey, under the then existing circumstances, required. It was rumoured, that not a few expected the French as friends. In that case, why did the greatest part of the French inhabitants, as well as others, leave the city? The French inhabitants, who remained, had no reason to boast of the forbearance of their nation; very few excepted, they were treated as the other inhabitants of the capital. Moreover, fear caused many foreigners to remain in the city. Such reports had been spread of the mal-treatment and assassination, on the road, of those who had fled, that foreigners, ignorant of the language, dreaded lest they should be exposed to danger from the enraged peasantry, who might take them for enemies, and also injure or murder them. But who can take it amiss, that the common Russian, under the existing dubious circumstances, should have seen an enemy of his country in ever so well-disposed a foreigner. Had not all the nations of Europe; the Northern, the English, the Spanish and the Turkish excepted; declared themselves enemies of Russia? The generosity of the common Russian, however, was proved. Thousands of foreigners were dispersed in the provinces, and partly lived in small towns and villages, without receiving the least harm, on the part of the inhabitants, during their emigration.

Moscow was deserted and silent; but a few of the intimidated inhabitants wandered about the streets as Napoleon, at the head of his army, made his unresisted entrance on the 2d (14th) September, 1812.* Scarcely had he obtained possession of the Kremle, when his cohorts were let loose, like bands of robbers. In a few hours, thousands of merchants' shops were broken open, plundered and set on fire. On the 3d (15th) September, the fire consumed

* In a number of the Russian works hereafter referred to, it is said that Buonaparte made his entry into Moscow on the 3d (15th) September; some even pretend that the Emperor made a visit, incognito, in the evening of the 2d (14th), and his public entry on the 3d (15th.) I have given the date according to the new and to the old style: that in the parentheses indicates the new. This will be found convenient, in reading the works of different authors, because sometimes the old, and sometimes the new, style is followed.

the whole tract, perhaps amounting to seven square versts, extending between the Moskva near the Ostojenka Street, and the same river near the Dorogomilovskoi Bridge, and from the Krimskoi Brode to the *Karetnoi-Riad*, or Carriage-Market; a quarter full of magnificent edifices, which in part continued burning till the 5th (17th) September. On the 4th (16th), that part of Moscow lying on the other side of the Moskva and the Yauza, the Solyanka Street, and all the cross-streets between it and the Pokrovka Street, a tract, which in square contents, cannot be reckoned less than the former, was in a blaze. On the 5th (17th) the flames destroyed a part of the Presna Street, the Tverskaya-Yamskaya Street, and the whole circumference of the city, between the Stretenka Street and the Mestchanskaya Street, even to the Yauza, on this side. But on the other side of the Yauza, smoking ruins set boundaries to the flames. On the 6th (18th) there were burnt innumerable places. But whole quarters could not become the prey of the flames, for such existed no longer. From this day, up till the departure of the enemy on the 10th (22d) of October, no day passed without a fire, in some place or other, having been more or less destructive. On the 8th (20th) of October, the enemy blew up the Artillery Court, and set the Simyonovskoi Monastery on fire. On the the 10th (22d), the French garrison, at their departure, burnt the Imperial Palace in the Kremle, the Depôt of the Commissariat, a part of the structures on the *Devitchĕi Pole*, or Virgin-Field, and many houses on the right side of the Dorogomilovskaya Sloboda, or suburb. On the 11th (23d), in the night, at half past one o'clock, the devastation of Moscow was completed. Five mines were sprung in succession, which scattered in the air, a part of the walls, as well as one of the towers, of the Kremle, and a great part of the arsenal, that venerable Gothic edifice; and opposite it, in the Kitai-Gôrod, the courts of justice and part of the tower called *Ivan Velikii*.

The number of powder barrels, found among the ruins of the Kremle, after the departure of the French, demonstrates that only a part of the *humane* intention of Napoleon was executed. And what

would have been the result of its complete execution may be divined, since windows, even in the German suburb, or *Nemetskaya Sloboda*, and in the Presna Street, were shattered to pieces. The sad remains of Moscow, and especially the Imperial Foundling Hospital, filled with innocent orphans, plundered and burnt out refugées, and more than a thousand sick and wounded French, might have been blown to atoms.

Having given this general view of the destruction of Moscow, I shall now present a particular description of the injury sustained by that metropolis.

From the *Devitchĕi Pole*, the range of houses, on the left hand side, stretching toward the Sparrow-hill and the Novo-Devitchei monastery, and on the right hand side, the half of the row of houses towards the Moskva river, all remained. Of the other half of the Devitchĕi Pole, toward the Pretchistenka Street, there was only left standing, the fine corner house of Galitsin, the interior of which was totally ruined by a horde of Davoust's corps, who had their quarters in it. The tract between the *Devitchĕi Pole* (the river on the left hand, and on the right hand, the circle of the Zemlianoi-Górod forming the boundaries), and the Smolenskoi market, and along the course of the Moskva river, even to the Dorogomilovskoi bridge, and from thence to the Pliustchicha, was saved. It consisted of small miserable wooden houses, besides some not inconsiderable fabricks. Part of the Pliustchicha Street, lying near the Smolenskoi market, remained entire; but the whole extent of this street on the right hand, and even a great part of it toward the circle of the Zemlianoi-Górod, were burnt. The house of Kamenskii, and a few other edifices, rose alone amidst the general havoc.

The Dorogomilovskaya Sloboda, or suburb, and both bridges of this name (one of which the French had built and left standing), were all uninjured, except a short range of wooden houses on the right hand, and another near the barrier, which were set on fire by the French. Between the Smolenskoi market, and the Kudrina market, including both sides, from the river and the low and middle

ponds of Presna on the left, and on the right from the circle of the Zemlianoi-Górod, all lay in ashes. The ancient Novinskoi Monastery towered alone among the ruins. On the bank of the low ponds of *Presna*, were left standing a few wooden houses, and a solitary old mill. Near the Presna Street, the houses lying along the bank of the middle pond, and behind the church of John the Baptist, were consumed by the flames. This situation, formerly so charming and picturesque, cannot now be beholden without horror and indignation. The ravages of the fire, on both sides of the middle pond, resembled a prodigious cemetery, of which the stoves and chimnies alone were left entire; — like monuments of sorrow appearing between scattered trees and bushes, and indicating the former existence of the dwellings of human beings. A similar appearance was remarked, in all the sites of the fire in Moscow, where, as was the case here, the houses were built of wood. The beautiful promenades, on the upper and middle ponds, suffered nothing in the general destruction; not a tree was injured. On the green banks, the French killed their cattle, and fished very diligently in the ponds. The institution for widows, called Vdovii Dome, together with its adjoining buildings, and a few houses near it, lay in ashes. But the whole quarter of the suburb, between the circle of the Zemlianoi-Górod on the right hand and the *field* on the left hand, as far as the Triumphal Gates, was left entire. The half of the Tverskaya-Yamskaya Street, from the Triumphal Gates to the Church of Vassilii Neokesariiskii, was consumed. The great wood market, stretching from the *Tverskaya Barrier* to the Government Prison, was untouched; but the streets, between the same and the circle of the Zemlianoi-Górod, were no more. The New Suburb, and from thence to the pond of the Samotéka, was all devoured by the flames; however, on the circle of the Zemlianoi-Górod, and nearer to the pond, some new edifices were preserved; and a little farther on, stood unhurt the house of Nedélof. That part of the Sustchova Street lying nearer to the prison, from the Church of St. Nicholas, remained entire. Catharine's Imperial Institute, the magnificent hospital of

Mary, and Catharine's Hospital, with their extensive adjoining buildings, and all the edifices about or between them, as far as the third Mestchanskaya Street, were spared by the flames; as was also Butirka, a village situated near the *Dmitrovskaya Zastava, or* Barrier. The second, third, and great, (Bolshaya) Mestchanskaya Streets, and the whole mass of edifices between the *Samotéka*, and the *Suchareva Bashnya*, or Tower of Sucharef, were laid in ashes. Of the third Mestchanskaya Street there was only a single house left. From hence, as far as the New, or Novaya Basmannaya Street, nothing but ruins were to be seen. The fine hospital of Sheremétof and the *Spaskiya Kasarmŭi*, or *Barracks*, situated on the circle of the Zemlianoi-Górod, escaped the general destiny; nevertheless, both lost their wings and other adjoining buildings. The Kalantcha Street, the Wood-market, and the Novaya Basmannaya Street, were all destroyed by the fire, except the Zapasnoi Dvoréts, Kurakin's Hospital, and a few other houses. The German Suburb, or *Nemetskaya Sloboda*, which includes the Imperial palace, (Slobodskoi Dvoréts), the old Senate-house, Count Boutourlin's house, with its valuable library and cabinet, almost the whole of the extensive Pokrovskoyé Selo, the Pokrovka Street, from the circle of the Zemlianoi-Górod to the Church of *Nikita Mutchenik*, or Nikita the Martyr, and the Old, or Staraya Basmannaya Street, all became a prey to the flames. Nevertheless, a few buildings in the Staraya Basmannaya Street, as the magnificent house of Kurakin, with all its adjoining edifices, the fine house of Yakovlef, the house of Annikief, the whole of the Peas-Field, or *Gorochovoi Pole*, as far as the first cross-street, and the tract lying behind it, even to the Yausa, the whole street leading from Demidof's house to the Court Bridge, (at the Summer Gardens), a few houses near the old German church excepted, the barracks, the Lapherta Street, the Preobrajenskoyé Sélo (or village), Krasnoyé Selo (or village), and the Sokolnika Street, remained uninjured. Of the Lapherta Street, however, there was an inconsiderable part consumed. The Vorontzova Pole, and the more distant extensive tract by the banks of the Yausa, partook of the general destruction. The adjoin-

ing tract, bounded by the Yaüsa, the Zemlianoi-Górod, and the Moskva, containing a number of markets and streets, among which, the Taganka, the Rogojka, and the Vshivaya Gorka, were the most remarkable, was now a desert covered with ruins. There was nothing easier, even for those well acquainted with the city, than to lose the way, and to wander among the diffused ruins, between which numerous passages had been made, as well as through houses and gardens. This part of the town, which was so completely consumed, could not indeed boast of many magnificent edifices, but it was the place of habitation, and the field of contest of many active and opulent men, who now, in part, are obliged to seek their bread at the doors of charity. Nevertheless, there were here some of the finest structures, which, on account of their situation, were no trifling ornaments to Moscow, as the house of Batashóf, of Bezboródko, and many others; — these became a prey to the flames. That part of the town, lying on the other side of the Moskva, was in a similar condition. It was transformed into a field of direful ruins. Even the Isvostchiks (or coachmen), well acquainted with the town, could with difficulty distinguish the former streets. Opposite the Kremle, there was only a single stone house saved; and on the quay, the Depôt of the Commissariat (which was set on fire by the French at their departure), the surrounding houses, and the Bolshaya Yakimaka Street, consisting of small wooden houses and huts, and stretching toward the Krimskoi Brode, also escaped the flames. In the Bolshaya Yakimanka still stand the last houses on the right hand, as well as some buildings at the Kaluga Gate (Kalujskiya Vorotŭi), including the semicircular market, and a few insignificant houses close to the circle of Zemlianoi-Górod. There are not wanting here, ruins to demonstrate the magnificence of the former dwellings, and to show, that this part of the city was one which suffered most from the fire. We see immense districts, in which ovens and chimnies alone remain; and but for them, one might imagine himself in the open field. The suburb on the other side of the Kaluga Gate, and the Serpuchof Gate (the Kalujskiya

Vorotŭi and the Serpuchovskiya Vorotŭi), remained untouched by the flames; but there even a small part of the same, between the second and third Donskaya Streets, was reduced to ashes.

The destruction of the Zemlianoi-Górod was so general, that in setting out at the last house on the Tverskaya Street, which was saved, one might pass round the whole circle of the Zemlianoi-Górod to the east, without perhaps meeting with more than fifty habitable houses, until reaching the Tverskaya Street again, opposite the remaining part of the Kasicha Street, by the Archiepiscopal Ponds (Archireiskiyé Prudi): — a site of conflagration, perhaps not measuring less in extent than *fourteen versts* around the circle of the Zemlianoi-Górod. The Ostojenka Street, the Pretchistenka Street, the Arbatskaya Street, the Staraya Konyushnya Street, the Povarskaya Street, the Zadnaya Nikitskaya Street, the Malaya Nikitskaya Street, and the Kasicha Street, as far as the Archiepiscopal Pond, were altogether consumed by the flames. At the *Pretchistenskiya Vorotŭi*, or Gates, a few fine buildings remained unhurt. In the Staraya Konyushnya Street, on the circle of the Zemlianoi-Górod, there arose from amidst the ruins two large and superb edifices. Only another house, in the middle of this great site of the fire, was left standing. In the Zadnaya Nikitskaya Street, was left only one habitable dwelling; neither the Povarskaya Street, nor the Malaya Nikitskaya Street, could show even a single remaining structure. The worst part of the Kasicha Street, consisting almost entirely of wooden houses, between the Archiepiscopal Ponds, and the Tverskaya Street, was left uninjured by the flames; a few small houses stretching from the Bronnaya Street, to the circle of the Beloi-Górod, also escaped the general destiny. Only that part of the Tverskaya Street, between the Beloi-Górod and the Zemlianoi-Górod, and from the latter to the Church of the Annunciation (*Blaghovestcheniyé*), on this side, and from a little lower, on the other side, felt the effect of the flames. At the *Tverskiya Vorotŭi*, or Gates, were burnt the butcher's shops, and a large edifice containing flour and fruit shops; but the Strastnoi Monastery, and the square between it, the Tverskaya Street, the

Malaya Dmitrovka Street, and the first cross-street, which joins the two last together, were preserved. The other cross-streets, as far as the circle of the Zemlianoi-Górod; the Malaya Dmitrovka Street; the Petrovka Street, from the circle of the Beloi-Gorod to the Carriage-market (*Karetnoi-Riad*); this market itself; the whole district between it, the baths on the Truba; the Stretenka Street, with all the numerous cross-streets on both sides, as far as the Miasnitskaya,—were totally consumed by the flames. The fine house of Valuyef near the Truba, a couple of small new wood-houses, and an old decaying bath, escaped the general fate. In the Miasnitskaya Street, the magnificent house of Barishnikof, and a few other houses, were preserved; and at the *Miasnitskiya Vorotŭi*, or *Gates*, two large stone edifices were left standing. Of the cross tract, between the Miasnitskaya Street and the Pokrovka Street, by far the greatest part toward the circle of the Zemlianoi-Górod, became a prey to the flames. A part of the parish of the church dedicated to Kharitonii, consisting, almost without exception, of wood-houses, was preserved; as also at the Beloi-Górod, the streets leading from the Miasnitskaya Street to the *Pokrovskiya Vorotŭi*, or Gates. At the last-mentioned gates, a few houses likewise remained, and at the middle of the street, between the Beloi-Górod and the Zemlianoi-Górod, about five good-looking stone edifices. From hence, to the banks of the Yauza, little was to be found but ruins, among which the Pokrovskiya Barracks, and the fine house of Durassof, chiefly struck the eye.

The destruction of the finest and most magnificent division of Moscow, the Beloi-Górod, was somewhat less general than that of the Zemlianoi-Górod. From the Stone-Bridge (*Kamenoi Most*) and the *Pretchistenskiya Vorotui* or Gates, as far as the Tverskaya Street, one saw almost nothing but the majestic remains of former magnificent edifices; remains which, even in their present state, excite our respect.* The Pretchistenka Street, the Znamenka Street, the

* Vide Frontispiece in James's Journal of a Tour, &c.

Vozdvijenskaya Street, the Nikitskaya Street, and the Mochavaya Street, were also laid in ashes.

Who can contemplate the ruins of the houses of Pashkof, Pushkin, Trubetskoi, Apraxin, Mamónof, Sheremetef, Talizin, Dashkof, Orlof, Sarubin, Kushnikof, Dolgoruki, Panin, Kiselof, Soltikof, Beketof, Gubin, Gagarin, of the Nobility's Assembly-Rooms; and of the Imperial University; without cursing the incendiaries, who, like the Huns, had annihilated the beauty of this venerable Imperial city; those edifices, which were the proud monuments of the taste, the love of science, and the magnificence of their constructors? No city in the world, Paris and London not excepted, displayed such a number of palaces, as now were laid in ashes in Moscow. Even the French prisoners, so prejudiced in favour of their capital, avowed that the grandeur of Moscow had exceeded their expectation, and would scarcely venture to give the preference to Paris. Yet this magnificence, perhaps only a short time hereafter, and with more splendour than all the other capitals of the world, will be no more obscured; — will be renovated as soon as Russia; — by her victories over the hitherto unconquered enemy of mankind, and through the destruction of her hordes grown grey in crimes: — has gained the highest step of glory, which no power will be able to dispute with her. The walls of the palaces and temples of Moscow, precipitated together, suffocated the heat of the flames raging in her entrails under a load of ruins: — and with them perished the glory of Napoléon, whose memory, like that of Erostratus and Mandrin*, could only be perpetuated by flames. Such was the language of the Russians, and of foreigners who were in the interest of Russia.

Not far from the Stone Bridge (*Kamenoi Most*), a few charming edifices were preserved entire. At the *Arbatskiya Vorotŭi* or Gates the houses of Khavanskii rested alone. In the Nikitskaya Street some fine houses withstood the flames, as Posniakof's, Labanof's,

Kutaisof's, Markof's, as well as others on the circle of the Beloi-Górod, and in the Leontievskoi *Pereülok* or Cross-Street. The Tverskaya Street, from the *Tverskiya Vorotüi* or Gates as far as the palace of the Military Governor-General, did not suffer by the fire. The whole district, between the Tverskaya Street, the circle of the Beloi-Górod, and the Truba, remained for the most part unconsumed; except that part of the Tverskaya Street between the Mochavaya Street and the Bird Market, on the one side, and the palace of the Governor-General on the other side, which were burnt. The stone-shops along the Neglina, the whole of the Bird Market, (*Ochotnoi Riad*), the Petrovka Street as far as the Smith's Bridge (*Kuznetskoi Most*), and that part of the Dmitrovka Street which adjoins the Bird Market and includes the Nobility's Assembly-Rooms, the Georgievskoi Monastery, Stcherbatof's houses, and Galitin's two houses; — all lay in ashes. A few of the cross-streets, between the Dmitrovka Street and the Petrovka Street, were burnt, as were also that part of the Petrovka Street lying near the Smith's Bridge, — and opposite the Petrovskoi Monastery, the fine house of Gubin, and a couple of houses lying behind it, on the circle of the Beloi-Górod. Opposite the Smith's Bridge, the wooden corner house of Khamaikof was saved, as if by a miracle: all the structures around it, even the stone-buildings behind it, lay in ashes. The whole quarter between the Neglina, the walls of the Kitai-Górod, the Pokrovka Street, (this street, as far as the circle of the Beloi-Górod, included), and the circle of the Beloi-Górod: — namely, the Rojestvenka Street, the Lubianka Street, the Miasnitskaya Street, with the cross-streets lying between them: — were entirely exempted from the fire: — indisputably, the most considerable part, as far as buildings are considered, of the now remaining Moscow. From the Petrovka Street to the Foundling Hospital, nothing exists but ruins; of the Solianka Street, not a single house was left standing. In the cross-streets, the Archives of the College of Foreign Affairs, and a few other houses, were saved. The Imperial Foundling Hospital had almost all its adjoining houses destroyed, but the line of mag-

nificent buildings adjoining the Yauza, the stables, and also a couple of houses, among which are the smith's shop, opposed the devouring element.

The Kitai-Górod burned six days without intermission; it is now a prodigious mass of the wrecks of houses, and will be restored again with infinite trouble and expence. There were preserved some buildings along the Neglina and near the walls; a few, however, became the sacrifice of the flames. Farther distant, the back buildings of the forme. house of Shermetof, a couple of houses in the Varvarka Street, and a few others in the Zariadyé Street, had the same fate. The merchants' shops, for the most part, suffered. Whole ranges were overwhelmed together: — mountains of their ruins blocked up the passages: — in consequence of the earthquake caused by the blowing up of the mines.*

In the Kremle, the New Imperial Palace alone became the prey of the flames. Opposite it, the enemy blew up the *Ivanovskaya Kolokolnya*, or Belfry, and a part of the Arsenal, and carried with them the cross of the Ivan Velikii, and the eagles which surmounted the tower of the *Nikolskiya* Gates.† In the walls of the Kremle, toward the river, four great openings, many fathoms wide, were made by springing of the mines, by which also, the corner-tower, near the *Borovitskiya* Gates, was torn from its foundation with indescribable violence, and blown into the air. The whole promenade along the beautiful stone quay, and in part also, the other bank of the river, were covered with ruins; the iron balustrade, in many places lay in the river; and the Lime-tree walk was hewn down. Through the violence of the earthquake the proud Ivan Velikii was rent, as well as the corner-tower on the Neglina, near the blown-up part of the Arsenal, which besides had a piece of its summit destroyed. The

* Cannon were planted on the walls of the Kremle, opposite the shops; part of which were destroyed by the French, for the greater security of the Kremle.

† According to official reports, the French did not take the cross of Ivan Velikii with them: — for it was found among the ruins of the Kremle.

tower at the Gates of St. Nicholas (*Nikolskiya Vorotŭi*) had already suffered by extreme violence in tearing down the eagle, and by this action, part of the summit of the tower was likewise precipitated. The mine, sprung near this tower, rendered it so frail that it threatened to fall. The equestrian statue of St. George, upon the cupola of the Senate-House, was to have been carried to Paris as a trophy. But a misfortune happened through want of care in the workmen: the statue fell and was broken to atoms.*

From the above description, it appears, that by far not only the greatest, but in respect of the value of the edifices, and of the respectability, the riches, and the number of the inhabitants, the most important part of the city became a prey to the flames; and that only the smallest and worst part, consisting of suburbs and wooden

* The following intelligence, taken from an official document, with regard to what the Kremle suffered, at the invasion and burning of Moscow in 1812, will be interesting, especially to the visitor of this metropolis. As mentioned above, the *Nikolskiya Vorotŭi*, or St. Nicholas' Gates, suffered greatly, when the arsenal was blown up. The adjoining round tower, at the north-west corner, was also much injured. The round tower at the south-west corner, near the *Boravitskiya Vorotŭi*, or Gates, was blown up from the very foundation. It fell across the quay, as did also two of the other towers, near the *Taĭnitskiya Vorotŭi*, or Secret Gates; they, in their fall, broke down the iron balustrade and precipitated it into the river. The ancient palace of the Tsars remained almost uninjured. The new palace was burnt at the departure of the French: its walls, and those of the *Granovitaya Palata*, or Audience Chamber, alone remained. See View in James's Journal of a Tour, &c. The Cathedrals of the Assumption, of St. Michael, and of the Annunciation, had all their windows broken, and were profaned and pillaged. The body of the *Ivanovskaya Kolokolnya*, or Belfry, was blown up by a mine, and laid in ruins. *Ivan Velikŭ* was rent in different places, and even now declines a very little from the perpendicular. The cross and part of the cupola were removed. The greatest bell suspended, weighing above 3500 poods (now recast) was cracked. The church of the *Martyr Catharine*, at the Voznesenskoi monastery, was fitted up as a great bakehouse by the French, and afterwards was greatly injured. The arsenal was mined, and more than one half of it blown up. The north end, close by St. Nicholas's Gates, and the small façade adjoining the *Troitskiya Vorotŭi*, or Trinity Gates, were nearly levelled with the ground. The arsenal also sustained a good deal of injury by the conflagration. The rest of the edifices received so little injury as not to require mention.

edifices, was preserved; with the exception of the square space in the Beloi Górod, — between the Neglina, the circle of the Beloi Górod, and the Pokrovka Street, — which still maintains its place among the finest parts of Moscow.

The amount of *Numeros*, or courts, which lay in ashes, may be estimated between 8000 and 9000; and nearer the latter than the former number. But every one of these *Numeros*, almost without exception, consisted of more than one house, the most of three, four, five, and more buildings: so it may well be reckoned that between 40,000 and 50,000 were burnt in Moscow *; a total which must excite astonishment, especially when we take into estimation the number of *fire-resisting* magnificent structures and great stone houses, the erection of which had cost a hundred thousand roubles. Many of the churches resisted the fury of the flames, and even protected the houses lying behind them, as, for example, that of *Nikita Mutchenik*, in the Basmannaya Street; the church *Spass na Glinistchach*, not far from the *Ilyinskiya Vorotŭi*, or Gates, and some others; many were deprived of their roofs, a few were totally consumed; and numerous belfries stood without cupolas. It is remarkable that all the great hospitals were preserved; while on the contrary, all the public education establishments, except Catharine's Institute, were annihilated by the fire. Of about thirty apothecary-shops, there remained only three. The furniture in the edifices, in part so costly and tasteful, the libraries, the picture-galleries, the cabinets of the arts and of rarities, goods of all sorts, and provisions, which could not be carried away, became a prey to the flames or to the enemy.

Who can estimate, even nearly, the immense loss which Moscow, and through her the whole empire, suffered by the rapacity and the inhumanity of the modern Huns.

* Under house, is understood every one of the chief buildings belonging to the same court, including adjoining structures, as stable, coach-house, bath, &c. By *Numeros* are meant, the numbers given to dwellings with these appertaining buildings, by the police; and which generally indeed surround a court. See remarks on this statement hereafter.

"Thus Moscow, the venerable ancient imperial city;—the work of many centuries;—fell by the hand of insatiable ambition within six days. Never will posterity be able to comprehend, that a city of such size, dignity, and importance, which was taken without the least resistance, could have become the victim of the unbounded barbarity of the *self-named* most civilized nation. History furnishes no example, where conquerors of honourable feelings, have branded themselves with the infamy of plundering, and maliciously burning, an open defenceless city. Such vanquishers may be classed with Attila, Tamerlane, and other similar scourges of humanity.

The wide-spreading Moscow, within six days, became the prey of the flames. The activity of the incendiaries was accompanied with a dreadful storm,—which drove the devouring element before it, with a rapidity of which no description can give an idea. Whole quarters now standing, in a few minutes were in a blaze; and a number of the indwellers found a grave among the ruins of their houses. The misery of the unfortunate inhabitants of Moscow, during this shocking scene, was awful. The rattling of the wind, the upturning of iron roofs, the roaring of the flames, the crash of tumbling edifices, the click of cracking windows, the bawling of children, the shrieks of maltreated or flying women, the howling, bellowing, and plaintive cries of domestic animals, the outrage of tipsy robbers, the rolling of carriages, and the report of fire-arms, made an appalling combination. To form an idea of such a scene, is next to impossible.

Many of the unfortunate inhabitants, persecuted by fire and robbers, and chased from one place of refuge to another, reached the fields, or were received under the protection of some compassionate individuals. In the fields, even these *miserables* were plundered, maltreated, and again sent back to the town.*

Such is the language of the *anonymous author* who has been our

* Vide Versuch Einer Darstellung der Verbrenung und Plünderung Moskwas. Petersburg, 1813; which is ascribed to the pen of Mr. Horne, the bookseller.

chief guide in the above account; but it is well understood that Mr. ——— was not at liberty to tell the truth; he spoke in the same tone as did nearly all Russians in 1812, and for some years afterwards; he thus conciliated favours, and obtained the good opinion of the government.—As I made some alterations, I have not put the marks of a quotation; but, as I have followed the work closely, the style is often harsh, and the arrangement of the sentences generally disagreeable. As will be remarked hereafter, my opinion, as to the incendiaries of Moscow, widely differs from the above account, which I regard the best as to the real injury sustained by the burning of this ancient capital.

Authors differ considerably with respect to the number of edifices which became a prey to the flames. Horne, in estimating it at 8000, or 9000 *Numeros*, or courts, is not far wide of the truth; but in mentioning 40,000 or 50,000 structures, his calculation is obviously extravagant.* It must be kept in mind, however, that under almost every *Numero*, or court, at Moscow, are included not only the chief building, the house, but also its adjoining edifices, which are more or less numerous, according to circumstances; as kitchen, stables, coach-houses, cellars, houses for the servants, &c. This explanation enables us to reconcile, very nearly, the conflicting accounts of different individuals; for, while some have alluded to the *Numeros* singly, others have computed the number of edifices each of them contained, added all together, and talked of the sum-total.

In a manuscript-report which I possess, and which was drawn up in 1812, by a person well acquainted with the city, it is said "that Moscow contained 10,000 *Numeros*, in which were 30,000 structures; of these there did not remain 5000, and even they were pitiably pillaged!"

Surrugues says, "Of 9300 houses and 800 mansions (*hotels*), there scarcely remained 2000 edifices †:"—so that 8100 must have been burnt. As I have related, at p. 66, according to Table III., the

* Versuch Einer Darstellung der Verbrennung, p. 35.

† Lettres sur l'Incendie de Moscou, p. 46.

number of houses consumed amounted to 6532. The same statement may be found in James's Journal.*

In Zaiblovskii's Geography, we are informed that Moscow was set on fire in 500 places in 1812; and that of 2600 stone houses, there remained about 200; and of 8000 wooden houses about 500.† Moscow must then have contained a total of 10,600 houses, of which 700 alone were saved; so that 9900 must have been consumed. But Zaiblovskii is frequently very extravagant in his calculations.

"In three days," says Count Rostopchin, "the fire devoured 7632 houses ‡;" and I believe this to be the most just report ever made by His Excellency, with regard to the events of 1812.

From all accounts, we shall probably be very near the truth, in concluding that 7000 *Numeros* were destroyed in 1812; and that these *Numeros* contained 7000 principal edifices, and at least 14,000 structures §, making a grand sum-total of 21,000 buildings.

Innumerable palaces, crowds of noble mansions, and thousands of houses, bazars, shops, and warehouses, containing the wealth and luxuries of the world; the depositaries of science, of literature, and of taste; the cabinets and galleries of the master-pieces of the arts were destroyed:— in short, the work of centuries, the pride of Russia, the wide-spreading far-famed Moscow, was reduced to ashes, and disappeared. What a terrific, what a sublime spectacle! But the mind revolts from its contemplation.‖

The annexed plan will furnish a good idea of the extent of the ravages of the fire in 1812; the parts of the city which were con-

* James's Journal of a Tour in Germany, &c., p. 405.

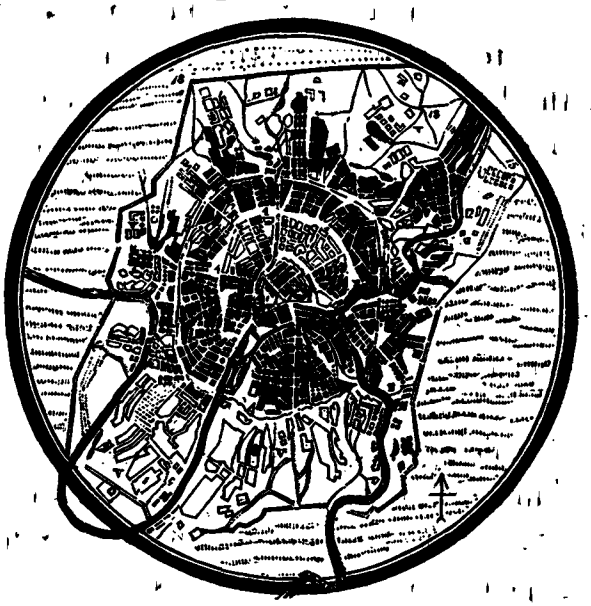
† New Geography of the Russian Empire, p. 44. part ii.

‡ La Vérité sur l'Incendie de Moscow, p. 15. Paris. 1823.

§ To each principal edifice I allow, upon an average, two appendages; because while some *Numeros* had 2, 4, 6, 8, 10, or even more, a number had none at all, or at least none worthy of mention.

‖ "Never, with all the powers of poetry, have the fictions of the burning of Troy equalled the reality of that of Moscow. It was literally an ocean of fire!" — Memorial de Sainte Hélène, vol. iii. part v. p. 263. See also p. 2. of this work.

sumed are shaded black, while the remaining parts, or those which were little injured, are of a lighter shade.



No pen can delineate the sufferings of the inhabitants who remained in the capital; no language is adequate to pourtray the varied forms which misery assumed at the dreadful catastrophe; no indignation can sufficiently overwhelm the sacrilegious beings who rejoiced in plunder amid the flames and general ruin*; and no heart is worthy of envy which sympathizes not with the distresses of ruined families and individuals, and mourns not over the woeful tale of the fallen city. †

* An Englishman who had resided a long time at Moscow, knew not by what means to save his effects. The French had already entered the city. Having dug a very deep hole in his kitchen-garden, into which he let down his trunk, and having covered it over by some feet of earth, he interred the body of a dead French soldier above it. The French, in the general search, arrived in the Englishman's garden, and remarked the new-turned up earth. They thought they had found a prize; they removed the earth with alacrity, and to their utter astonishment, discovered the mortal remains of their companion. Ignorant of the device by which they were duped, they left off work, and the property remained secure, and was taken up after the departure of the French.

† Vide Lines of Dmitrief, p. 451. of this work.

No wonder that the year 1812 forms a marked epoch in the verbal calendar of the Russians! *

The reader will find an interesting account of the ignorance of the people, with respect to the real condition of affairs at Moscow, before the entrance of the French army into that city, and of the various devices adopted for their delusion, in James's Journal. † The great balloon which was to destroy the *Zlodei*, (not Znodoy as James has it,) *the wicked one*, and the whole of the French army, is talked of by all classes of society to this day.

The different deceitful measures, used toward the people, by the military Governor-General of Moscow, Count Rostopchin, have been alike the subject of unlimited censure, and of unqualified approbation. It must be avowed, that this officer was then placed in an unprecedentedly difficult position. It would require pages to communicate to the foreigner, unacquainted with Russia, any thing like a just idea of that painful situation, arising equally from the political constitution of the empire, the religion and opinions of the inhabitants, the ideas propagated among the public, and the presence of an overwhelming enemy. *Now*, we know that the Russians rose *en masse* against the French; the measures of whose military hero were but ill calculated to conciliate the good will, or to claim the assistance of the inhabitants. *Then*, there was, at least, some uncertainty as to the conduct to be expected from the people, influenced and

* The natives generally speak of modern time in relation to the French invasion:—so we continually hear such expressions as, 1, 2, 3 *years before the French*, or *after the French*; and as I have already remarked, in a note at p. 211., on Christmas day is also the commemoration of "the deliverance of the church, and of the Russian empire from the invasion of the French and (with them) of twenty nations."

† Journal of a Tour in Germany, Sweden, &c., p. 364. Though in different languages, and though the arrangement be different, we cannot but remark, the almost verbal coincidence of the account of the burning of Moscow, in *Lettres sur l'Incendie de Moscou, par l'Abbé Surrugues*, and that in *James's Journal*. I believe that an edition of the late Abbé's pamphlet was long ago circulated at Moscow, and if James followed this work, the circumstance should have been mentioned; or if the Abbé took James for his guide, it should have been avowed.

inflamed by the false speeches and promises both of the French and of the Russians, or of the misguided rabble, who are always ready to serve where present interest is in the question.

I believe the real and melancholy state of affairs was not concealed from the chief inhabitants of the city, and that many were warned, while others received indirect suggestions, to look to themselves and their welfare, some days previous to the entry of the French into Moscow. The governor took every measure, consistent with the *sadly dictated politics* of the times, to prevent uproar and rebellion, rapine and murder. I have heard it alleged, and even by many of the Russians, that had not Count Rostopchin *wisely adopted delusive measures*, there would have been terrible disturbances in the city, and that, probably, the deluded mob, in the first transports of misguided passion, might have excited the peasantry to a general massacre of the nobility of the realm. In the then position of affairs, the murder of the nobles would most likely have been the loss of the empire; and, besides, a terrible stroke to a nation just emerging from barbarism and making advances in civilization; a stroke which would have placed all Europe under the sway of the Emperor of the French.

Judging from the sad fate of other cities, which have been placed in somewhat similar circumstances, it may be fairly questioned whether more souls might not have perished, and more real loss been sustained, had the military governor early made known that Moscow must become the prey of the enemy, than was really the case at the awful epoch alluded to. Besides, there are some who think, on an extensive view of the immediate and ultimate effects in Russia, that both in a political and moral light, it would have been a justifiable step, to have made a sacrifice of a greater number of the lower classes of society, in preference to that of a smaller number of the nobility; an argument which seems very untenable.

Had a proclamation been issued, giving warning to the population of Moscow and the vicinity, of the approaching fall of that city, public opinion might have taken different turns, and confusion, rebellion, and murder been the consequences. The nobility might have merely

suffered their share in the affray, but more probably they would have been sacrificed by the peasantry.

It may still be asked, "Who burnt Moscow?" The answers are as different as they were eight years ago. Some authors maintain that Moscow was burned by the French, and many of its inhabitants, and almost all the peasantry, have this idea. On the contrary, most foreigners are persuaded, that the Russians were incontestably the incendiaries of the city. Were this admission candidly made, and had the act been the offspring of pure patriotism, one of the most blooming laurels might be added to the crown of Russia. Moscow, the willing sacrifice of Europe, might then have been inscribed upon her arms.

The cause of these divergencies of opinion, seems to me to have arisen from Count Rostopchin's absence from Russia since the burning of Moscow. Some have been ready to insinuate, that by the conflagration of the metropolis, having incurred the displeasure of His Imperial Majesty, the Count thought it advisable to withdraw from his native climate. Others suppose, that no disapprobation was manifested on this account, though no positive orders were given by the Emperor to burn the capital. It is even reported, that the Count fell into disgrace, on account of a misunderstanding with his Sovereign respecting political administration, and that he had imperial orders, or permission, in case of necessity, to make a sacrifice of Moscow. The clouds of mystery which still involve this question, will most probably be dispelled by time, and the naked truth will appear in all her majesty, and unfold a tale which will astonish the world.

Such was the account of the memorable epoch, 1812, which I had composed three years ago, while residing in Russia, and while my spirit was reluctantly held in thraldom by the heart-entwining interests of a young family. Before I left Moscow last June, I heard of the publication of a work by Count Rostopchin, relative to the burning of this city, and on my arrival in London, I hastened to procure it. I had indulged the hope of seeing the elucidation of mystery, in the disclosure of truth. I expected to find, in Rostop-

chin's pamphlet, copies of the official documents relative to, and an open avowal of *the burning of Moscow*, together with a developement of the causes of the obstinate and long-protracted denial of that memorable action. But to my surprise, I found that the grand object of the Count's publication, was to rivet the ideas disseminated at the time of the conflagration; in a word, to prove that Moscow was burned by the French. As the attention of the public is again called to this subject, I am induced to enter into some more details. I do this the more readily, as its discussion will give me an opportunity of displaying some features of the national character of the Russians, in the strongest light, and afford additional evidence of the correctness of different statements in this work.

Both before and after the entry of the French army into Moscow, every term of abuse, every execration, and every malediction of the Russian language, — a language peculiarly rich in oaths, curses, and abominable appellations, — was heaped upon them and their victorious leader, by the natives of Russia. The epithets, villains, miscreants, robbers, dogs, infernals, rabble, wretches, barbarians, tyrants, murderers, drunkards, marauders, plunderers, devils, &c., were promiscuously uttered; and the words wickedness, cruelty, oppression, inhumanity, profanation, treachery, ungodliness, &c., resounded from every corner. In fact, no avenue to the heart of the Russians was left unassailed, so as to prevent the proclamations and promises of Buonaparte from taking effect. All the imagery of tragedy was called up before their eyes. The advance of the French from the frontiers was traced with fire and sword, and blood, and rapine, and murder: they themselves were represented as unfeeling, hardened barbarians, who held nothing sacred, and who delighted in acts of ferocity. But the grand key to rouse the indignant feelings of the Russian boors was religion, that powerful engine which has assumed the garb of every passion which disgraces human nature.

Unfortunately for that over-ambitious victor, — many of whose deeds stand unique in the history of the world, — who led his army to the east, little or no attention was given to the rivetted attachment

of the Russian peasant to his father's creed. This was, probably, the cause of all Napoleon's misfortunes, and of the subsequent triumph of his enemies. Had he known how to have taken advantage of the prejudices and religious opinions of the native peasantry, I do solemnly believe, he never would have been necessitated to encounter "nature in the violence of her wrath."

Napoleon, the great Napoleon, permitted the temples of God to be seized, and profaned, and pillaged. The Russians took advantage of this circumstance, and represented, that wherever the French arrived, the altars were thrown down, the gold chasings stolen, the holy images broken in pieces and trampled under foot, and the sanctified vessels used for the worst of purposes. Speeches and proclamations, containing such sentiments, were every where promulgated, and they had the desired effect, of turning the hearts of the Russians against Buonaparte.

Let us now hear the public voice with respect to the conflagration of Moscow. The Abbé de Surfugues speaks of the burning of this metropolis, as "a project engendered in the enthusiasm of patriotism."* James says: "Noble as this sacrifice appeared, — greatly as it has been admired throughout Europe, — there is no Russian, at this day, that will avow from what means the conflagration arose; but it is invariably ascribed by people at Petersburgh, as well as here (Moscow), to the malice of the French army. History, however, will do justice to the nation, and blazon in its true colours this signal triumph of Russian magnanimity."† Las Cases, in one of his conversations with Napoleon, relates, that "the name of Rostopchin having been pronounced, I presumed to remark, that the colour given to his patriotic action had very much surprised me, instead of exciting my indignation; and even much more, that I had

* "Un Projet enfanté dans l'Enthousiasme du Patriotisme!! Lettres sur l'Incendie de Moscou," p. 16.

† James's Journals of a Tour in Germany, Sweden, &c. p. 370.

envied him."* Count Rostopchin himself remarks: "Ten years have passed away since the conflagration of Moscow, and I am always indicated as the author of an event, which, according to received opinion, was the principal cause of the destruction of Napoleon's army, of his fall, of the safety of Russia, and of the deliverance of Europe. Certainly there is cause to pride one's self upon such a fine title; but never having usurped the rights of any individual, and tired of hearing the same fable repeated, I wish to speak the truth, which alone ought to dictate history.

"When the conflagration, in three days, destroyed six-eighths of the houses of Moscow, Napoleon felt all the importance of this event, and foresaw the effect which it would produce upon the Russian nation, authorized to attribute this disaster to him, on account of his presence, and that of a hundred and thirty thousand soldiers at his orders. He believed, that he would find a sure means of throwing off himself all the odium of this act, before the eyes of the Russians and of Europe, and of causing it to fall upon the chief of the Russian government at Moscow. The bulletins of Napoleon immediately proclaimed me the incendiary. The journals, the pamphlets of the day, with envy repeated the accusation, and authorized all those, who have written since the campaign of 1812, to present as authentic *a fact altogether false.*"† In fine, there is, there can be, but one opinion on the subject in question. If the Russians had sacrificed Moscow through heaven-born patriotism, it would be the most magnanimous event — the most glorious laurel of the history of their nation. Let us now examine the witnesses, if I may so speak, who ascribe the burning of Moscow to the French, and then those who attribute this event to the Russians.

After Buonaparte took possession of Moscow, Count Rostopchin issued the following extraordinary proclamation, which I give at full

* Mémorial de Sainte Hélène, vol. v. part iii. p. 262.

† "Un fait entièrement faux." La Vérité sur l'Incendie de Moscow, p. 2.

length, equally on account of its importance as an historical document, and as exhibiting the Russian style of address in all its purity. Some of the ideas will astonish civilized Europe. They remind us of the days of the laconic Suvarof.

"Peasants! Inhabitants of the Government of Moscow!

"The enemy of the human race; — the punishment of God for our sins; — diabolical instigation; — the wicked Frenchman has entered Moscow; — given her up to the sword, to the flames; — has robbed the temples of God; — has profaned the altars by pollutions, the holy vessels by drunkenness, by mockery; — has used the robes of the priests for horse-cloths; — has torn in pieces the chasings and the crowns of the holy images; — has converted the churches of our orthodox faith into stables; — has violated our wives, our daughters, our children; — has ravaged the church-yards, and before the second coming (of Jesus Christ), has raised from the tomb the bones of the dead, — of our forefathers, — of our parents; — has seized whoever he could, and used them in place of draught-horses, to carry away stolen goods; — would kill us by famine, and as he has now nothing himself to eat, has let loose his marauders, like wild beasts, to devour all around Moscow; — and thought to call you politely to market, making use of promises, of general protection and defence! — Orthodox Christians; — faithful servants of our Tsar; — nurses of our *Mother Stone-Moscow* *, have you the least confidence in the word of the ferocious enemy? Will you allow yourselves to be deceived by the sanguinary miscreant? He will deprive you of the last crumb of bread: he will permit you to die a *hungry* death: he will deceive you by promises, and when he gives

* The Russians, and especially the peasantry, very frequently, when speaking of the ancient capital, call it, — *Mat' Moskva* — or Mother Moscow. It is reckoned the mother of other towns, because it is the largest, and the most famous in Russia. Many thousand souls have never seen a stone town, except *Moskva*: hence the dignity of the capital, Stone-Moscow.

you, it will be base money! Separate yourselves, *Bratsi**, from the apostate Christian warriors:—O Mother of God!—do not hearken to empty sounds. Esteem your chiefs, and the proprietors of the land: they are your defenders, your assistants; they are ready to clothe you, to put shoes upon your feet †, to feed you, to give you drink!!

"Let us destroy the remaining forces of the enemy: let us bury them in *Sacred Russia*: let us stand and beat them wherever we meet them:—already but a small number of them remain:—of us there are forty millions of souls, pouring in from all sides, like a covey of young eagles. Let us annihilate the foreign rabble, and give their bodies to the wolves and to the crows:—and Moscow will again be adorned, will shew her stone-houses, her golden summits. Will you give our father, Alexander Pavlovitch, a million of roubles for the re-construction of Stone-Moscow, in which he was anointed with holy oil, and crowned with the crown of the Tsars? He puts confidence in Almighty God—in the God of Russia: he hopes in the people subject to him, the valiant hearts of the young. He alone is the Lord's anointed, and we took the oath of allegiance to him:—He is our father—we are his children; but the French villain, the unchristened enemy—he is ready to sell his soul; he was already a Turk, in Egypt he became a Mussulman ‡:—he has robbed Moscow, and let the inhabitants go naked, and with bare feet;—and now he congratulates himself, and says, this is no

* Brat is the singular for brother; Bratsi is the plural for brothers, in a literal sense. These terms are in universal usage in Russia, both among high and low. Their real application, however, is equal to *My Lad* or My Lads, *My Brave Boy* or My Brave Boys.

† In hiring servants at Petersburgh, but still more so at Moscow, the servants always ask you, whether their stockings and shoes are to be at their own, or at your expence; as by this circumstance the wages are modified. In winter, covering for the feet requires very serious attention in a cold climate.

‡ Count Las Cases says, that the "Assertion of Napoleon's having assumed the Mussulman dress is totally false." Mémorial de Sainte Hélène, vol. iii. part iii. p. 87.

robbery; — but all is taken from them by a dog!!. Here there is no duration. Bitter tears are preparing for the wolf. But two weeks hence, and he will cry *pardon**, but you will not hear him. Already there is but one end for them (the French), to sit down like locusts, and form a wall with their unburied bodies!!

"Wherever they come, throw them, dead and alive, into deep graves. The Russian soldiers will assist you, those who fly the Kozáks will cut in pieces. Remote Bratsi, friends of Moscow, don't lose courage. Ye who are near, destroy the detestable mob; the filthy rabble; and then show yourselves to the Tsar, in Moscow, and be lauded for your deeds. He will raise you to your former condition, and you will live, and again join in the ancient chorus!!

"But he among you, who listens to the Frenchman, and salutes him, is an unworthy son of his country, an apostate of God, a delinquent of his sovereign: — he gives himself up to judgment, and to punishment; *and his soul will be in hell with the wicked, and will burn in the fire, as burned our Mother Moscow.*" †

Of the same nature were all the harangues vociferated to excite the Russian peasantry to revenge. Count Rostopchin, if he has not gained immortal laurels by his *eloquent oration*, has at least shown, that he understood the genius of his nation. Had Napoleon known as well how to have acted his part, we should have had no Holy Alliance, nor any occasion for such a coalition; and probably Europe would have been as happy, under the sublime genius of the most extraordinary man who ever drew breath, as she is, fettered by the limited, depressive, degenerating policy of repeated congresses.

It is well known, that Count Rostopchin set fire to his own house, at Vorónovo: — an act of the greatest magnanimity. He left the following address to the French, upon the church-door of the village,

* The peasants around the capitals, almost all know a few words of French, as *Monsieur*, *Pardon*, *Madame*, &c. Count Rostopchin, therefore, in ridicule, uses the word *pardon* instead of the Russian word, *Isvinité*, of the same import.

† Porajeniyé Frantsuzof na Severé, p. 119. part. 1. Moscow, 1814. of which the author has a copy.

and who will not admire it?* "Eight years I embellished this country-seat, eight years I lived happily here, in the bosom of my family, and under the protection of the patriotic government of the *Gòsudar*, Alexander. The peasants of this village fly from you; and I burn my house, that it may not be defiled by French highway robbers. In Moscow, I left you, as booty, two furnished houses worth half a million of roubles:— here you will find ashes alone."†

Such a patriotic action might naturally prejudice the public in favour of Count Rostopchin's taste for conflagrations, and lead them, more readily, to suppose that he gave orders for the destruction of Moscow. But he, and his friends, will tell you, that this is false reasoning; that Vorónovo was private property, and the possessor could do with it what he pleased; and that Moscow was public property, and the governor could only act agreeably to his instructions, or the necessities of the times.

Immediately after the burning of Moscow, the following anecdote was related, as a strong proof of the guilt of the French in 1812. Indeed, even to this day it is often repeated.

General Toutolmin was reckoned the preserver of the Foundling Hospital, from the rapacity of the enemy and from the fury of the flames. While walking on the quay, opposite this enormous edifice, Buonaparte is said to have stopped, and sent for its chief. Among other questions, the Emperor asked the General:—"Who was the cause of the fire of Moscow?" "The French burn Moscow," the General dauntlessly replied; and the Emperor went away in a rage.‡

Buonaparte says, that "The Russian army disavowed the burning of Moscow:" and Rostopchin states, "That the Russian army was persuaded, that Moscow was burned by the enemy."§

* La Vérité sur l'Incendie de Moscou, p. 39.

† Collection of Russian Anecdotes, part iii. p. 42.; and also Narrative of the Campaign in Russia in 1812, by Sir R. K. Porter, p. 234.

‡ Collection of Anecdotes, part iii. p. 18.

§ La Vérité sur l'Incendie de Moscou, p. 39.

The following translation, of part of a *rescript*, which the Emperor Alexander sent to Count Rostopchin, of the 11th November, O. S. 1812, bespeaks the sentiments wished to be conveyed from the crown to the public.

Count Theodor Vassiliévitch!

"Casting our melancholy regard over Moscow, which has suffered, by the *hands of the wicked enemy*, with the deepest grief we reflect on the fate of many of her inhabitants, who had severely suffered, and were robbed of their property. It was the will of God: His incomprehensible decree. Often in storms He sends us salvation, and not unfrequently in wrath He manifests his mercy. How painful, to the heart of a Russian, to see our ancient capital, for the greatest part, converted into ashes! how dreary to cast a look upon the consumed and profaned temples of the Lord!! But our enemy has no cause to be proud of his crimes. The fire of Moscow was extinguished with her blood," &c. &c.

In another rescript of the 14th November, also addressed to Count Rostopchin, His Imperial Majesty, after speaking of the erection of a column, formed entirely of the canon taken from the enemy, adds the following remark: "This monument will bear record, *not of the shameful and ravishing deeds of the despicable incendiaries:* but of the distinguished and famous victories of the brave people and army, who, on the field of battle, understood how *to punish their enemies* — how to *reward the wicked.*" *

I have seen a common picture of the burning of Moscow, in which the French are represented running every where, with blazing faggots, and setting every edifice on fire, while the Russian soldiers, and especially the Kozáks, are busy in seizing the incendiaries; and the fire-engines are playing upon the flames in the Kremle: — though it be notorious that neither Russian soldier, nor Kozák, nor fire-engine, was in Moscow, at the time of the grand conflagration.

In 1813, Mr. Horne published the account already given of the

* Porajeniyé Frantsuzof na Severé. part i. p. 334.

burning of Moscow*, from which it is clear that he willingly advocated the Russian delusion. Chevalier Filistri, who published his Genealogical Tables of Russian History, in the year 1818, under the protection of the Imperial Academy of Sciences at Petersburgh, then remarked, that the inhabitants of Moscow, being unable to carry their magazines with them, resolved themselves to burn them. "Let it be so," thought they: "the flames will spread from them to the houses: — all will perish, but the enemy will find an insurmountable barrier to his career, in that self-same Moscow, in which he had calculated to sit tranquilly down upon the throne of the Tsars: —— The destruction of Moscow is an incalculable loss; but Moscow does not constitute the whole empire."

Karamzin, the famous Russian historian and poet, seems inclined to speak still more truth. In the last edition of his works, is contained a poem, entitled, "The Deliverance of Europe, and the Fame of Alexander." Through the kindness of my friend, Mr. Bowring, who has the merit of being the first to make the English reader extensively acquainted with the poetry of Sclavonia †; — whose translations generally equal and sometimes surpass the originals; — and whose poetic feelings, talents, and imagination, lead us to look forward to some great and unconstrained effort of his lyre; I am enabled to present the two following stanzas from the poem just alluded to, and in their original dress:

Proud City! Sovereign-Mother thou‡
Of all Sclavonia's cities now!
Work of seven ages! — beauty once
And glory were around thee spread;

* Vide page 484 to page 499. of this work.

† Russian Anthology, or Specimens of the Russian Poets, by John Bowring, F.L.S. &c., Parts I. & II.

‡ Sovereign-Mother, or Sovereign-Queen, is the best translation we can make of *Mat-Tsaritsa*. It is not meant, that Moscow was the first town of Sclavonia; but she is the mother or chief of Russian cities, by being the capital, and by her superior magnificence. See note, p. 509.

Toil-gathered riches blest thy sons,
And splendid temples crown'd thy head:
Our Monarchs in thy bosom lie—
With sainted dust that cannot die!

Farewell! farewell! thy children's hands
Have seized the all-destroying brands
To whelm in ashes all *thy pride:*
Blaze! blaze! thy guilt in flames be lost:
And earth and heaven be satisfied
With thee, the nations' holacaust!
The foe of peace, shall find in thee
The ruined tomb of victory.

Karamzin, in explanation of the second of these stanzas, adds a note, to the following effect. "Eye-witnesses relate that the Carriage-market and the Drug-market were set on fire, by the hands of the shopkeepers themselves, as well as many houses, by the hands of the proprietors."*

In the year 1823, we find Count Rostopchin much more guarded in his statements than he was immediately after the conflagration; indeed, he now makes confessions which must confound many of his admirers and defenders in Russia.

"It is very natural," says he, "that one should wish to know exactly "*qui a mis le feu, et produit l'incendie de Moscou.* Here are the details which I am able to give respecting this event, which *Napoleon* throws upon my shoulders, which the *Russians* throw upon Napoleon's, and which *I* can neither exclusively attribute to the Russians nor to the enemy. Half the Russian population, which remained at Moscow, was composed of vagabonds, and it is very possible that they occupied themselves in propagating the fire, so as to have a better opportunity of pillaging during the disorder."† In the following page he admits that the proprietors of the houses in

* Sotchineniya Karamzina, vol. i. p. 246. and 255.
† La Vérité sur l'Incendie, p. 12.

the *Karetnoi-Riad*, or Carriage-market, not wishing to furnish carriages to the enemy, set fire to the magazines in the night.*

The admission of the participation of the Russians, in the burning of Moscow, by Karamzin and Rostopchin, is of very great importance; after we have seen the general tendency of all the previous histories composed by the natives.

So much for the Russian account of the conflagration in point; let us now advert to the reports of the French on the same event.

In one of Napoleon's bulletins it is said, that "on the 16th (September) there arose a violent wind; three or four hundred vagabonds set fire at once to the town, in 500 places, by order of the governor Rostopchin. Two hundred thousand peaceful inhabitants were reduced to mendicity: this was the crime of Rostopchin, and executed by miscreants set free from prison." In another place, speaking of the fire, it is said, that the authors of the attempt were held in horror in Russia.† In one of his conversations with Count Las Cases, Buonaparte exclaimed, "Was I defeated by the efforts of the Russians? No! my failure must be attributed to pure accident, to an absolute fatality. First, a capital was burnt to the ground *by foreign intriguers, and in defiance of its inhabitants*; secondly, the frost set in with such unusual suddenness and severity, that it was regarded as a kind of phenomenon."‡ In another conversation with Las Cases, Napoleon said, "The population was far from having plotted that atrocity (the conflagration). Even they themselves delivered up to us three or four hundred criminals, escaped from prison, who had executed it."§ The following sentences also bear on the point.—"For I had undertaken," said the Emperor, "the expedition to fight against armed men, not against nature in the violence of her wrath. I defeated armies, but I could not conquer *the flames*, the frost, stupefaction, and death."‖

Baron Larrey, the justly celebrated military surgeon, who was at-

* La Vérité sur l'Incendie, p. 13. † Idem, p. 33, 34, &c.
‡ Mémorial de Sainte Hélène, vol. iv. part vii. p. 141.
§ Idem, vol. iii. part v. p. 263. ‖ Idem, p. 264.

tached to Napoleon, speaks his mind dispassionately:—"But what very much surprised us," says he, "was to see the fire break out in several remote quarters, where none of our troops had yet been, and particularly in the Bazar of the Kremlin.* We had scarcely taken possession of the town, and succeeded in extinguishing the fire, *kindled by the Russians*, in the most beautiful quarters, when, in consequence of two principal causes, the flames again broke out in the most violent manner, spread rapidly from one street to another, and involved the whole place in one common ruin. The first of these causes is justly reported to have been the desperate resolution of a certain class of Russians, who were said to have been confined in the prisons, the doors of which were thrown open on the departure of the army; these wretches, whether incited by superior authority, or by their own feelings, *with the view, no doubt, of plunder*, openly ran from palace to palace, and from house to house, *setting fire to every thing* that fell in their way. The French patroles, although numerous, and on the alert, were unable to prevent them. I saw several of these miscreants *taken in the act*; lighted matches and combustibles were found in their possession. The pain of death inflicted upon those caught in the actual commission of the atrocity, made no impression on the others, and the fire raged three days and nights without interruption: the houses were pulled down in vain by our soldiers, the flames quickly spread themselves over the vacant space, and the buildings, thus insulated, were set on fire in the twinkling of an eye. The second cause must be attributed to the violence of the equinoctial winds, which are always very powerful in these parts, and by means of which the conflagration increased, and extended its ravages with extraordinary activity." †

Sir R. K. Porter, who vies with, or even surpasses, the Russians, in heaping abusive epithets, denunciations, and execrations upon Buonaparte and his army, though he does not express himself very

* The Torgoviya Lavki, see p. 278. of this work, situated in the Kitai-Górod, and opposite the Kremle, are evidently meant by the author.

† Mémoires de Chirurgie Militaire, et Campagnes. 1812—1818.

decidedly, seems to be also of opinion that the natives set fire to Moscow. "The pyres of loyalty were lighted," says he, "and Moscow appeared at different quarters in flames." And again,—"The fire, which had been lit in the Kremlin, found answering beacons throughout the range of circles which comprised the city of Moscow."*

The Abbé de Surrugues, who was an eye-witness, as well as a number of other French writers, and many German authors, all with one voice proclaim, that the Russians were the incendiaries of Moscow: but it is useless to quote additional authorities.

Buonaparte had uniformly presented Moscow to his fine army as the place of repose, in which they would find every comfort and every consolation. He pressed forward to that city, with the view of tranquilly taking up his residence within its walls. He punished the incendiaries by death. He could have no object in encamping his army in the midst of flames and ruins for nearly six weeks, or in destroying those magazines of provisions, of wines, and of clothes, &c., which were wanted to supply its necessities.

That many of the Russians, of their own accord, were busily occupied in disseminating the burning brands for the sake of plunder, and that a few of the French practised the same diabolical act with similar views, I think, from all the evidence, oral and written, to which I have had access, admits not of doubt.

Were I to give an opinion, formed upon enquiry among the natives, high and low, and among foreigners of different nations, established at Moscow, some of whom never quitted the city, I should state decidedly that the *Russians themselves burned Moscow*, in the year 1812.

If it be asked, "whether the conflagration of Moscow was undertaken upon a premeditated plan?" I would reply, that the French soldiers, and even the French officers, every where seized the Russian emissaries, loaded with combustible materials, or in the act of

* A Narrative of the Campaign in Russia, in 1812, p. 170. and 175. London. 1815.

applying the torches; and that this circumstance, coupled with the preparation of fireworks and combustibles at Vorónovo*, which I reckon an indubitable fact, leaves little room for any other explanation.

Talk of the year 1812 to the Russians,—to all classes, nobility and peasantry, clergy and merchants, male and female, old and young,—and they will vociferate that Moscow was the sacrifice of Europe. Speak to them of the incendiaries, and you will hear the name of the French joined with every abusive term. A few of the nobility, however, seem to admit, that the Russians burned Moscow with their own hands. They are loath to avow this openly, but they make significant allusions.

It is astonishing, that an action, which has called forth the eulogies of the whole world, and that is most likely to be handed down to posterity by their bards, as a most glorious example of patriotism, and as one of the most distinguished events in history, should still be disavowed by the Russians. † I believe, that the Autocratic government was glad to have so good an opportunity of exasperating the minds of the populace of Moscow, and of the peasantry of its vicinity, by exaggerating the *atrocious and barbarous conduct* of the emperor Napoleon, and by proclaiming him the author of the conflagration, with a view to give them an idea of what they were to expect, if the towns and villages of the interior were taken possession of by the enemy.

Self-preservation, however, was most probably the grand cause of the disavowal of the burning of Moscow. At the time Napoleon victoriously entered this capital, nobody could tell how the tide of public opinion might flow; or whether the peasantry might not be roused against the nobility. The widely-circulated report, that Moscow was burned by the French, was a political *ruse de guerre*, invented by those who knew their country and its people. Had the burning of Moscow been avowed, at the moment, as the voluntary act of the government, at least three-fourths of the general population would have imagined that ministers had gone mad, and would have deemed

* Vide James's Tour, p. 366—383.

† Machmichael's Journey, p. 12.

those who obeyed their order as only fit for bedlam. Tell the peasants of Russia, even at this day, that Moscow was burned for the safety of the empire, and for the salvation of Europe, and they will never comprehend your logic. They will repeat, a thousand times, the same argument: "No, no, the French burnt Moscow;" and there is no possibility of changing their conviction.

Besides, the first sentiment of the Russians, very probably was, that if they acknowledged themselves the incendiaries of Moscow, enlightened Europe, which has often enough considered them in a state of barbarism, would deem this act, "*aussi atroce qu'insensé**," *a disgrace and an infamy*, and quote it as an evidence of their want of civilization.

It is surprising, however, after the voice of nations had proclaimed the burning of Moscow a deed of the most sublime patriotism, that the Russians did not frankly avow that this city was immolated by Imperial mandate. But having once so openly denied the act, and so furiously denounced the French as the incendiaries, it would be difficult to retract their statements without losing their credit for veracity. Besides, by still holding out the same opinions, they continue to have complete domination over the minds of the peasantry.

The time, I doubt not, is not far distant, when the Russians will claim all the merit, of having offered up Moscow for the general good; and then, perhaps, the world will be less inclined to laud the northern nation. Meanwhile, may there not be a *finesse* of policy concealed under their apparent indifference to the reputation of this great self-sacrifice, or their steady perseverance in its utter disavowment? It may not suit the ambitious schemes of Russia, that the hatred felt towards the French and their allies, by all classes of its population, and especially by the military, should be so soon extinguished, or even diminished. The colossal standing army of Russia; the means taking to consolidate her government in the Caucasus, and in Georgia; the conversion of crown-villages into military co-

* La Vérité sur l'Incendie, p. 3.

lonies, on the borders of Asia, and the frontiers of Poland; the general ardor manifested for a war with the Turks, with a view, no doubt, to seize ancient Byzantium; and the undue influence this power has gradually acquired in Continental affairs,—taken collectively, may be subject of just jealousy and apprehension to the other states of Europe.

May the day never dawn, when the armies of the north shall dictate laws to the provinces of the south of Europe! May the avowal of the immolation of Moscow never be made by the Russians west of the Dneper and the Niemen!

He who wishes to compare the various accounts of the events of the year 1812, and especially of the burning of Moscow, and to peruse the proclamations and the bulletins of the Emperor Napoleon and of Monsieur Lesseps; of his Imperial Majesty, Alexander, of Prince Kutusof, and of Count Rostopchin, may be recommended to look at the works indicated in the note below, some of which are but little known in this country.*

Before concluding the epoch of 1812, I must take notice of the

* Versuch Einer Darstellung der Verbrennung und Plündereing Moskwas durch die Franzosen. St. Petersburg, 1813. O Prebivaniyé Frantsuzof iv Moskvé; Or, The abode of the French in Moscow, 1813. Napoleon i Frantsuzi iv Moskvé; Or, Napoleon and the French in Moscow. Moscow, 1813. Porajeniyé Frantsuzof na Severé; Or, The Defeat of the French in the North. Moscow, 1814. Ruskiyé i Napoleon Buonaparte; Or, The Russians and Napoleon Buonaparte. Moscow, 1814. Pochode Napoleona iv Rossii i Begstvo eho iz Onoi; Or, The March of Napoleon to Russia, and His Flight from it. Moscow, 1815. Polnoyé Sobraniyé Anekdotof, &c.; Or, A full Collection of Anecdotes respecting the most remarkable War of the Russians with the French. Moscow, 1815. Pribavleniyé, or Addition to Glinkii's History of Russia. A Narrative of the Campaign in Russia in 1812. By Sir R. K. Porter. Lond. 1815. Journal of a Tour in Germany, Sweden, Russia, Poland. By J. T. James. London, 1816. La Vérité sur l'Incendie de Moscou, par le Comte Rostopchin. Paris, 1823. Lettres sur l'Incendie de Moscou, par L'Abbé Surrugues. Paris, 1823. Mémoires de Chirurgie Militaire et Campagnes, par le Baron de Larrey. Paris, 1812–18. Relation circonstanciée de la Campagne de Russie en 1812; par Eugene Labaume, Paris, 4th ed. 1815. Mémorial de Sainte Héléne, par le Comte de Las Cases, 1823. Journey from Moscow to Constantinople, by William Macmichael, M.D. F.R.S. London, 1819. See also the Bulletins, both Russian and French, in the Newspapers of the time.

murder of Verestchagin; an event frequently spoken of with horror at Moscow.

The Governor-general, Count Rostopchin, on the morning of the 2d (16th) of September, assembled all the police, and all the subalterns who were in the service of the city, in his house, situated in the Lubianka. By the count's orders, the prisons had already been opened; only two individuals were detained to appear before him. Mr. Verestchagin, the son of a Russian merchant, was one of them; he was accused of having translated (fabricated, according to Count Rostopchin), a proclamation of Napoleon, in which this hero announced his approaching arrival at Moscow, and, indeed, in which he indicated the day of his entry into the city. Count Rostopchin having arranged every thing for his departure from the capital, ordered young Verestchagin to advance amidst the dragoons, the police, and a number of Kozáks, and thus addressed him: "Thou daredst to translate (fabricate) the bulletin, announcing the immediate presence of the enemy in Moscow. 'Tis true Napoleon and the French will soon be here, but thou shalt not see them!! Russian, unworthy of thy country, — thou hast betrayed her, and dishonoured thy family; thy crime is above ordinary punishment (the knoot and Siberia). I deliver thee up to the vengeance of the people whom thou hast betrayed." The Count, whose physiognomy bespoke his sentiments, then threw his eyes over the crowd, and said, "Beat the traitor until he expires under your blows." The populace beat him, the soldiers pierced him with their bayonets, the Kozáks cut him with their sabres, and the body, weltering in blood, was dragged through the streets, by a cord tied to the feet, and suffered the outrages of the unfeeling rabble in all their lawless barbarity.*

Mr. —— an —— in the Russian service, an eye-witness of this horrid deed, with great feeling, related the same history to a party at ——— ——, while bursts of indignation from his countrymen frequently interrupted his discourse.

* Vide Lettres sur l'Incendie de Moscou, par l'Abbé Surrugues, p. 12.; and Macmichael's Journey, p. 14.

In Count Rostopchin's pamphlet it is said, that the young merchant, Verestchagin, who was murdered by the people, and who it is pretended became the victim of his inconsiderateness, had *composed*, and not *translated*, a proclamation of Buonaparte; that he wished to compromise other individuals; that he was found guilty by the senate; and that he was judged worthy of punishment. *

The fact is, that Verestchagin merely translated the proclamation of Napoleon; he was seized and kept a close prisoner; the senate which found him guilty were the hirelings of the governor of the city; and the jury which judged him worthy of death were his murderers.

I by no means pretend to justify the conduct of Verestchagin. He was a traitor, and was deserving of punishment; but to deliver him up to the will of the populace, after their minds were excited to the highest state of frenzy, indignation, and fury, was an action at once unjust, indefensible, and inhuman. The *stain of the Lubianka* will not be easily effaced.

The dreadful conflagration of 1812 necessarily palsied for a time the government, the nobles, the merchants, and the proprietors, as well as the people. But soon after the retreat of the French from Moscow, and their expulsion from the Russian territories; or I might rather say, after the burial of the magnificent army of the emperor, Napoleon, the spirit of Russia rapidly recovered. The ruinous state of the capital was evident: the damage done and the loss sustained were enormous. But Moscow was not to be forsaken. Great efforts of course were to be made. Immense quantities of rubbish were to be cleared away, and the city was to be rebuilt. The work was begun in the end of 1812, and in 1813 astonishing progress had been made. Many edifices were repaired or re-constructed. The losses began to be less felt, and the ardour and energy of the population, in general, were every where evident. Rapid advances were made in 1814. James describes its appearance at that period. "In making,"

* La Vérité sur l'Incendie de Moscou, p. 23.

says he, "these various excursions, it was lamentable to behold, in whatever direction we passed, similar scenes of wreck and havoc were constantly before us. It is not difficult to picture to one's mind the appearances of an ordinary town reduced to a state of ruin; but, to traverse a place of 35 versts in circumference, and find every where the same features, was a display of horror that far exceeds the utmost limits of fancy. The citizens had been diligent in repairs, it is true; though little, indeed, could the labour of two years produce in a city of such dimensions. The few habitations that were renewed shewed but as spots in the wide waste, and seemed scarce to diversify this universal scene of desolation."—"All was now in the same forlorn condition; street after street greeted the eye with perpetual ruin; disjointed columns, mutilated porticos, broken cupolas, walls of rugged stucco, black, discoloured with the stains of fire, and open on every side to the sky, formed an hideous contrast with the glowing pictures which travellers had drawn of the grand and sumptuous palaces of Moscow."*

In the summer of 1815, in every suburb, in every street, in every lane, crowds of workmen were employed, and much was effected. In 1816, on the return of the spring, thousands of artizans and labourers were seen occupied in all quarters of the city, and it being known that the Emperor would visit the ancient capital in summer, the nobles and the merchants vied, as it were, with each other in building and repairing, with the greatest speed. The late military governor, Count Tormasof, and the chief of the Kremle expedition, Prince Yusupof, were actively employed with the government department. The Emperor, on his first visit after the destruction of Moscow, was highly pleased to see her, like the phœnix, rapidly rising from her ashes. Sentiments of satisfaction and approbation gave a new stimulus to the public, which was greatly heightened by his Majesty's avowal of his design, that the Court should reside for a time at Moscow in the following year. After the Emperor's departure from

* James's Journal of a Tour, &c. pp. 371, 404. See also p. 2. and 4. of our Introduction.

Moscow, and during the autumn, the proprietors set labourers to work, and in the spring of 1817, long before the snow disappeared, thousands of hands were on all sides busily employed.

Among other works, the palace of the Kremle was enlarged, and heightened, and three large edifices, for the accommodation of the *Chevaliers* attached to the court, were reared in the course of the summer; the walls of the Kremle were repaired and white-washed, and the south-west tower and the spire at St. Nicholas's Gate were almost finished; the house of the archbishop was fitted up for the residence of the Grand Duke, Nikolai Pavlovitch; and the Kremle was almost totally new-paved, and indeed underwent a thorough repair and improvement. In the Kitai-Gôrod the renewal of the *façade* of the *Bargaining Shops;* the paving of the *Krasnaya Plostchad;* the formation of the Boulevard under the walls of the Kremle; the surrounding in part by a stone wall and balustrade, and the renewal of the *Pokrovskoi Cathedral;* the repair of the Gates of the Resurrection; and the erection of the monument of Minin and Pojarskii, all contributed to the general and pleasing spectacle. The Exercise-house, though a gigantic undertaking, was begun and finished; many edifices were rebuilt; others were repaired, and the pavement of the city was generally renewed. So much was done in one short season: — for at Moscow work cannot be carried on throughout the year: — that not only his Imperial Majesty, but every individual was astonished at the remarkable contrast between Moscow in the year 1816 and in the year 1817. Ever since the departure of the court in 1818, the renovation, improvement, and embellishment of the metropolis, have been carried on with astonishing energy and success, and still continue to advance, without relaxation, and with rapid strides.

The most remarkable recent improvements are the formation of Alexander's Garden, a magnificent ornament and an elegant promenade*: — the replacement of a desert triangular space near the Smith's bridge, formerly a receptacle of filth and abomination, by

* Vide p. 310.

regular streets and enormous piles of edifices* ; — the levelling of the earthen ramparts and fortifications around the east walls of the Kitai-Górod, and the substitution of streets and markets in their room : — the embellishment of the north front of the Tribunals, and of the Shops, along the course of the now invisible Neglinnaya: — the almost total renewal of that mighty mass, the Petrovskoi Theatre, not yet completed† : — the repairs of the sumptuous mansions of the nobles : — and the arrangement of new places, new streets, and new markets.

By the burning of innumerable small sombre wooden houses and hovels, and by the superior and tasteful manner in which most of the city is rebuilt, Moscow has greatly changed its appearance. That wonderful mixture and contrast of magnificent palaces and paltry huts, so often mentioned by foreigners, and formerly so characteristic of Moscow, though still to be remarked, in a few places, does not so powerfully strike the eye of the stranger in his peregrinations throughout the city. In one word, Moscow is daily losing her Asiatic features, and assimilating herself to the other capitals of Europe. From this observation, however, I am happy to add, that the Kremle must be exempted ; its ancient singularity and grandeur are preserved complete. It ought to be held sacred to posterity ; impious hands alone will ever dare to encroach upon its antiquity. It is the centre of Moscow and of Russia ; it is (or rather it ought to be) the palladium of justice : it is the holy citadel, the temple of the Lord : it is the veneration of the empire.

To the honour of the Emperor, of the government, and of the Russians, such sentiments seem to have had due influence on their conduct. The renovation of the ancient Kremle is the most splendid monument of the present reign, and is infinitely dearer to the natives than the ensigns of heart-rending war, the false glory of sanguinary victory, or the trophies of ruthless ambition.

All the edifices in the Kremle are built of stone : and so are

* Vide p. 310.

† Vide p. 30. 310. and 338.

those in the Kitai-Górod, which retains its most powerful and imposing characteristic, its *Eastern Bazars*. In the Beloi-Górod they are chiefly constructed of stone, but partly of wood: on the contrary, in the Zemlianoi-Górod, they are chiefly formed of wood and interspersed with many of stone. The suburbs (*Slobodi*) are principally erected of wood, with a still smaller proportion of stone structures. But in all of them there are more stone buildings than existed before the visit of the enemy.

I differ from the emperor Napoleon, — and it is not often I would venture to differ from so high a political authority, — in supposing that the burning of Moscow will retard the advancement of Russia either 50 or 100 years.* I agree, in a great measure, with Count Rostopchin, — and it is seldom that I can coincide with him, — that Russia, in place of being retarded by the confiagration of 1812, on the contrary, has been led to know "her forces, her riches, and her gigantic resources." † By that awful event this empire was greatly impoverished, but, as its recompence, a mighty impulse was given to the genius of improvement, the effects of which are already visible, and will be more powerfully felt in distant ages. ‡ Indeed, such changes and renovations have been effected, that the conflagration of Moscow may be already regarded as a happy event for the natives of the autocratic dominions.

Imperial wish, in Russia, is almost as effective as a despotic ukáz. Both have contributed their share to the splendour of Moscow; and would that these powerful agents were always directed to such praiseworthy objects; — then would future generations have to laud the memory of those passed away.

I have described Moscow as it exists at this moment, perhaps the most splendid capital of Europe; at least it yields the palm to

* Bulletins, and Memorial de Sainte Hélène, vol. ii. part iii. p. 101.

† La Vérité sur l'Incendie, p. 39.

‡ Vide Preface, and Introduction, p. 2—5.

none, and justifies the exclamation of Dmitrief: — "O Moskva, like to thee — where stands another!"

'As pearls thy thousand crowns appear,
Thy hands a diamond sceptre hold;
Thy dome, thy steeples bright and clear,
Like sunny rays on eastern gold."

Now Moscow, fare thee well! My heart bleeds, — and it may be effeminacy, — while I bid thee an eternal adieu! My soul shall often linger within thy embattled walls, and seek repose from human misery amidst thy poets and thy historians, thy saints and thy heroes. I left *thee* with regret; — with a few exceptions, *thy people* with joy. May there spring up within thy boundaries a race of mortals, as distinguished for the triumph of intellect, for pure morality, and for sincere religion, as thou art for singularity, for beauty, and for magnificence. Kremle, adieu! Moscow, fare thee well!

APPENDIX.

TABLES RESPECTING THE STATE OF MOSCOW,

AT DIFFERENT PERIODS.

The following tables are probably the most interesting ever offered to the British public, respecting the state of Moscow. They have often been referred to, and therefore occupy this prominent situation. Table I. is given on the authority of the author; Table II. shews the state of Moscow in the year 1805, according to Mr. Stchekatof, the author of the great Dictionary of the Russian Empire*; Table III. is said to have been drawn up with peculiar care, by command of the Emperor, Alexander, in order to be presented to the King of Prussia, on His Majesty's visit to the ancient metropolis of Russia, in the summer of 1818. It evidently is the result of considerable labor, and I have reason to believe that its general accuracy may be depended upon. It must have been composed by some individual or individuals connected with the police, or who, at least, had access to the records of the police. The table from which it was copied, and of which a translation is herewith given, was suspended, and I believe is still suspended, in one of the reading rooms of the *English Club*, at Moscow. The form of the original table is nearly retained, and the translation is as nearly literal as the English language would permit. Short explanations have been occasionally added: these, with the remarks introduced, from time to time, in the progress of this work, supersede the necessity of further elucidation here. It is uniformly spoken of as *the table*, in the singular, because it was contained on a single sheet in the original; and it is divided here into two tables, only because it suits the work better, and because the form of the second is a little different from that of the first part. Table IV. from the description of the plan of Moscow, differs, in some respects, from other statements. Great confidence is felt in its accuracy, as it was composed with great labor, and from proper documents, by Mr. Chelief.

With respect to the correctness of these tables the author must not be deemed responsible. He gives them as the best authorities to which he had access.

* Slovár Geograpitcheskii Rossiiskaho Gosudarstva, vol. iv. p. 386.

TABLE I.

According to Wichelhausen, there were in Moscow in the year 1803*:

10 Cathedrals.
275 Parish Churches.
15 Monasteries.
9 Nunneries.
56 Public Buildings.
9 Market-Places.
6,450 Shops.
8,360 Dwelling-Houses.
285 Inns.
79 Courts, where they let horses and equipages.
199 Khartchevnis—a kind of Eating-Houses.
162 Kabáks, or Drinking-Houses.
64 Public Baths.
216 Manufactories.
194 Breweries and Distilleries.
115 Smiths' Shops.

Making a total of above 10,000 edifices, besides the shops; of which 2,000 may be reckoned to be built of stone.

TABLE II.

State of Moscow in the year 1805.

Part I.

	Males.	Females.	Total of both Sexes.
Inhabitants in general - - - -	146,433	70,520	216,953
Of whom were nobility - - - -	6,681	5,484	12,165
Servants attached to their houses - - -	7,862	6,583	14,445
Placed in different governments at a fixed tax -	28,683	15,743	44,426
Eminent *Burghers*, according to the statement of 1804, in thirteen families, who declared that their capital amounted to 677,000 roubles, on which they paid per centage 8,462 roubles 50 kopeeks -	27	——	27
Merchants of the first guild in 120 families, whose capital was advertised at 1,926,480 roubles, on which they paid per centage 24,081 roubles -	245	——	245
Merchants of the second guild, in 333 families, whose capital was advertised at 2,664,320 roubles, and who paid per centage 33,304 roubles - -	704	——	704
Carried forward - -	44,202	27,810	72,012

* Zuge zu einem Gemählde von Moskwa, von Engelbert Wichelhausen. Berlin, 1803.—Richter estimated the number of edifices in Moscow, in the year 1799, at 10,000. Vide Moskva:—Eine Skitzze von Johann Richter. Leipsig, 1799.

	Males.	Females.	Total of both Sexes.
Brought forward	44,202	27,810	72,012
Merchants of the third guild, in 3,058 families, whose capital was advertised at 6,116,293 roubles, and who paid per centage 76,453 roubles 66¼ kopeeks	7,031	———	7,031
General capital advertised of the three guilds 11,384,093 roubles, and paid total per centage 142,201 roubles 16¼ kopeeks			
Those who have manufactories	333	271	604
Masters employed for these manufactories	1,506	394	1,900
Burghers belonging to Moscow	4,912	4,420	9,332
Burghers from other towns	1,895	1,253	3,148
Trades-people inscribed for ever	2,183	1,325	3,508
Trades-people inscribed for a time	11,931	2,697	14,628
Priests, Deacons, and Servants of the church (with their Wives)	1,870	1,638	3,508
Servants attached to the various Government Tribunals and Offices	1,422	1,125	2,547
Hawkers	2,636	2,062	4,698
At the Imperial University and *Pension* for Nobles, *Students*, *Scholars*, and *Servants*	740	140	880
At the Consistory, people in different employments	55	34	89
At the Printing Offices	303	267	570
At the Foundling-Hospital, pupils	390	555	945
Servants in the same Hospital	178	265	443
Servants at the Military Hospital	364	74	438
Troops (with their Wives)	11,729	2,664	14,393
Soldiers who have quitted the service (with their Wives)	1,324	1,999	3,323
Scholars in the Military Orphan-house and in the Novinskoi School	572	180	752
In the Invalid-House	90	55	145
And Servants	17	———	17
Servants at the Hospital	175	94	269
In the Poor-Houses	394	694	1,088
And Servants	28	———	28
Slaves who are resident for a time	37,698	7,457	45,155
Slaves who have always their residence here	8,603	3,937	12,540
Yamstchiks (with their Wives)	553	528	1,081
Foreigners of different nations	2,435	1,376	3,811
Total	145,569	63,314	208,883

The reader will remark, that the result of this specification does not agree with the general statement at the head of the table. I know not the cause of this difference. Vide p. 98. of this work.

PART II.

Foreigners in Moscow, in 1805.

	Males.	Females.	Total.
Germans	625	453	1078
French	457	278	735
Greeks	183	17	200
Italians	131	72	203
Dutch	18	8	26
Armenians	70	30	100
Saxons	44	10	54
English*	83	43	126
Austrians	91	35	126
Hungarians	34	19	53
Danes	42	32	74
Swedes	54	50	104
Prussians	135	100	235
Sicilians	13	2	15
Georgians	76	79	155
Spaniards	3	—	3
Bohemians	55	35	90
Swiss	42	22	64
Tartars	101	29	130
Persians	70	—	70
Kalmuks	25	16	41
Bucharians	5	4	9
Arabians	9	7	16
Turks	15	2	17
Livonians	7	5	12
Courlanders	6		6
Poles	38	27	65
Esthonians	1	—	1
From the Free Town, Lubeck	2	1	3
	2435	1376	3811†

* The British residents, in and near Moscow, amounted to about 200, in 1823. Vide p. 379. of this work.

† It results from this table, that the number of foreigners in 1805, only amounted to 3,811, a statement which may be received with more confidence than that given, in another place, by the same author, and by different other authors, when 10,000 is the number mentioned. It is well to have *data* for the general statements of authors, to enable us to detect their errors.

TABLE III.

Explanatory Table of the State of Moscow, in the Year 1817.

			Before the Invasion in 1812.	In 1817.
Cathedrals			5	5
Churches			329	322
Monasteries			24	21
Cemeteries			14	14
Chapels or Prayer-Houses, *Chasovnyi*			30	30
Charitable Institutions			64	44
Houses	Before the invasion of the enemy, in 1812,	Stone	2567	—
		Wood	6591	—
	At the departure of the enemy, remained	Stone	—	526
		Wood	—	2100
	Stone repaired		—	2514
	In the past years (*i. e.* from 1812, till 1817), rebuilt	Stone	—	623
		Wood	—	555
	Barracks for the army		9	9
Stables for the Cavalry			2	5
Government Prison			1	1
Temporary Prison			1	1
House of Correction			1	1
Manufactories			441	376
Bargaining Rows or Markets			192	192
Number of Shops in these Rows or Markets		Stone	7979	6917
		Wood	542	447
Apothecary Shops		Government	8	5
		Private	21	20
Literary Institutions	University		1	1
	Academies		2	1
	Gymnasiums		1	2
	Institutes		2	2
	Boarding Schools		18	22
	Schools		27	17
Printing-Offices	Government		6	5
	Private		6	3
Public Assemblies	Theatre		1	1
	Clubs (English, and Dancing)		2	2
	Nobilities and Merchants		2	2
Inns with Billiard Rooms. *Gerberga*			41	40
Eating Houses. *Yesnnii Traktiri*			204	181
Coffee Houses. *Kopheinii Doma*			9	6
Cook Shops. *Kuchmeisterskii Stola*			4	14
Foreign Wine Cellars			170	162
Drinking Houses. *Kabáks*, or *Piteinnii Doma*			200	132
Bread Shops			159	110
Russian Eating Houses, or *Khartchevnii*			182	57
Blinni, where *blinnies*, a kind of muffins, are sold			142	43

				Before the Invasion in 1812.	In 1817.
Cabarets or Taverns				568	395
Places of sale for Small Beer				99	87
Places where rolls or *Calatches* are sold				132	98
Baths,	Private			1050	600
	Public			41	33
Places or Markets				25	25
Streets				183	164
Pereúlki, or Cross Streets				401	539
Lamps in the Streets				7292	4341
Butki, or Sentry Boxes, or Watchmen's Boxes				360	360
Smiths' Shops				316	237
Slaughter Houses or Yards				19	20
Bridges				80	106
Ponds				297	253
Wells				3670	3793
Kitchen Gardens				248	233
Gardens				1393	1021
Green Houses and Hot Houses, called Orangeries				111	107
Barriers or Gates				16	16
Square Sajins of Ground (in the City)				—	16,120,800
Square Sajins of Pavement,	Government				1139
	Town				19,326
	Inhabitants				572,289
Inhabitants of both Sexes, with their Distinctions,	Clergy				4779
	Nobility				10,732
	Soldiers				21,979
	Merchants				11,885
	Burghers				19,036
	Servants				38,404
	Foreigners				1410
	Of all other Descriptions				203,776
Inhabitants in General,	Males	197,482	Total		*312,000
	Females	114,518			
In the Year 1817. Born,	Males	1821	Total		3437
	Females	1616			
Died, Adults	Males	969	Total		1797
	Females	820			
Youths	Males	1403	Total		2666
	Females	1263			
Number of Loads of Provisions brought to Town,	Wheat				21,859
	Flour				52,107
	Grits, *Krupa*				29,500
	Oats				27,850
	Barley				1,640
	Different kinds of Animal Food and Fish				6,175
	Hay				18,380
	Fire-Wood and Timber				92,499

* Vide p. 98. of this work.

			In 1817.
Number of Barks which arrived in Moscow, and their Cargoes,	Different kinds of Stones, &c.		202
	Corn		343
	Salt		37
	Timber and Fire-Wood		41
	Cash (for Government)		—
	Copper		6
	Iron		31
Number of Cattle driven into Town,	Full grown *		33,918
	Young		28,435
Extraordinary Occurrences,	Number of Fires		15
	Number of Foul Chimnies		35
	Sudden Deaths	From Old Age	19
		From Apoplexy	88
		From Drunkenness	20
	Accidental Deaths	Killed	7
		Drowned	32
	Violent Deaths	Murdered	6
		Throats cut	2
		Strangulated	5
	Self Murders	Shot	2
		Cut Throats	1
		Poisoned	1
		Hanged	8

TABLE IV.

1819 and 1820.

Moscow contains a Square Area of Deciatins *		6,717
Inhabited Houses		7,476
Unbuilt Places		1,559
Cathedrals		6
Monasteries		21
Churches, 260.	At the Palace, or paid by the Government	16
	At Government and Public Buildings	16
	Parish Churches	229
	At the Podvoryés of Monasteries	6
	Religions different from the Greek Church	7
Government and Public Buildings		129
Bublic Baths		16

* A Deciatin contains 117,600 square feet.

TABLE V.

SHEWING the Date of the Birth, the Commencement of the Reign, and the Time of the Death, of all the Sovereigns of Russia, from the epoch that Moscow became the Metropolis, till the Reign of Peter the Great; and including a Notice of the chief Events of their Reigns. The manes of these Sovereigns, except those particularly marked, are deposited in the Cathedral of St. Michäel, in the Kremle.

	Born.	Began to Reign.	Deposed, Assassinated or Died.
1. The Great Duke Ivann I. Danilovitch, surnamed *Kalita*. He ascended the throne of the principalities of Vladimir Moscow, after the flight of Alexander Michäilovitch to Plescof: he transferred the seat of government from Vladimer to Moscow, which was then declared to be the capital:—he improved Moscow, particularly the Kremle, and surrounded it by a wooden wall, supported by a rampart of earth and stones, and thus formed a *fortification*, as it was called by ancient writers: he established the dignity of Metropolitan at Moscow; he founded the Cathedrals of the Assumption, of St. Michäel, and of the Transfiguration, or *Spass na Boru*. By his wife Helen, he had four sons, Simeon, Daniel, Ivan and Andrei. Before he died, he was shaved, and took the order of Monkhood. Reign upon the whole tranquil, chiefly varied by petty warfare with the other princes -	1301	1328	1340* / 1341
2. The Great Duke Simeon Ivannovitch, surnamed the Proud. He ascended the throne on the death of his father Ivann; he governed the principalities of Vladimir and Moscow, and also of Novgorod, which latter he subjected. Towards the end of his reign a dreadful plague raged in Russia, of which he died, aged thirty-six years: he had six children, all of whom died before him of the same disease. He also became Monk before his death - - - - -	1317 / 1320	1340 / 1341	1353
3. The Great Duke Ivann II. Ivannovitch, brother of the preceding; he received the principality from the sovereign of the Horde, and reigned in tranquillity. By the embassies of St. Alexei the Metropolitan, he prevented the invasion of the Khan of the Tartars for the destruction of Russia; he became Monk and died. He had two wives; by the last he had two sons, Dmitrii and Ivann, and two daughters. He was a great lover of peace, and his short reign was tranquil - - - - - - - - - -	1325	1353	1358
An *interregnum* from the year 1358 to the year 1360.			

* When two different years are mentioned, it shews that the Historians of Russia are not consistent with each other.

	Born.	Began to Reign.	Deposed, Assassinated or Died.
4. The Great Duke Dmitrii Konstanstinovitch. He was son of Constantin, and Prince of Sujdal; he obtained the great principality from Kidir, Khan of the Tartars, and established himself at Vladimir. After a reign of nearly two years, he was deposed, and the throne was given to the true heir, Dmitrii Donskoi.	1324	{1359 1360	{1361 1362
5. The Great Duke Dmitrii Ioannovitch, surnamed *Donskoi*. He was son of Ioann II.; his reign lasted twenty-six years with fame and glory. He is said to have been a Prince not endowed with talents, but with many virtues, and to have been beloved of his subjects; he received the homage of almost all the Russian Princes. Proud of the increase of his own power, and despising the weakness of his rivals, he refused to pay tribute to the Tartars; war in consequence followed, between him and Mamai, the Khan; in a dreadful battle on the Don, in 1380, Dmitrii, after various fortune, was victorious; and hence received the surname of *Donskoi*. He had the misfortune to see Moscow taken and burned by the Tartars under Tachtamish, in the year 1382, when most of the inhabitants perished by fire, water, or the sword; and the rest were made prisoners. Of Moscow only the ruins of the walls, and of the *stone edifices*, which already embellished it, remained; other towns shared the same fate, and the country was ravaged. By his spouse Evdokia, he had seven sons, Daniel, Vassilii, Yurii or George, Andreé, Peter, Ivan and Constantin, and four daughters. It is said by some, that he was the first who built the Kremle of stone, about the year 1363. - - - - - - - - -	1349	1362	1389
6. The Great Duke Vassilii (II.) Dmitriévitch, son of Dmitrii Donskoi, whom he succeeded. Moscow was surrounded by the Tartar forces of Edigii in 1409; the Great Duke quitted the capital, which was defended, and the enemy withdrew. The crops were destroyed by the enemy, and want reigned, of which many died, as well as by the excessive cold. He imposed tribute at Novgorod: he had two sons, Ivan and Vassilii; according to Stcherbatof, three sons, Ivan, George, and Vassilii. He was a sovereign of no great talents. During his reign, Russia, three times, experienced the horrors of the plague, and oftener than once was exposed to famine. The first clock striking the hours was placed in Moscow, in the year 1404. - - - - - - - - -	{1371 1370	1389	1425

	Born.	Began to Reign.	Deposed, Assassinated or Died.
7. The Great Duke Vassilii (III.) Vasiliévitch, surnamed the Blind. Disputes between Vassilii Vasiliévitch and his uncle George, Prince of Galitch; they addressed themselves to the Khan Oulien-Machmet, who declared in favour of Vassilii, and exempted him from all tribute. His capital afterwards taken by his uncle, and yielded to him. In his reign, the first silver money in Russia was coined. He had six sons, Yurii, Ivan, Yurii, Andrei, Boris, Andréi. In the year 1445, his army being defeated, and himself covered with wounds, he was taken prisoner by the Tartars. In the year 1446, by order of the Usurper, Prince Dmitrii Yurévitch, surnamed *Shemiaka*, who occupied the throne during a few months, his eyes were destroyed: in 1447 he was re-established, and died after a reign of thirty-seven years. During his reign Russia was twice ravaged by the plague, viz. in the years 1425 and 1427. -	1415	1425	1462
8. The Great Duke Ivan (III.) Vassiliévitch, surnamed the Proud. He united under his domination the different appanaged principalities; he subjected Novgorod; he liberated himself and country from the yoke of the Tartars; and he imposed tribute on the kingdom of Kazan. In his reign, the knowledge of gunpowder, and the art of casting cannon, were introduced by Aristotle of Bologna, who, along with other foreigners, was employed to recoin the Russian money. Aristotle, Solarius, and others, at a vast expence, enclosed the Kremles of Moscow and Novgorod with thick brick walls. The cathedrals of the Annunciation, and of the Assumption, and other public buildings, were also re-erected by them. He was murdered,—or died, according to Stcherbatof,—in his 60th year, after a reign of forty-three years. - - -	1438 1439	1462	1505
9. The Great Duke Vassilii (IV.) Ivanovitch, surnamed the Courageous. He succeeded his father, waged war, against the Khan of Kazan, with various fortune, and also with Poland during some years; concluded a treaty of peace with Poland; besieged and burned the wooden fortification of Kazan, and made peace with the inhabitants, the Khan having escaped. He had two sons, Ivan and Yurii: before his death, he sometimes took the title of Tsar, and, in spite of his resistance, they gave him the order of monkhood. -	1458 1478	1505	1533 1534
10. The Great Duke Ivan (IV.) Vassiliévitch, surnamed the Terrible, and, by foreigners, the Tyrant.			

	Born.	Began to Reign.	Deposed, Assassinated or Died.
Having raised an army and disciplined it to the use of fire-arms, he conquered the kingdoms of Kazan and Astrachan; Siberia was also subdued during his reign. He first took the title of Tsar, by some accounts: he gave to his subjects the first code of written laws; he invited foreign artists to Moscow; he introduced printing into Russia; he promoted commerce; he permitted the English to establish factories in his dominions; and he encouraged religious toleration. He had five wives; by his first wife he had Dmitrii, Ivan, and Phedor; and by the second wife he had Dmitrii, who it is supposed was assassinated at Uglitch, a town in the government of Yaroslaf. See p. 165. - - - - - -	1528 1530	1533 1534	1584
11. The Tsar Pheodor Ivanovitch. — He is said to have been a prince of a weak intellect, and to have been governed by his brother-in-law, Boris Godunof. In him ended the dynasty of Rurik, which had reigned above seven centuries. - - - - -	1557	1584	1598
12. The Tsar Boris Phedorovitch Godunof. — The race of Rurik, by the death of Phedor Ivanovitch being extinct, his brother-in-law, Boris Godunof, who had successively risen, by his activity and talents, to the highest offices of the state, and may be said to have had the whole administration of the government during his life, at his death, was elected in his place. Famine, insurrections, and impostors, disturbed his reign: — he ordered Dmitrii, son of Ivan Vasiliévitch IV., to be murdered: — built the belfry of Ivan Velikii, &c.: — is said to have died in consequence of poison. At first his remains were deposited in the Cathedral of St. Michael, but were afterwards removed to the Troitskoi monastery, where they now lie. - - - - - -	1552	1598	1604 1605
13. Phedor (II.) Borisovitch. — He succeeded to the throne, on the death of his father, Boris Phedorovitch, by declaration of the patriarch and of the nobles. He was soon deserted by the principal generals of the Russian army, and many distinguished persons: — his troops were defeated by the false Dmitrii: — he was altogether forsaken: — the capital, Moscow, was taken possession of by the rejoicing inhabitants: — the palace was stormed: — Phedor Borisovitch was deposed and strangled by order of the usurper Otrepief, who was born in 1589, who gave			

	Born.	Began to Reign.	Deposed, Assassinated or Died.
himself out for Prince Dmitrii, son of the Tsar Ivan (IV.) Vasilievitch, who reigned, and who was murdered in 1605. - - - - -	1588	1604 1605	1605
14. Dmitrii Ivanovitch, or the False Dmitrii, who usurped the throne. — He reigned eleven months. By his utter inattention to the principles of politics and government — by despising and neglecting the manners and customs of his people — by his neglect and sacrilegious violation of all religious order and discipline — and by his misguided, infatuated conduct, he soon excited the disaffection and indignation of his subjects, who concerted a conspiracy against him, with Prince Vassilii Ivanovitch Shuiskii at its head: — an insurrection broke out — the alarm-bell was tolled — the palace was burst open — Dmitrii precipitated himself from a window — dislocated his thigh — was seized and murdered. It has been much agitated whether he was the True or False Dmitrii, and each side has had its abettors and opponents. He is always called the False Dmitrii by the Russians. His naked body was exposed for three days in the streets to the insults of the populace, then deposited in the public charnel-house, and afterwards by fire reduced to ashes, from a notion that the earth would be polluted by the interment of so unholy a corpse.	1557	1605	1606
15. The Tsar Vassilii Ivanovitch Shuiskii. — The assassination of the false Dmitrii was followed by a general tumult and insurrection — the houses of foreigners were pillaged — the Poles, and all who wore the Polish dress, were massacred. — Vassilii Ivanovitch Shuiskii was elected successor to the throne — impostors every where appeared during his reign — the country distracted and in confusion — Russia was invaded by the Poles — Shuiskii was deposed by them, made prisoner and sent to Poland, where he died, in the year 1612: his body lay in Warsaw twenty-three years, and was brought to Moscow in the year 1635, and interred in the Cathedral of St. Michaël, where it still reposes. - - -	1553	1606	1611 1612
There was an *interregnum* from the year 1610 to 1613. During this interregnum Russia was invaded by the Poles, on one side, who had possession of Moscow, and by the Swedes, on the other, who had seized Novgorod. The Nobles were divided, and the country was in a complete state of anarchy and confusion, and without a *leader*,			

	Born.	Began to Reign.	Deposed, Assassinated or Died.
seemed lost; when her liberators, Minin and Pojarskii appeared. Vide p. 296.			
Dynasty of the reigning Family, Románof.			
16. The Tsar Michaël Phedorovitch.—He was elected Tsar by a general assembly of the states, and crowned at Moscow: he found protection from those disasters which had overwhelmed his immediate predecessors, in his own judgment and discretion, in the wise counsels of his father, the sage, virtuous, and popular Philaretes, and in the affection and love of his subjects. His reign of thirty-two years was prosperous for his country, and glorious for himself. Had two wives, and three sons, Alexei, Vassilii, and Ivan; and a number of daughters. - - - -	1596	1613	1645
17. The Tsar Alexei Michailovitch, (father of Peter the Great).—He increased and strengthened the empire by introducing a more regular discipline into the army, and by revising, amending, and new-modelling the code of laws compiled by Ivan Vassiliévitch IV.: —he invited foreign officers into his service:—and procured ship-builders from Amsterdam, who were employed in constructing vessels for the Caspian sea. His great merit has been too much overlooked by historians, and particularly by the adulators of Peter the Great. He had two wives: by the first wife, he had five sons, Dmitrii, Alexei, Phedor, Simeon, and Ivan; and a number of daughters, including Sophia; by the second wife, he had Peter and the Princess Natalya. -	1630	1645	1676
18. The Tsar Phedor (III.) Alexiévitch.—He was a prince of a weak constitution, and according to some of a weak mind: others say he possessed a vigorous intellect. His administration was useful for his country, and it is supposed that all the beneficial acts of it, are to be ascribed to the influence of his sister Sophia, and the abilities of his prime minister Galitsin. - - - - - -	1657	1676	1682
19. The Tsar Ivan Alexiévitch: only a very short time, or never, reigned alone.—He and Peter the First, his half-brother, held the sovereign power conjointly. It is said, that he was debilitated, both in body and mind, by epileptic fits. He nominally reigned: but Sophia and Peter the Great were the administrators of the government. By his wife he had Catharine, Ann, Paraskovia, Maria, and Pheodosia.	1666	1682	1695

TABLE VI.

SHEWING the date of the birth — the commencement of the reign — and the time of death, of all the Sovereigns, from the reign of Peter the Great, to the present reigning autocrat, Alexander; all of whom, except Peter the Second interred at Moscow, repose in the Church of St. Peter and St. Paul, at the Castle of Petersburgh.

	Born.	Began to Reign.	Deposed, Assassinated or Died.
The Emperor Peter the First, or Peter the Great. — The first Emperor of the north — was esteemed a great politician, statesman, and general; he did wonders for the civilization of his people; — first formed among them a navy; — re-organized an army; — promulgated useful laws; — protected and purified, to a certain extent, the religion of his country; — introduced and protected arts, sciences, and literature; — and ardently promoted the general improvement of Russia. He founded Petersburgh, and made it his residence. The indiscriminating enthusiasm of authors, has given rise to false accounts respecting the state of Russia, previous to his reign, and at his death. Some sparing of their praises, speak of faults in the execution of the plans of this sovereign: there is reason to believe, that his country was not so barbarous as said, before he ascended the throne; — the operations of his distinguished father have been too little remarked; — and sure I am, that the progress made in arts, and sciences, and civilization, though miracles were effected, yet never equalled, nor nearly equalled, the accounts of most historians.	1672	With Ivan 1682 Alone in 1689	1725
The Empress Catharine the First. — She was distinguished, during the reign of her imperial spouse, as a woman of a dignified and noble character; — she ascended the throne immediately on his demise; — and during her short reign, of little more than two years, she prosecuted, with vigour, the plans commenced by Peter the Great.	1684	1725	1727
The Emperor Peter the Second. — He was son of the Tsarévitch Alexei, and grandson of Peter the Great; he ascended the throne when he was only twelve years of age, and died on the day fixed for the celebration of his marriage with the Princess Dolgorŭka: he held his court, during the latter part of his reign, at Moscow. His administration upon the whole was tranquil, though disturbed by the reigning persons,			

	Born.	Began to Reign.	Deposed, Assassinated or Died.
Menstchikof, and the Dolgorukiis, during his minority - - - - - - -	1715	1727	1730
The Empress Anna Ivannovna.—She was niece of Peter the Great. She was governed by Biren;—mixed with the affairs of Poland;—was at war with the Tartars and the Turks, by the advice of Biren, named Ivan, son of the Princess Ann and the Prince of Brunswick, her successor. The erection of an *Ice Palace*, and the barbarous use she made of it, and the invasion of the Crimea, are among the principal deeds of her reign.	1693	1730	1740
The Emperor Ivan (II.) Antonovitch, born 20th August, 1740, and by the testament of the Empress Anna he succeeded to the throne while under age. He was first under the care of Biren, the Duke of Courland, who was Regent; afterwards under that of his mother, the Princess Ann of Brunswick, as Regent, when Biren was humbled by Munich, and banished. The party of Elizabeth seized the young Emperor, who was dethroned, and Elizabeth succeeded him. The reader is referred for a good account of this Prince, and his melancholy fate, to Coxe's Travels.	—	1740	1764
The Empress Elizaveta Petrovna.—She was at war with Sweden, and concluded a peace in 1743: she also waged a successful war against Prussia: she is said to have had an extraordinary share of humanity, and during her reign *punishment by death* was unknown. Her *amours* have not passed without the remarks of the world. - - - -	1703	1741	1761
The Emperor Peter the Third.—He was grandson, by his mother, of Peter the Great. He attempted to introduce many changes into Russia. His spouse having formed a party against him, he was cruelly forced to resign the crown. His history, and that of his horrible murder, are to be found in almost every book which treats of Russia, as in Tooke's Works, &c. His reign was short. - - - -	1728	1761	1762
The Empress Catharine the Second.—She was spouse of Peter the Third, whom she succeeded at his resignation: was at war with Turkey, the fleet of which was burnt at the battle of Tchesmé; was one of the confederate powers in the partition of Poland; she joined to her estates the Crimea, Azof, a part of the Kouban, and all the country between the Dneper,			

	Born.	Began to Reign.	Deposed, Assassinated or Died.
the Boog, the Dnester, and the Black Sea, &c. She formed a new code of laws; she encouraged the arts and sciences, literature and commerce; she invited strangers to her country, and established colonies upon the Volga and the Don: she embellished the capital, raised an equestrian statue to Peter the Great, and advanced, in every way, the improvement and glory of her nation. She is esteemed to have had much genius, great talents, and excellent intentions; but some are of opinion, that many of her plans were injurious to Russia. "Immorality," said a mighty and sublime genius, "is, beyond a doubt, the worst of all faults in a sovereign." Catharine Second, though she possessed many amiable qualities and virtues, seems to have thought otherwise:—she was the greatest Sovereign ——— Europe ever saw, and the most open Imperial ——— the world ever beheld. - - - - - - -	1727	1762	1796
The Emperor Paul (I.) Petrovitch.—The history of this extraordinary sovereign is fresh in every body's mind, as well as the actions of his reign, and his tragic end. His politics, and general conduct, were very blameable. By many he was reckoned a fool, but others speak of him as a man of uncommon penetration, genius, and rectitude, whose grand plans were not allowed to develope themselves, and state that, with more patience and calm judgment, he would have done much good to his country, and been its brightest ornament. - - - -	1754	1796	1801
The Emperor Alexander (I.) Pavlovitch, son of the Emperor Paul, now the reigning sovereign. His reign, up to the year 1812, a mixture of adversity and prosperity; the burning of Moscow; the march of the Russian troops to France; the forced resignation of Buonaparte; the enormous political influence of Russia; the resuscitation of Moscow; the extension of arts and sciences; the increase of moral and religious knowledge, and general improvement, will be the themes of the future historian. The absence of pure religion and of the practice of morality, still distinguish the Russians, under his sway. He is one of the august members of the misnamed Holy Alliance, who, while he talks of giving freedom to the slaves of Russia, seems to wish to subvert the liberty of Europe - - - - -	1777	1801	—

TABLE VII.

EXHIBITING the Names, and the Time of the Decease, of Male Descendants of the Reigning Families of Russia, in the Thirteenth, Fourteenth, Fifteenth, and Sixteenth Centuries, whose Remains are deposited in the Cathedral of St. Michaël.

Thirteenth Century.

Of the Orthodox Prince Ivan Vladimrovitch Donskoi	1323
——— Andrei Ivanovitch	1353
——— Ivan Danilovitch	1359
——— Ivan Ivanovitch (the little)	1372

Fourteenth Century.

Of the Orthodox Prince Vladimir Andriévitch Donskoi	1410
——— Ivan Vassiliévitch, oldest brother of the Great Duke Vassilii Vassiliévitch, the Blind	1417
——— Andrei Vladimirovitch Donskoi	1426
——— Aphanasii Yaraslaf Vladimirovitch Donskoi	1426
——— Peter Dmitriévitch Donskoi	1428
——— Yurii Dmitriévitch	1432
Of Prince Andrei Dmitriévitch Donskoi	1432
Of the Great Duke Dmitrii Georgiévitch, the Red	1441
Of the Orthodox Prince Vassilii Yurévitch	1447
——— Vassilii Yaroslavitch	1462
——— George Vassiliévitch Dmitrefskii	1473
——— Andrei Vassiliévitch Bolgarskii	1481
——— Borís Vassiliévitch Volotskii	1494
——— Andrew Vassiliévitch Uglétskii	1494

Fifteenth Century.

Of the Orthodox Prince Simeon Ivanovitch Kalújskii	1518
——— Dmitrii Ivanovitch Uglétskii	1521
Of the Great Duke, the Tsarévitch, Dmitrii Ivanovitch	1554
Of the Orthodox Prince George Vassiliévitch Moskóvskii	1564
Of the Tsarévitch Ivan Ivanovitch	1582

Sixteenth Century.

Of the Tsarévitch, and Great Duke, Ivan Michaëlovitch	1639
——— Vassilii Michaëlovitch	1639
Of the Tsarévitch Dmitrii Alexiévitch	1649
——— Simeon Alexiévitch	1669
——— Alexei Alexiévitch	1670

Of the Tsarévitch, and Great Duke, Ilii Phedorovitch - - - 1681
——————— Alexander Petróvitch - - - - 1692

Besides these are also laid here, the remains of the Khan of Kazán, Alexander Saphagiriévitch - - - - - - 1566
The Tsarévitch Peter Ibragimovitch, son of the Khan of Kazán - - 1500

SYLLABUS,

SHEWING

THE METHOD OF INSTRUCTION

PURSUED IN THE UNIVERSITY OF MOSCOW, AND GENERALLY THROUGHOUT RUSSIA.*

The Lessons, or Lectures (Lectiones), are arranged under four Heads.

I.

Lessons of the Professors of Moral and Political Sciences.

I. Professor Briantsof will teach Empirical Psychology, by the introduction of F. W. Daniel Snellius, and Logic according to Maternus Rëüss; on Monday, Tuesday, Thursday and Friday.

II. Professor Schloëtzer will, on the same days, teach Political Economy, according to his own little work, entitled, "Primæ Lineæ Oeconomiæ Politicæ."

III. Professor Snegirof having shortly explained the Law of Nature and its History, on the same days, will teach *Jus Publicum et Gentium*, according to Zeiller.

IV. Professor Zvítaëf, on the same days, will teach the History of Roman Jurisprudence, with Bachius as guide.

V. On Monday and Thursday, Professor Sandunof will practically exercise his hearers with various Civil and Criminal Processes.

VI. On Tuesday and Friday, Adjunct Smirnof will teach the Theory of Russian Jurisprudence.

VII. On Monday and Thursday, a view of the History of Philosophy being made, Adjunct Davidof will teach Logic according to Snellius, and exercise his pupils in the art of disputing and discussing subjects connected with moral Philosophy, as well as Philosophical Works.

II.

Lessons of the Professors of the Physico-Mathematical Sciences.

I. On Monday, Tuesday, Thursday and Friday, Professor Hoffman will teach Botany *secundum Fundamenta sua Botanica*, as accommodated to the lectures; and in the Summer months, will explain and demonstrate the Plants of the Botanical Garden, especially the pharmaceutical and medicinal plants.

* Vide p. 318. and Note, p. 327.

II. On the same days, Professor Fischer will teach Zoögnosia, *secundum Tabulas suas Zoonosiæ Synopticas*, and *Oryctognósia ad librum suum.*

III. On the same days, Professor Reüss will teach Universal Chemistry agreeably to his own system; and on Saturday, he will explain the books of Celsus *de Medicina.*

IV. On the same days, Professor Dvigubskii will teach Physics, according to a Compendium edited by himself.

V. On the same days, Professor Shumakof will teach Mechanics.

VI. Professor Perelogof, on the same days, will explain to his pupils, High Equations, Conic Sections, and the differential and integral Calculus.

VII. On Monday and Friday, Adjunct Miahkof will explain the science of Artillery, according to Schœllius.

VIII. On Monday and Tuesday, Dr. Denissof will teach Technology, according to the Technological Compendium, edited by Professor Dvigubskii; and on Thursday and Friday he will teach Rural Economy.

IX. On Monday and Thursday, Mr. Trostin will teach Arithmetic and Geometry.

X. On Tuesday and Friday, Dr. Goldbach will teach the principles of Natural History and Physics.

XI. On Monday and Thursday, Mr. Schnepkin will teach Algebra and Trigonometry, according to the Compendium, edited by D. Shumakof.

III.

Lessons of the Professors of Medical Sciences.

I. On Monday, Wednesday, Thursday and Friday, Professor Hiltebrandt will teach Surgery, according to the Compendium of the celebrated Tittmanus.

II. On Monday, Wednesday, Friday and Saturday, Professor Muchin, during the first months, will continue his lectures on Forensic Medicine (incompleted last year), in the vernacular tongue, according to the famous Plenck; during the rest of the time he will explain the Physiology of the Human Body, agreeably to the Compendium of the celebrated Blumenback, in Russ, with proper annotations and additions; and by instituting experiments on living animals, to demonstrate some of the phenomena of the living animal system; besides, he will exercise his pupils every week, with short repetitions of his lectures.

III. On Monday, Tuesday, Thursday and Friday, Professor Mudrof, having shortly premised the doctrine of General Clinic Medicine, will teach Particular Clinic Medicine according to the famous Joseph Franck, (Praxeos Medicæ Universæ Præceptæ de Febribus, &c. Lipsiæ, 1811, et de morbis cutis, 1815), consulting the practical work of his celebrated father for the illustration of the other classes of disease, the authority of opinions, and the regular application of Therapeutics: besides, he will continue to give medical consultations with his pupils to the poor and to workmen.

IV. Professor Kotelnetskii, on the same days, will explain the Elements of General and Pharmaceutical Chemistry, with the celebrated Plenck as guide, not omitting the Pharmacopœia Castrensis of the distinguished Wylie; and occasionally will institute Chemico-Pharmaceutical experiments, for the advantage of the students of medicine.

V. Professor Bunge will teach Veterinary Pharmacy, Pathology and Therapeutics *ad ductum Systematis Medicinæ Veterinariæ, Cl. Busch*; on Monday, Tuesday, Thursday and Friday.

VI. On Monday and Thursday, Professor Stchegolof will teach the Materia Medica of the three kingdoms of Nature, according to his own Compendium; then the rules of writing Medical Formulæ, guided by the celebrated Pichleri; in the spring and summer, he will discuss *Principia Phyturgiæ Medicæ*, i. e. the science of distributing or collecting medicinal plants, adapted to the state of the Russian empire.

VII. On Wednesday and Saturday, Professor Risenko will continue his lectures on Midwifery, following the work of the celebrated Richter: and when they are finished, will treat of the Diseases of Children, according to the work of the celebrated Hecker.

VIII. On Wednesday and Saturday, Adjunct Romodanofskii will teach General Pathology, following the celebrated Nemirof, and will explain General Therapeutics agreeably to the celebrated Gottlieb Ackerman.

IX. On Wednesday and Saturday, Dr. Voskresenskii will deliver Anatomical Lessons from the work of the celebrated Muchin.

X. On Tuesday and Saturday, Dr. Alphonskii will deliver lessons *de Fasciis Chirurgicis*, on Surgical Bandages, following the celebrated Boettger; but in winter, he will exercise his pupils with surgical operations instituted on the dead human body.

IV.

Professors of the Belles Lettres.

I. On Monday, Tuesday, Thursday, and Friday, Professor Heym will teach the statics of the principal states of Europe; especially those of Russia, Austria, and Prussia.

II. On the same days, Professor Cherepanof will teach *Historiam Patriam* (Russian History), adding what remained last year on general history; according to the work of the celebrated Schroëkhius.

III. Professor Merzliacof will deliver the first part of his course, *i. e.* Rhetoric with Eschenburgius as guide: on Monday, Tuesday, Thursday, and Friday.

IV. On the same days, Professor Gavrilof will explain the rules and genius of the Slavonian language; he will teach also the method of reading and understanding books composed in Slavonian, and towards the end of the course he will read and interpret the most approved authors: besides, he will explain the state and progress of the Slavonian language in its various periods, as also the relation and close connection between the language now used, and the Slavonic language, which is the necessary fountain and basis of Russian eloquence and literature.

V. On Monday and Tuesday, Professor Timkovski will interpret Cicero's Orations, according to the rules of Manilia and Ligarius, also select odes of Horace: on Thursday and Friday, he will treat of Roman Antiquities. In the Greek lessons on Wednesday and Saturday, he will explain Homer's Iliad, and Select Speeches of Demosthenes: besides, he will exercise his pupils in writing Latin exercises.

VI. On Monday, Tuesday, Thursday, and Friday, Professor Katchenofskii will explain the Theory and History of the Belles Lettres in general, following Sulzeri; these finished, he will discuss *ex Archaelogia de Arte Statuaria*, following Siebenkesius.

VII. On Tuesday and Friday, Professor Boldiref will teach the Antiquities of the Hebrews; on Monday and Thursday, explaining the precepts of the Hebrew Language, he will interpret select pieces of the Old and New Testament; or if the pupils rather wish to learn the Arabic language, he will most cheerfully teach it.

VIII. On Tuesday and Friday, Professor Beketof will explain Chronology, Heraldry,

Genealogy, Numismatics, and Diplomatics, after the works of Gattererus; these being finished, he will deliver an introduction to General History, following Schroeckhius.

IX. On Wednesday and Saturday, Professor Ulrichs will exercise his pupils in translating from Russian into German, in interpreting select pieces of the German writers, and in various kinds of writing, but to those who have made greater progress in the languages, he will communicate the knowledge of German literature, with Eschenburgius as guide.

X. On Tuesday and Friday, after the guidance of Professors Riskii and Merzliacof, Adjunct Pobedonosof will deliver to his pupils lessons of Russian literature, but especially will exercise them in various kinds of writing, as also in translating from Latin and French into Russian.

XI. On Wednesday and Saturday, Adjunct Kamenetskii will teach his pupils Universal Geography, as also that of the Russian empire, *ad ductum Compendii Geographici* of the Rector, Professor Heim.

XII. On Tuesday and Friday, Mr. Snegirof, the rules of Latin being shortly explained, after Scheller, will exercise his pupils partly in Latin exercises, partly in translating remarkable passages from Latin into Russian, and from Russian into Latin.

XIII. On Wednesday, Mr. Evans will teach the elements of the English language; but on Saturday, — premising a short notice of the history of English literature, of select pieces from Shakspeare's Tragedies, of Milton's and Pope's Poems, and of other distinguished poets; — he will exercise his pupils in translating from the Russian into English.

XIV. On Wednesday and Saturday, Mr. Pelte will explain the principles of Syntax at nine o'clock, A. M.; but at ten o'clock, having finished the examination of the best French poets, will deliver rules regarding various kinds of writing, which are applicable to the best productions of celebrated orators.

ARTS.

W. Pletenof will teach the art of Delineating.
L. Jolio - - - - Music.
Fr. Morelli - - - - Dancing.

The hours of attendance on the Lessons are all specified in the syllabus, and naturally are arranged, so as not to interfere with each other.

Some changes have lately taken place in the University, in consequence of the death of Professors Briantsof, Heim, and Richter.

Besides the lectures above enumerated, Gregory Levitskii, Priest, between three and four o'clock, P. M., of Tuesdays, Thursdays, and Saturdays, will teach *Dogmatical Theology*, and also *Moral Theology*, and will continue the History of the Church.

Dr. Loder, by his own desire, is to give lectures six times a week, on Anatomy. The Doctor lately sold his magnificent Anatomical Collection for the Museum of the University. This Museum deserves the attention of the curious: reptiles, insects, birds, beasts, minerals, zoophites, shells, &c. are found arranged in different chambers. The department for physical apparatus should not be passed over in silence. The anatomical department is particularly rich in skulls and bones, and skeletons, and in injected preparations. Dr. Loder received 120 thousand roubles for it; a sum not near its real value.

Dr. Michael Pavlof, at five o'clock, P. M., of Mondays, Wednesdays, and Fridays, is to teach Mineralogy and Agriculture.

Dr. Goldbach, Adjunct, will teach Mineralogy, Zoology, and Botany.

AN ACCOUNT

OF

THE IMPERIAL AGRICULTURAL SOCIETY OF MOSCOW.

THE regulations of this Society were published, in the Russian language, in the year 1820. They commence with a short historical account of its formation, which is followed by some general remarks on the pleasures and advantages of agriculture, and on its influence on a nation, in a moral, a political, and a commercial point of view. After a sketch of the opinions of the ancients regarding agriculture, its present state in Germany, France, and England, as also in America, is noticed. It is then stated that in Russia, this science, as yet, is almost in its infancy. As contributing to the advancement of agriculture in this empire, the effects of the works of the Free Economical Society at Petersburgh; — the utility of the universities in Russia, (each of which has a chair for agriculture); and the observations of the Economical Society of Livonia, are alluded to.

The difficulty of leaving off old, and of adopting new plans, is remarked; — and especially among the peasantry.

To the *tiers état*: — the middling ranks of society, which exist in most countries of Europe: — arts and sciences, agriculture and commerce, chiefly owe their improvement and perfection. But in Russia there is no properly corresponding classes of society. The advancement of the arts and sciences, and of agriculture, principally depends upon the government, the nobility, the literati, and societies. Commerce, in a great measure, is in the hands of the merchants; but a few of the nobility are great speculators.

As things are at present, by far the greatest part of the stewards upon noblemen's estates, are their own slaves, and are generally very corrupt in their morals. Some of the richer nobles have free stewards, and most of them are great villains: a few, however, are reputed for their honesty and good conduct.*

The *Steward-Slaves*, as they may be called, derive their knowledge of agriculture from the peasants; so that the director and the servant are often equally wise: indeed it does not rarely occur that the latter is more learned in his profession than the former. To procure a good, and honest, and clever steward, in Russia, is a matter of infinite difficulty; hence an adage, "Buy not a village, but buy a steward for yourself." The present society seems to have it in view, as a principal object, to form stewards at the practical school, for their estates.

An assembly of a number of highly respectable noblemen agreed to form an Agricultural Society at Moscow, in the year 1818. A correspondence took place with the government on this subject; and His Imperial Majesty, Alexander, granted leave to institute a society under the name of *The Imperial Agricultural Society of Moscow*. It was permitted that this society should have its own seal with the Imperial arms, and a suitable device, and free postage of all letters and parcels.

The Emperor made a donation of 10,000 roubles to the society; and gave the promise of an annual sum, when its utility was evident: — He also presented the estate of *Tolmatchevoi-Gorbovo*, containing 70 desiatins of land, to the society.†

* Vide p. xxii. of this work.

† This estate is situated about 18 versts (12 miles) from Moscow. His Imperial Majesty, it appears, was badly advised when he granted it to the Agricultural Society. In the first place, it was too small for the

The design of the society is the improvement of agriculture, and of the management of cattle, as well as of the construction of farm-houses, &c.

Its members are divided into *active members* — who reside in or near town, and are supposed to be actively employed, in some manner or other, for the good of the society: to this class also belong correspondents, residing in the more distant provinces, and in foreign kingdoms: — and *honorary* members, whose conduct has merited general approbation, and who forward the objects of the society, as by presents of land or money; or of individuals distinguished in the sciences, and especially in agriculture.

The society is governed by a President, a Vice-President, a Director, a Secretary, and a Treasurer: all of whose duties are particularly indicated. The meetings of the society are held once a month, from the 1st of November to the 1st of May.

The active members are formed into four divisions: 1. The Theoretical. — 2. The Practical. — 3. The Mechanical. — And, 4. The Pedagogical. The 1st division is to occupy itself with classical works necessary for the schools, and the translation of agricultural papers and works from foreign languages. It consists of Professors and learned individuals. The 2d division contains landed proprietors in the government of Moscow, who ought to present to the society annual reports of the results of their practice in farming, and of improvements, observations, &c. The 3d division is to engage itself with the most improved implements of husbandry used in Europe — Agricultural architecture, as of farms, of mills, of stoves for drying corn, &c. This division is to consist of engineers and mechanics. The 4th division will direct the operations of the theoretical and practical schools. A council consists of the head of each of these four divisions, the President, the Vice-President, the Director, the Secretary, and the Treasurer.

Agricultural School. — A proper site for the erection of a school, and for the formation of a garden, is to be fixed upon. Here there must be six fields, each containing four desiatins of land, for the purposes of the school. The school is to be supported by the sums annually received for the pupils, and also by their entry-money. There will be attached to it an overseer and assistant; a surgeon, and two apprentices; an under-officer for every eighty pupils; a clergyman; and teachers, 1st, for arithmetic, geometry, making of plans, mechanics, and agricultural architecture; 2dly, for botany and the theory of agriculture; 3dly, for chemistry and technology; 4thly, for veterinary surgery.

Pupils. — The pupils are not to be under 15 years of age: they must know the Russian language previous to admission. If their conduct be bad, they may be sent from the school: if they have passed six months in it, neither master nor friend can withdraw them until the conclusion of their education: — *i. e.* at the end of five years. They are to be divided into tens. During the first year, they will be taught Russian grammar and writing, arithmetic and painting. In the second year, theology, agricultural book-keeping,

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purposes of the Society; and, in the second place, it was the most arid and unproductive estate in the neighbourhood of the metropolis. The Society accepted it; — because it could not decline an Imperial present: — but immediately afterwards, it took a lease of another estate, called Butirka, situated about a mile from one of the Barriers (the Dmitrovskaya) which contains about 207 desiatins. Butirka is church property, but the Society intends to purchase it when rich enough. Part of this estate is now drained and cultivated, and a number of buildings are erected. Mr. Rodgers, whose father has long been famous, in this neighbourhood, as a practical farmer, is appointed its Director, and always resides on the spot. The practical school, spoken of in the text, is intended to be erected here.

geography and statistics, and the principles of geometry. In the third year, mechanics, agricultural architecture, and taking of plans. In the fourth year, chemistry, botany, physiology of vegetables, and knowledge of woods or forests, and technology. In the fifth year, the sciences of agriculture and veterinary surgery. Those desiring it may remain longer than five years, on continuing a proper payment, and then they will be taught physics and law. *

The annual sum to be paid for each pupil is for food, 100 roubles; clothes, shoes, and linen, 150r.: education and wood and candles, 150r: total 400 roubles. And for fitting out, entry, 100r. The money to be paid in advance.

The Agricultural Society is not rich. The crown has not yet been liberal, but it is expected that other donations will be made, both in land and money. A few of the opulent members have generously contributed. General Apraksin has given a small estate near Moscow, for the use of the Society, for twelve years. The members ought to pay an annual sum of 50 roubles, but this is not enforced. Each member, except those specially exempted, pays 25 roubles for his diploma. Some of the members make an annual voluntary contribution.

The Society has already published seven numbers of its journal, in the Russian language. Hitherto it has been actively employed, and has made a rapid advancement, and I have no doubt, that if Prince Galitsin continue its president, and to reside at Moscow, even though he should resign the situation of Military-Governor, it will go on in the same prosperous career. The Prince has contributed his share both in money and books. He offers an annual sum of 30 ducats; Count Rumiantsof one of 35 ducats, and the Society a third of 35 ducats, for prize essays, on subjects proposed by the Society.

The number of members in Russia is considerable. Many of the most respectable names of scientific individuals on the continent, and a number of those in Great Britain, are also enrolled in its lists.

The plan of the Society has something in it grand and imposing: — May it lead to results extensive and useful to humanity! †

* This is of great consequence in Russia, should the nobles make stewards of their pupils; — for the half of their duty may be to manage law processes.

† As it is connected with the University, the account of the Imperial Agricultural Society should have followed that of the Imperial Society of Natural History (Vide p. 330—332); but the MSS. was not received in time.

ANNUAL EXPENDITURE

OF

THE MEDICO-CHIRURGICAL ACADEMY, AT MOSCOW.

	Number.	SALARIES. Each.	Total.
		Roubles.	
Vice President	1	His Salary is according to his rank, provided he has no other situation.	
Table Money	—	—	1200
His Secretary	1	—	600
Total	—	—	1800
1. *Scientific Department.*			
A. *Medical.*			
Professors	8	2000	16,000
Adjuncts	8	800	6400
Dissector	1	—	800
His Assistant	1	—	200
Experimenter	1	—	500
Clinical Department	—	—	5000
Total	—	—	28,900
B. *Veterinary.*			
Professors	3	2000	6000
Adjuncts	3	800	2400
Dissector	1	—	800
His Assistant	1	—	200
Teachers.			
Of the Russian and Latin, and of Arithmetic	1	—	400
Writing	1	—	500
Smith	1	—	400
Assistant	1	—	150
Maintenance of the Veterinary Hospital, for fodder, &c.	—	—	1500
Apothecary (of the third rank)	1	—	250
Total	—	—	12,600
C. *Pharmaceutical.*			
Professor	1	—	2000
Adjunct	1	—	800
Teacher of Latin and German	1	—	400
Total	—	—	3200

	Number.	SALARIES. Each.	SALARIES. Total.
		Roubles.	
2. Administration of the Scientific Department.			
Secretary	1	—	1500
Translator	1	—	600
Keeper of the Archives	1	—	400
Clerks	2	—	250
Librarian	1	—	700
Assistant	2	300	600
Total	—	—	4300
3. Economical Department.			
Inspector or Guardian of the Pupils chosen among the Medical Professors	1	—	1200
Member of the administration chosen from the Civil Rank	1	—	1000
Secretary	1	—	600
Cashier	1	—	500
Book-keeper	1	—	400
General Expences of the Chancery and Servants	—	—	2500
Inspector's Assistants	4	600	2400
Commissioner	1	—	500
Assistant	1	—	300
Under Officers	2	100	200
Commissioner of the Veterinary School	1	—	500
His Clerk	1	—	150
Under Officers	2	00	200
The *Swiss*	1	—	100
Support and Clothing of the Pupils of the First Division.			
Medical	200	84	16,800
Veterinary	20	84	1680
Pharmaceutical	40	84	3360
For Provisions	—	76	19,760
Classical Necessaries, as Books, &c.	—	20	5200
Total Support of the Pupils of the Second Division	100	120	12,000
Crown Servants, from among those unfit for active service	60	45	2700
Grooms from Cavalry Regiments	3	50	400
Uniform of the Under Officers, of the Grooms, and of the Servants	—	—	1200
Hire of Cooks, Bakers, Locksmiths, Builders of Stoves, and other Free Workmen	—	—	2000
Manglers and Washerwomen	—	—	1000
Washing Table Linen, and Pupils' Linen; for various kinds of Dishes;—Table Linen;—Table Ware; and Fodder for three Work Horses	—	—	1200

	Number.	SALARIES. Each.	SALARIES. Total.
		Roubles.	
Support of the Hospital for the Pupils; two Dressers; and food for the Sick	—	—	1200
Apothecary	1	—	500
Assistant	1	—	250
Pupils	2	120	240
Fire Engines, Wood, Lighting, Cleaning Chimnies, Preservation of Cleanliness, Repairs of Buildings, &c.	—	—	15,000
Total	—	—	95,140
Besides,			
Clergyman	1	—	400
Expences of the Church, and of the Servants attached to it	—	—	1000
Total	—	—	1400
General Total	—	—	147,340

The Medico-Chirurgical Academy was instituted by Sir James Wylie, Bart. It consists of two branches, one of which is at Petersburgh, the other at Moscow. Sir J. W. constituted himself President of both Divisions; so that there is only a Vice-President at Moscow. This is an inconvenient and bad arrangement; it is calculated to keep great power in one person; it is somewhat despotical.

The constitution of both Branches of the Academy is every way the same.

The Annual Expenditure of the Petersburgh Branch amounts to - - 169,300

The Annual Expenditure of the Moscow Branch is - - - - 147,340

Besides these sums, 69,650 roubles, common to the two Branches, are expended every year, in making additions to the salaries of those who have obtained the title of Academic; for pensions; for extraordinary Professors; for prizes to the Students; for uniform for the Pupils on their discharge; for the increase of the Libraries and of the Museums; for Botanic Gardens; for travelling expences; and for hire of Horses until the Crown provide them, &c. 69,650

Total Annual Expenditure of both Branches - - 386,290

By consulting the History of the University, p. 318, and p. 546; that of the Pension for Nobles, p. 332; the notice of the Medico-Chirugical Academy, p. 364; and the above Table, the reader may form a pretty correct idea of the system of education, especially of Medical education, pursued in the Russian dominions.

REMARKS ON MUSHROOMS,

WITH CATALOGUES OF THE SPECIES RECKONED EDIBLE BY THE RUSSIANS, AND NOTICES OF THE METHOD OF PREPARING THEM.

NOTWITHSTANDING that it has been well known for many years, that mushrooms form an important part of the food of the common Russians, as well as one of the greatest luxuries of the epicures in Russia, and in many other countries, I am persuaded that the history of *edible mushrooms, and the modes of dressing them*, have never attracted sufficient attention from travellers or writers, in any of the languages of Europe. To any individual who has lived in Russia, the importance of the investigation of this subject, even in a political point of view, will be evident. I can by no means pretend to supply the defect of which I complain, though I may be able to contribute my share to the developement of many valuable truths, and furnish hints, and leave blanks, which my longer experience and more extensive knowledge, or the researches of others, may take advantage of, or fill up.

Mushrooms are well known in many countries, and, in greater or less abundance, are, I believe, the product of every clime, at some season of the year. In the Greek language they are called Βωλιται η Λυανιται: in Arabian, *Fatar* and *Hatar*:* in German, *Biltze*, *Piltze*, *Pültze*, or *Erdschwamm*: in French, *Champignon*, or *Potiron*: in Italian, *Fungo*: in English, the more common sorts are vulgarly called *Toad-stools*: the more beautiful and pleasing kinds, including the *Champignon*, are named *Mushrooms*.

Mushrooms are a kind of *Fungus*; and the word *Fungus* is said to be derived from the Latin words *Funus*, a Funeral, and *Ago*, to cause or act: because Funguses have caused death to many, who knew not how to distinguish between the safe, and the dangerous, species.

Much as has been written about the origin of Mushrooms, I am not sure that our knowledge of the subject is greatly extended beyond what Pliny long ago said, "*Fungorum origo ex pituita arborum*;" although we may indulge the opinion, that many of them spring from real seeds or germs. The short span of the life of Mushrooms is well known to mankind, even to the most unlettered; and hence, in many languages, a *mushroom-growth*, or a *mushroom-duration*, is a proverbial expression, applied to all objects which have a very transient existence. In summer, especially after a gentle thunder storm, and when the weather is warm, some mushrooms spring up in the night, show themselves in all their glory at noon, and in the evening become black and verge towards a state of apparent putrefaction. Many mushrooms, though they no less suddenly burst from their receptacles, have a longer duration, and remain one, two, or three days in bloom, and then gradually decay. Others again endure even a week before their decadence become very observable.

The extraordinary beauty and delicate shades of some of the *Agarics*, as well as of other funguses, is well known, and they are well represented in many celebrated botanical works, which professedly treat of this *order* of the class *Cryptogamia*.

Mushrooms effect particular situations. Thus, some species are more prevalent in Birch-woods, others in Pine-forests: some species are found almost always in open places, others as frequently in the shade; and many spots are celebrated on account of the sort, the quantity, and the quality, of the mushrooms which they produce; — a circumstance carefully

* Vide Meier's Botanical Dictionary.

attended to by the Russians. Mushrooms are also raised artificially in hot-beds, early in the spring, and often in great quantities. The circumstances necessary for this effect, seem to be a proper mould, moisture, and a warm temperature. This subject deserves particular attention, and promises to throw much light on the true origin of mushrooms.

Some mushrooms are said to excite, to strengthen, and to increase the appetite. Certainly pickled mushrooms have these effects, when a few are eaten at a time, but the effect may be owing, in a great degree, to the materials used in pickling. Mushrooms, eaten in great quantity, overload and derange the stomach, cause oppression of the breast, distention, and flatulency, which finish by nausea and vomiting, and sometimes by a diarrhœa; or by causing indigestion and want of appetite.

All the *edible mushrooms*, in whatever manner they are prepared, should be partaken of moderately, and especially by foreigners, in Russia. The *non-edible mushrooms*, as is too well known, cause death. When we take into consideration the enormous quantities of mushrooms annually consumed in Moscow, and throughout Russia, we have reason to be surprized, that so few deaths are caused by their use: a circumstance explained by the exact knowledge which the peasantry, house-stewards, and cooks, have of the distinctions between the *edible* and the *non-edible* species.

"Herborists," says Collins, "divide mushrooms into *poisonous* and *wholesome*, than which there are none better, for these are the poor man's food, the rich man's dainties." *

The Russians generally divide the Funguses into two great classes: *Zemniya*, or those which are found on the ground; and *Drevesniya*, or those which are found on trees. The first class are named *Gribi*; and the second class are called *Gubi*, or *Gubki*. In Russia, an immense number of the *Gribi* are used as food or delicacies. The *Pogánok*, (Agaricus Campanulatus,) and the *Muchamore*, (Agaricus Muscarius,) are not eaten by the Russians; though with these two funguses, the inhabitants of Kamschatka are said to prepare a kind of aromatic *Votki* or spirit, as a dainty. In some of the woody parts of Russia, mushrooms and bread compose the greatest part of the ordinary food of the peasants. Some mushrooms, as soon as collected, are strung upon small cords, some are cleaned and dried on mats, some are salted or pickled for spring and winter stores, and many are dressed fresh from the woods and fields.

Mushrooms are eaten fried, boiled or pickled, while their season endures, by all classes of society, and are particularly useful during the fasts, dressed with hemp oil by the peasantry, or with olive oil for the nobility. At the other seasons of the year the dried, salted, and pickled, stores are required.

Mushrooms are variously dressed in Russia. They are fried on hot ashes, or in a frying-pan; they are boiled alone; they are boiled with *stchi* or cabbage soup; they are roasted with butter alone, or oftener with butter and *Smetana*, or sour cream. They also enter into the composition of some puddings and pies. The latter are generally eaten with soup or with *stchi*. Mushrooms are often served up with beef-steak, or roast beef sliced, either alone or mixed with potatoes, carrots, turnips, cabbage, asparagus, &c., and sauce. They are excellent when prepared with cutlets and rich sauce, duly seasoned.

None of the *Gubi* or funguses, which are found on trees, are reckoned edible by the Russians, and of course form no part of their nourishment. Some of them, however, as the *Gubka Beresovaya* are used as tinder.

I have often suspected that many mushrooms are reckoned edible, and are really eaten

* Present State of Russia, in a Letter to a Friend at London, 1671.

in general, especially by the peasantry of Russia, which are esteemed hurtful, dangerous, or even poisonous in other countries.* From the following catalogues, the reader will be able to judge of this point for himself.

Perhaps there may be a difference in the nature of the mushrooms of the same species in Russia, from those which grow in other regions; indeed, I have heard it positively asserted, that the long and severe winter had a most powerful effect in bettering and rendering milder the latent germs in the earth, which make their appearance when the weather becomes warm; and that mushrooms were a *peculiar gift* of Providence to Russia.

Probably the custom of the inhabitants, of eating mushrooms from their infancy, may render their effects altogether different from what they would be on a person unaccustomed to their use: like the Turks with their opium. It is likely also, that the better selection, the cleaning, and the methods of preparing, these mushrooms, may go far in the explanation of the facts.

The selection of the *edible species* of mushrooms, without mixture, is a point of great importance. Most of the mushrooms, *i. e.* strictly speaking the *gribi*, have proper appellations in Russia, and are known by the vulgar, and even by their children. Indeed, *mushroom-gathering* or *hunting* forms a great part of the occupation of the Russian peasants, boys and girls, as well as of the women at times, and is an amusement, in the country, of the nobility, males and females, old and young, who make short excursions to the woods in the neighbourhood of their estates, and spend a few hours in selecting one of the greatest delicacies of the epicure.

The Russian women collect immense quantities of mushrooms, which besides their own family stores, permit them to transport abundance to the towns, or to the nobility in the vicinity, for sale.

Collins said long ago, "A thousand cart loads of mushrooms are yearly spent in Moscow."† Besides the enormous quantities of mushrooms which are brought fresh to market during the summer months, and which are immediately bought up: — the better sorts by the nobility—the inferior kinds by the lower classes and the peasantry:—a great abundance is preserved by the peasants in the country, who, after retaining a quantity sufficient for their own consumption, bring the surplus to town. They are brought throughout the whole year, in a dried state on strings, in cart-loads, and sold in all the provision-markets, especially the *Ochotnoi Riad*, and in all the small grocery-shops in the city. Sometimes even salted and pickled mushrooms may be bought from the peasantry. The prices, except of a few of the choicer sorts, or when there is a scanty supply, are very moderate, even in Moscow, and in the country, for a rouble, as many may be got as would serve a family a week. At present, I believe, I may safely state, that besides thousands of baskets-full, there are some thousands of telegas-full (small-carts), exposed for sale, annually, in this metropolis.

* Since my arrival in London, I had a conversation on this subject with my distinguished friend, Sir Alexander Crichton, who informed me that the Misses Crichton, accompanied by a servant who followed his family from Russia to England, had repeatedly collected and used numerous species of mushrooms, reckoned *edible* in Russia, but thought *poisonous* in Britain. So strongly was the cook of the latter opinion, that she would not allow the said *poisonous mushrooms* to be prepared in her dishes; she would not even consent to touch them, far less to prepare them, *lest death should be laid at her door*. They were consumed, however, with avidity, and produced no bad effect.

† Letter to a friend in London, 1671.

In a work entitled "*Botaniitcheskoi Podrobnoi Slovar* or *Travnik*"* published by Andrei Meier, at Moscow, in the year 1781, I find some remarks on the Agarics, under the word *Agaricus*, from which I extract much of the following table:

Agaricus Campestris, in Russian, called { *Shampion and* / *Shampignon.* } The Champignon.

The Champignon though used in Russia, is not highly esteemed; notwithstanding its eminent character in other countries.

Agaricus Bulbosus, (Pallas), called in Russ *Shishkovataya Sirôéga.*

Agaricus Cinnamomeus, in Russ, *Voljanka Grib.* It is salted and boiled.

Agaricus Delitiosus. Russian, *Rijik:* — which is used fresh, as well as salted, in boiled dishes.

Agaricus Dentatus. Russian, *Pestréta.* It is either not used, or only used when very young.

Agaricus Extinctorius. Russian, *Skripitsa.* It is used though rarely in any salt boiled dish.

Agaricus Fragilis. Russian, *Apenok.* This species is particularly used in small pies, called *pirogies.*

Agaricus Georgii. Russian, *Gruzd.*

Agaricus Integer. Russian, *Volui.* This mushroom has a bitter taste, and hence is but little used, except when better cannot be obtained.

Agaricus Lacteus. Russian, *Mletchnaya Siroyéga.*

Agaricus Lactifluus. Russian, *Belianka.* It is used in salted food, and is preferred for its durability.

Agaricus Nycthemerus. Russian, *Odnonotchnaya Siroyéga.*

Agaricus Quinquepartitus. Russian, *Ivishenya Grib.* This species is also made up into pirogies, &c.

Agaricus Radiousus. Gmelin. Russian, *Blechtiastchaya Siroyéga.* Found in the Siberian woods.

Agaricus Violaceus. Russian, *Siroyéshka*, or *Saroyeshka.* Its taste is not bad, especially when boiled in salt water.

From Heims's celebrated quarto Russian, and French, and German Dictionary, in which I have frequently found the scientific names of objects accurately expressed, I have selected the following statement respecting mushrooms.

Belianka	Agaricus Glediscii.
Gruzd / Gruzdotchik	Agaricus piperatus.
Rijik	Agaricus deliciosus.
Svinutchka or Svinushka	Agaricus violaceus.
Scripitza	Agaricus extinctorius.
Siroéga / Siroéjka	Agaricus piperatus.
Máslenik	Boletus viscidus.
Duplianka	Agaricus violaceus.
Openok	Agaricus fragilis.
Voljanka	Agaricus cinnamomeus.

* Botanical Dictionary.

Upon examination of the funguses, I satisfied myself, that some of the species enumerated above, in both tables, were right, and that others were dubious or wrong; but still, not having the books necessary for the research of such a difficult subject, I was unable to bring any statement to determinate precision and accuracy. I therefore requested my friend, that distinguished botanist, Dr. F. Fischer, of Gorenki, to be kind enough to furnish me with a catalogue of mushrooms reckoned edible in Russia, a request with which he complied.

Edible Mushrooms.

Dubovik	Boletus edulus reticulatus.
Belii Grib *a* Borovik, *b* Korevick	Boletus edulus non reticulatus, autumnalis.
Berezevik	Boletus scaber.
Osinovik	Boletus aurantius
Priberets	Bolêtus priberes.
Openok (berezovii)	Agaricus (Lepiota) caudicinus.
Siróëjka belaya	Agaricus Amanita nivea.
Siróëjka sinaya	Agaricus alutaceus?
Siróëjka krasnaya (rosovaya)	Agaricus rosaceus, (roseus Sch. 16. 1. 3.)
Siróëjka alaya	Agaricus emeticus.
Podoreshnik, bemanok	Agaricus (omph.)
Grusd	Agaricus (omph.)
Rijik Borovii Rijik	Agaricus lactifluus deliciosus.
Máslenik	Boletus circinans.
Podzaëk	Boletus subtomentosus.
Machovik	Boletus piperatus.
Volnushek	Agaricus torminosus.
Kislushka, Vinushka	Agaricus involutus
Shampinion	Agaricus campestris.
Lisitchka	Merulius cantharellus.
Smortchok	*Runde Morchel.**
Strotchok	*Spitz Morchel.**
	t. s. V. pl.
Duplianka	Agaricus pleuropus porrigens.
Siniapupka (Siniapupek)	——— ———
Scripitza	Agaricus lactifluus piperatus.
Volui*	Agaricus Roccella fœtens.
Chernushka	Agaricus G.? nebularis? pullus? adustus.
Reshetnik (ex. ord. Duplianki)	Agaricus lactifluus ruber.
Tsarskiya Kudri	Clavaria pyxidata.
Podgruzd, Belianka	——— ———
Siróëjka joltaya Jeltushka	Agaricus ochroleucus.
Poplavok	Agaricus. gym. eburneus.

* I am not aware why Dr. Fischer wrote these two names in German, and I am, at present, 100 versts distant from him. Perhaps their difference is better indicated, by their Russian and German names, than by the Latin appellations. I believe they make the varieties *a* and *b* of *Phallus esculentus.*

Siröejka Sosnovaya, Zelenucha	Agaricus Russula esculenta.
Sosnovii Belii Grib	Boletus Castaneus.
Máslenik (a particular species)	Boletus annulatus.
A species of Lisitchek	Hydnum imbricatum.

Dr. Fischer was so obliging as to send me the Russian names, in Russian characters, which I have transposed according to my fixed rules, by Roman letters. The Latin names are placed opposite them. Full as this catalogue is, yet, I believe, that there are a few species, used by the Russians, which it does not include. I shall add the Russian names of those species not mentioned in the preceding lists; premising, however, that it is possible, that some of them are already enumerated, under a different name, as a few of the Mushrooms have two appellations, and are better known by the one, than by the other, in different Governments of the Russian empire.

Podubovik	Boletus edulis reticulatus?
Beresovoi Grib	Boletus scaber?
Podasinoi Grib	Agaricus alutaceus?
Krasnushek	Agaricus rosaceus?
Chavarushek	——— ———
Podabentschik	——— ———
Podgruzdnik	——— ———
Baráshek	Clavaria pyxidata?
Molokitnik	——— ———

Although I have employed the Russian names of the Mushrooms in the singular, yet the plural is more commonly used, as Duboviki, Grusdi, Volnushki, &c. From Russian writers, little information is to be obtained upon which any dependence can be placed. The value of the Edible Mushrooms, I am afraid, is not duly appreciated out of Russia, or the catalogue of them by Dr. Fischer, although not complete, would be highly estimated by foreigners.

The knowledge of *Edible Mushrooms*, like a tradition, has been handed down, in Russia, from parent to child, through a series of ages; and the discrimination of these, from the *hurtful* or *poisonous Mushrooms*, is learned by practice, in the years of infancy and youth. Such a valuable acquisition to the store of general knowledge, can only be made by the foreigner, who is a botanist, and through him, alone, may be expected to be communicated to foreign nations, which, in the course of time, may share in the rich supply of *dainties* for nourishment, as well as for the gratification of taste; a supply which seems to be, as yet, only allotted for the use of the northern nations. The liberal consumption of Mushrooms, by the natives of milder climes, is more securely prevented by fear, than if they were *contraband articles*, or imported under a heavy tax.

Many years ago, when studying the Mushrooms with unremitting zeal, at Manchester, I had the curiosity to enumerate the species which are indigenous in Britain, according to Withering's Arrangement of British Plants, and found their number, if I do not deceive myself, to be above five hundred. I now am ready to exclaim,—how many of these species are edible!—how many would the Russians, by their modes of preparing and dressing,

render edible! What a supply of food, especially for the poor, in hard times, may be annually lost for want of knowledge!

It is a common idea, that Russia is immensely richer in Mushrooms, than other countries. This may be both true and false. Russia may be more fertile in certain species, than most of the other states of Europe, because her climate, in summer, is quite congenial for their evolution and growth. But so far as I am aware, either judging from my own knowledge, or from that of others, Russia cannot boast half the number of the British species.

By comparing the description of Mushrooms in Withering's Arrangement of British Plants, and the works therein referred to, with the enumeration of Mushrooms in the Catalogue of Plants found in and near Moscow, which follows this article, and the lists of Edible Mushrooms above presented, the Botanist will be able to form some judgment for himself, on a subject which has occupied, and may still occupy much of my attention.

I have made all possible exertion to be exact, in communicating the knowledge of the various species of Mushrooms used in Russia, and had I been very dogmatic, I might have filled up all the tables, with their Latin appellations. I prefer the more modest task, of leaving a few blanks, and putting notes of interrogation, after the names of some species, as Dr. Fischer has also done, till perfect certainty determine them, so that no hazardous experiments may be made on my authority.

A publication containing plates, engraved from nature, of all the Mushrooms edible in Russia, with a short text, the Russian name or names, and the modes of preparing them, would be a useful work; but perhaps would not meet with sufficient encouragement, and its expence would be considerable.

CATALOGUE OF PLANTS

FOUND IN AND NEAR MOSCOW.

DIFFERENT *Floras* of Moscow have appeared, some of them executed with considerable labour and accuracy; others with carelessness and inexactitude.* The following Catalogue of plants found in and near that metropolis may be relied upon. My friend, Dr. Goldbach, whom I have already mentioned, when speaking of the University, and who is now Adjunct-Professor of Botany at the Medico-Chirurgical Society, for a number of years has been examining the plants found in and near Moscow, with an ardour and attention seldom equalled. He has himself examined every corner; and his *localities* are always accurate. I have seen many of the plants he mentions, and sometimes in excursions with him, and I had prepared a catalogue from my own observation, yet looking to its imperfections, I was induced to beg him to favour me with the following *Enumeratio Plantarum*, a request with which he readily complied. He is now preparing a *Flora Mosquensis*, which, it is hoped, will soon see the light. I have seen part of the MSS., and know, that it will be a work of great merit.

ENUMERATIO PLANTARUM,

Hucusque circa Mosquam observatarum, a C. L. Goldbach. Januar. 1819.

Monandria.

Hippuris vulgaris (hic inde copiosa)
Blitum virgatum
Callitriche vernalis (cum varietatibus: β. intermedia, *Hoffm.*; γ. cæspitosa, *Willd. Ench. Ber.*)
..... autumnalis (distinctissima a priore species!)
(*Chara, vid. Cryptog. Alg.)

Diandria.

Circæa lutetiana (Mont. pass.)
..... alpina (Gorenki)
Veronica longifolia
..... spicata (rara; vid. sicc.)
..... serpyllifolia
..... officinalis
..... beccabunga
..... anagallis
..... scutellata (solo limoso, nec sabul.)
..... chamædrys
..... latifolia
..... arvensis
..... agrestis (rarior)
..... verna (vulgaris)
Gratiola officinalis (remotius ab urbe 60—80 verst.)

* Vide Flora Mosquen., by Stephen. — The Plants of Petersburgh and Moscow, and their vicinity, by Professor Adams. — Zúge zu einem Gemählde von Moskwa, &c. &c., von Engelbert Wichelhausen, p. 148. 204. Berlin, 1803. — Prodromus Floræ Mosquensis, Auctor. Henrico de Martius. Ed. alter. Lipsiæ, 1817. 8vo.

Fraxinus excelsior (raro fructificat.)
Utricularia vulgaris
Lycopus europæus
Salvia pratensis (ut Gratiola)
..... glutinosa (similiter)
Anthoxanthum odoratum

Triandria.

Valeriana officinalis (interdum altitud. humanæ !)
Iris pseud-acorus
..... sibirica (Gorenki)
Schœnus albus (ibidem)
Scirpus palustris
..... ovatus, *Roth.* (rarius c. præc.)
..... acicularis (non rarus)
..... caricinus (Schœnus compr. *L.* & *Sm. Fl. Br.*)
..... lacustris
..... maritimus (in fossis; rarior.)
..... sylvaticus
..... radicans, *Schkuhr.* (freq. c. præced.)
Eriophorum vaginatum
..... angustifolium } (E. polystachii varietates, *L.*)
..... latifolium (polyst. *Sm.*) }
Nardus stricta
Alopecurus pratensis
..... geniculatus
Phleum pratense
Phalaris canariensis (fere spontanea)
..... arundinacea (Arundo colorata, *Sm.*)
Beckmannia erucæformis, *Host. Gram. austr.* (Phal. *L.*) (in hum. comm. Odor. Anthox.)
Panicum glaucum (rarius)
..... viride (vulgare)
..... crus galli (frequens)
..... miliaceum (fere spontan.)
Milium effusum (rarius)
Agrostis spica venti (freq.)
..... canina
..... vulgaris
..... alba
Arundo epigeios
..... densiflora (spec. nova !)
Arundo sylvatica, *Schrad.* (*Agrost. arundinacea*, L. nemor. freq.)
..... phragmites
Holcus mollis
..... borealis, *Schrad.* (nemoros. hum. vere. sub *H. odorato*, L. commixtus).
Melica nutans (nemora, ubique)
..... cærulea (rarius & remotius ab urbe)
Aira aquatica
..... cæspitosa
..... flexuosa
Poa aquatica
..... fluitans, *Sm. Fl. Br.*
..... distans (ad fossas & rivulos, freq.)
..... nemoralis (freq.)
..... serotina, *Ehrhart.* (rarius in pascuis cum seq. cui simillima)
..... pratensis
..... trivialis
..... compressa (rarior)
..... annua
Briza media
Dactylis glomerata
Festuca ovina
..... duriuscula
..... rubra (arenosa)
..... pratensis
..... arundinacea, *Liljeblad Fl. Suec.* (*nec Willd. Ench. Ber., rara*)
Bromus secalinus
..... mollis
..... arvensis (freq.)
..... inermis (in gramin. & ad sepes freq.)
..... giganteus, *L.* (festuca, *Sm. Fl. Brit.*)
Cynosurus cristatus
Triticum caninum (vidi siccum tantum)
..... repens
Lolium perenne (rarius in siccis)
..... temulentum
Montia fontana

Tetrandria.

Scabiosa succisa
..... arvensis

Scabiosa ochroleuca (remotius ab urbe in campis siccis)
Asperula odorata (non admod. freq.)
..... palustris, *Goldbachi.* (nova sp.)
Galium palustre
..... uliginosum
..... verum
..... Mollugo
..... sylvaticum (m. pass.)
..... boreale (humidiuscula)
..... infestum, *Waldstein & Kitaibel* pl. Hung. (vulgare, Aparinæ simillimum)
Plantago major
..... media
..... lanceolata
Centunculus minimus
Trapa natans (fide *Pallas.* Itinerar.)
Alchemilla vulgaris
Potamogeton natans
..... perfoliatus
..... lucens
..... crispus
..... zosteræfolius, *Pers. Ench.* (in rivulis)
..... gramineus
..... pusillus
Sagina procumbens

Pentandria.

Myosotis palustris
..... arvensis } (scorpioides, *L.*)
..... sparsiflora, *Mikan Bohem.* (vulgaris in gramini vere.)
..... Lappula (vulg. in arenos.)
Lithospermum officinale (remotius ab urbe)
..... arvense
Lycopsis arvensis
Cynoglossum officinale
Asperugo procumbens
Pulmonaria angustifolia (rarior)
..... officinalis (freq.)
Symphytum officinale (patens, *Sibth.* rarius: album deest)
Echium vulgare (dicitur adesse)
Androsace septentrionalis (vulg. in arenosis)
Primula veris
Lysimachia vulgaris
..... thyrsiflora (non infreq.)
..... Nummularia
Hottonia palustris
Menyanthes trifoliata
Convolvulus arvensis
..... sepium
Polemonium cæruleum (sylv. hum. hic inde)
Campanula rotundifolia
..... patula (freq.)
..... persicæfolia (sylv. umbr. freq.)
..... latifolia
..... rapunculoides? (c. persic.)
..... trachelium
..... bononiensis (c. pers.; rara)
..... glomerata (pascua; com.)
..... cervicaria (sylv. hum. rar.)
Lonicera xylosteum (dumeta; freq.)
..... tatarica (paulo longius ab urbe 50 verst. teste *Pallas.*)
Verbascum thapsiforme, *Schrad. Monograph.* (thapso simill. hic inde in siccis aren.)
..... nigrum (humidiusc.)
Datura stramonium (adesse dicitur)
Hyoscyamus niger
Solanum dulcamara
..... nigrum (vulgare)
Rhamnus catharticus
..... frangula
(* *Impatiens. Jasione. Viola.* vid. Syngen. Monog.)
Euonymus verrucosus (freq. in dumet.)
Ribes rubrum (fere spont.)
..... nigrum (paludes sylvarum)
Erythræa centaurium (*Gentiana*, L. Chironia, *Sm.*)
Gentiana pneumonanthe
..... cruciata (nemor., rarius)
..... pratensis, *Froelich Dissertatio* (pascua, autum.)
Cuscuta europæa
Ulmus campestris
..... effusa, *Ehrhart.* (montan. *Sm.*)
Herniaria glabra

Atriplex acuminata, *Waldstein & Kitaibel* pl. Hung. (ad vias hic inde)
..... patula
(*Polygam monœc. Sm. Fl. Brit.*)
Chenopodium Bonus Henricus
..... rubrum } (vulgaria)
..... album }
..... hybridum (succulenta; rar.)
..... glaucum
..... polyspermum

Umbellatæ.

Eryngium planum (campi argill., freq.)
Sanicula europæa
Tordylium (v. Caucalis) Anthriscus (in ruderatis ad Occam fluv. *Steph.*)
Conium maculatum
Daucus carota (rarior)
Selinum palustre
..... carvifolia (sylv. hum. freq.)
..... pratense, *Sprengel flor. habens.* (cum priore; rar.)
Athamanta Sibirica (campi argill., freq.)
..... oreoselinum (sylvat. rar.)
Peucedanum silaus (adesse dicitur)
Heracleum? flavescens, *Willd.* (in campis, ruderatis, &c.; perfreq.)
Angelica Archangelica (m. pass., h. bot. un.)
..... sylvestris (sylvat. hum.)
Phellandrium aquaticum
Cicuta virosa (perfrequens)
Æthusa Cynapium
Chærophyllum sylvestre
..... bulbosum (culta; rar.)
..... aromaticum (m. pass.)
Pastinaca sativa
Carum Carvi
Pimpinella Saxifraga } (in siccis
β. nigra, *Willd.* } vulgares)
γ. magna vix L. (sepes)
δ. dissecta, *Retz.* (rar.)
Ægopodium podagraria
Viburnum Opulus
Sambucus Ebulus
..... nigra (rara)
Parnassia palustris
Linum usitatissimum (fere spont.)
..... flavum (monopetalum, *Steph.* sicciora; rarius)
..... catharticum (pascua hum.)
Drosera rotundifolia
Myosurus minimus

Hexandria.

Allium rotundum (aren. argill.; rar.)
..... carinatum (dumeta; rar.)
..... angulosum (ht. Com. Orlov.)
Ornithogalum minimum (vulgare)
..... luteum
..... sylvaticum, *Persoon* (c. pr.)
Asparagus officinalis (sylvat. an spont.?)
Convallaria majalis
..... polygonatum (sat. freq.)
..... multiflora (rarior)
..... bifolia (cum maj.)
Acorus Calamus (non rarus)
Juncus effusus
..... filiformis (ulig.; freq.)
..... aquaticus, *Roth Fl. Germ.* (articul. *Willd. Sp. Pl.*)
..... bulbosus (ad vias, passim)
..... bufonius
..... pilosus
..... erectus, *Pers. Ench.* (ulig., humida sylvar., vulgaris)
Peplis portula
Scheuchzeria palustris (Gorenki)
Rumex obtusifolius
..... maritimus (ad fossas, freq.)
..... aquaticus (ad aquas)
..... β. hydrolapathum, *Hort. Kew.* hum., freq.)
..... acetosa
..... acetosella
Triglochin palustris
Alisma Plantago

Heptandria.

Trientalis europæa (nemora; freq.)

Octandria.

Epilobium angustifolium (rudera.)

Epilobium hirsutum
..... montanum
..... roseum (rarius)
..... tetragonum
..... palustre
Vaccinium myrtillus (nemora; freq.)
..... uliginosum (ulig.; freq.)
..... vitis idæa (c. priore)
..... oxycoccus (copios.)
Erica vulgaris
Daphne Mezereum
Acer platanoides (sylv. freq., raro fruct.)
..... campestre (ad Occam fl. *Steph.*
Polygonum bistorta (uda.)
..... amphibium (aquat. & terr.)
..... lapathifolium
..... Persicaria
..... Hydropiper
..... minus (rarius)
..... aviculare (vulgatiss.)
..... Convolvulus
..... dumetorum (sep., hic inde)
Adoxa Moschatellina (hic inde)
Paris quadrifolia (freq.)

Enneandria.

Butomus umbellatus

Decandria.

Monotropa hypopitys
Ledum palustre (ulig.; copios.)
Andromeda poliifolia } (cum præc., freq.)
..... calyculata }
Arbutus uva ursi (sylvat. duriora)
Pyrola rotundifolia (freq.)
..... minor (haud rara.)
..... secunda }
..... umbellata } (cum præc.)
..... uniflora (Gorenki, &c.; rar.)
(Omnes in sylvis nostris.)
Chrysoplenium alternifolium (freq.)
Saxifraga Hirculus (copiosa remotius ab urbe. D. *Adams.*)
Scleranthus perennis }
..... annuus } (hic inde)
Gypsophila muralis (agri; copios.)
Saponaria officinalis (rar.)
Dianthus an collinus *Waldst. & Kit. Hung.* (coll., freq.)
..... deltoides (marg. sylv.)
..... superbus (remotius ab urbe in nemorosis)!
Silene nutans (sylvat., freq.) (Cucubal. L.)
..... tatarica, *Pers.* (nemor., non rar.) (Cuc. Beh. L.)
..... inflata, *Sm. Fl. Br.*
..... noctiflora
Stellaria media, *Sm. Fl. Br.*
..... nemorum
..... Holostea
..... graminea
..... glauca, *Sm. Fl. Br.*
..... uliginosa, *Sm. Br.* (vid. sicc.)
..... crassifolia, *Ehrh.* (ulig. muscosa, freq.)
Arenaria trinervis
..... serpyllifolia (haud freq.)
..... rubra
Sedum Telephium
..... acre
Oxalis Acetosella
Agrostemma Githago
Lychnis Flos cuculi
..... viscaria (marg. sylv., vulg.)
..... diurna, *Sibth.* (rarior)
..... vespertina, *ejusd.* (vulg.) (species distinctissimæ!)
Cerastium vulgatum, (viscosum, *Sm. Fl. Br.* freq.)
..... aquaticum
Spergula arvensis
..... nodosa

Dodecandria.

Asarum europæum (Coryleta, freq.)
Lythrum Salicaria
Agrimonia Eupatoria
Euphorbia Peplus (teste *Pallas.* Itiner.)
..... esula? (agri, campi; freq.)
..... helioscopia (rarius)
Sempervivum hirtum (arenosa, passim; raro florens)

Icosandria.

Prunus Padus

Prunus spinosa (adesse dicitur)
Mespilus Oxyacantha
Pyrus aucuparia
Spiræa filipendula (rarius),
..... ulmaria
Rosa cinnamomea (dumeta, ubique)
..... canina (rarior)
Rubus Idæus
..... cæsius
..... saxatilis (sylvæ steriliores, passim)
Fragaria vesca
..... collina, *Ehrhart.* (rarius)
Comarum palustre
Potentilla Anserina
..... elongatâ, *Goldb.* (n. sp. ut odor. vere freq. in umbros.)
..... argentea
..... obscura, *Willd.* } (in siccis, ad vi-
..... Ruthenica, *Vusd.* } as, prior. fre-
..... Norvegica } quentior.)
..... reptans (remotius ab urbe, *Steph.*)
Tormentilla erecta (officinalis *Sm. Fl. Br.*)
Geum urbanum
..... intermedium, *Ehrhart* (frequentius cum priore)
..... rivale

Polyandria.

Actæa spicata (bacc. nigr. sylv. freq.)
Chelidonium majus
Nymphæa alba
..... lutea
Tilia microphylla, *Ventenat. Monograph.* (T. europæa γ. L.)
Delphinium Consolida
..... intermedium, *H. Kew.* & *D.C.* syst. (prata; passim)
Aconitum septentrionale, *Koelle Monogr.* (in omn. sylv.)
..... Lycoctonum (rarius c. priore)
Anemone patens (copiosa in sylv. arenos.)
..... nemorosa (adesse dicitur)
..... ranunculoides
Thalictrum majus, *Jacq.* } (hæ 3 sp. cum
..... angustifolium } descr. auctt.
..... flavum } non satis quad.)
..... aquilegiæfolium (sylv. pass.)
Ficaria ranunculoides (R. Fic. *L.*)
Ranunculus lingua
..... flammula
..... cassubicus (sylv., freq.)
..... sceleratus
..... repens
..... acris
..... polyanthemos (c. priore in pratis pasc.)
..... pantothrix, *Brotero* Fl. Lus. *D.C.* syst. (aquatilis varr. auctor.)
Trollius europæus (sylvæ hum.; freq.)
Caltha palustris

Didynamia.

Ajuga reptans
Mentha sylvestris (adesse dicitur)
..... austriaca, *Jacq.* (frequentiss.)
Glechoma hederaceum
Lamium album (rarum)
..... maculatum (nemorosa; freq.)
..... purpureum
..... amplexicaule (rarius; rariusque corollas explicat)
Galeobdolon luteum *Sm. Fl. Br.* (Gal. Gal., *L.*)
Galeopsis Ladanum
..... Tetrahit
..... cannabina (versicolor, *Sm. Fl. Br.*)
Betonica stricta, *Hort. Kew.*
Stachys sylvatica
..... palustris
..... annua (agri; non rara)
Leonurus Cardiaca
Ballota
Phlomis tuberosa (campi 25—30. verst. ab urbe)
Origanum vulgare
Clinopodium vulgare
Thymus serpyllum (rarius)
..... Acinos
Dracocephalum Ruyschiana (dumeta hum.; rarius)
..... nutans (teste *Steph.*)
..... thymiflorum (colles arenosi; freq.)

Prunella vulgaris
..... grandiflora (vulg. β. *Linn*, fide *Steph.*)
Scutellaria galericulata
Rhinanthus crista galli (ubique)
Melampyrum cristatum } (ex *Pallas.*)
..... arvense }
..... nemorosum (sylv. hum.; frequentis.)
..... pratense
Euphrasia officinalis
..... odontites (Bartsia Od. *Sm.*)
Pedicularis palustris
..... sceptrum (nemor. uda; rar.)
..... comosa (m. pass. & alibi-pascua gramin. sicca)
Antirrhinum Linaria
..... minus (rarius)
Scrophularia nodosa (humida, ad aquas)
..... vernalis (unico loco inveni in sepibus)
Limosella aquatica
Linnæa borealis (sylv. acerosæ steriliores Gorenki)
Lathræa squamaria (nem. umbr. humidiusc.)

Tetradynamia.

Myagrum sativum (Alyssum, *Sm. Fl. Br.*)
..... paniculatum, L. (agri)
Bunias orientalis (agri; perfreq.)
Lepidium ruderale (rudera; ubiq.)
Thlaspi arvense (freq.)
..... bursa pastoris
Draba verna
..... nemoralis, *Ehrh.* (gramin. sicca, vere frequentiss. Variat.)
..... siliculis glabris & pubesc., (apud nos semper glabris!)
Alyssum incanum (sicca; ubiq.)
Lunaria rediviva (m. pass. umbros.)
Cardamine impatiens (cum. pr., rara, semper 4-petalam vidi)
..... pratensis
..... amara (freq., interd. hirsuta)
Sisymbrium sylvestre
..... palustre (terrestre, *Sm. Fl. Br.*)
Sisymbrium amphibium
..... pannonicum, *Jacq.* (rudera; freq.)
..... Loeselii (cum priore)
..... Sophia
Erysimum officinale
..... Barbarea (pascua, ad vias)
..... Alliaria (rarum)
..... cheiranthoides (vulgare in ruderatis)
..... hieraciifolium (rarius c. pr.)
Arabis Thaliana
Turritis glabra (sylvatica sicciora, freq.)
Brassica campestris
..... intermedia, *Goldb.* (c. pr. n. sp.).
Sinapis arvensis (non adeo freq.)
..... nigra (rarior)
Raphanus Raphanistrum

Monadelphia.

Erodium cicutarium
Geranium sibiricum (rarius in rud.)
..... palustre (sylv. hum., freq.)
..... sylvaticum (sylv. sicc., freq.)
..... pratense (prata, pasc., freq.)
..... pusillum
..... robertianum (paludosa)
Malva rotundifolia
..... Henningii, *Gold.* (c. pr.; nov. sp., an exteris præter visa?)
Lavatera thuringiaca (viæ, freq.)

Diadelphia.

Fumaria bulbosa (Var. & L. F. cava, *Auctt.* minus freq.)
..... solida, *Sm. Br.* (freq.)
..... officinalis
Polygala vulgaris (vulgaris)
..... amara (pasc. hum., amaritici expers)
Genista tinctoria (fide *Steph.*)
Anthyllis vulneraria (remotius ab urbe)
Orobus vernus (sylv. umbr., freq.)
Lathyrus pratensis
..... sylvestris
..... heterophyllus? (foliol. semper 4-nis)

Lathyrus latifolius
Vicia sylvatica
..... Cracca
..... sativa
..... angustifolia
..... sepium
Ervum tetraspermum
..... hirsutum
Cytisus supinus (fide *Pall.* & alior.)
Coronilla varia (trans fluv. *Occam*)
Astragalus glycyphyllos (ex *Steph.*)
Trifolium Melilotus officinalis
..... hybridum (rud., viæ, freq.) repens
..... pratense
..... medium (sylvæ, freq.)
..... arvense
..... montanum (sylv. steril., freq.)
..... spadiceum (pasc. hum., non rar.)
..... agrarium (sylv. m. passer.)
Lotus corniculatus
Medicago falcata
..... lupulina

Polyadelphia.

Hypericum quadrangulare
..... perforatum
..... dubium?
..... hirsutum (m. pass, rarum)

Syngenesia.

Tragopogon pratensis
Lactuca Scariola (freq.)
Sonchus arvensis
..... oleraceus
Taraxacum officinale (Leont. Tar. L.)
Leontodon autumnalis
..... hispidus
Hieracium Pilosella
..... cymosum (prat. sylvat. freq.)
..... paludosum (sylv. hum.)
..... sabaudum (cum seq., rar.)
..... umbellatum
Crepis sibirica (graminosa ex *Step.* & *Pallas.*)
..... tectorum
Picris Hieracioides
Hypochoeris maculata (sylv. mont., rarius)
Lapsana communis (umbros. sepes)
Cichorium Intybus
Arctium Lappa } (sp. 3 distinctæ, promiscue crescentes)
..... Bardana, *Willd.* }
..... minus, *Schruhr.* }
Serratula tinctoria (adesse dicitur)
Carduus crispus (abique ad vias)
Cirsium heterophyllum (sylv. hum.)
Cnicus, *Willd.* } palustre (non adeo freq.)
Carduus & Cnicus, L. }
..... lanceolatum
..... ruthenicum, *Fisch. Cat. Gorenk.* 1812. (Serr. arvensis vices apud nos tenet; agrorum vitium!)
..... oleraceum (pal. sylvat.)
Carlina vulgaris (sylvæ steril., freq.)
Bidens tripartita
..... cernua
..... β. Coreopsis Bidens (rarius)
Eupatorium cannabinum (ex *Steph.*)
Tanacetum vulgare
Artemisia campestris (campi sub., freq.)
..... vulgaris
..... Absynthium
Gnaphalium dioicum (colles aridi, freq.)
..... rectum, *Sm. Fl. Br.*
..... uliginosum
(Filago, L.) arvense (campi, freq.)
Tussilago Farfara (ripæ argill., ubique)
..... Petasites (ex *Steph.*)
Erigeron canadense (arenosa, freq.)
..... acre
Senecio vulgaris
..... Jacobœa (sylvæ, pascua sylvatica)
..... paludosus (m. pass, ripa fl. Mosq.)
Cineraria palustris (ex *Steph.*)
Solidago Virgaurea
Inula Helenium (rarior; m. pass.)
..... dysenterica
..... salicina (sylvatica, rarius)
Chrysanthemum Leucanthemum
Pyrethrum corymbosum (ex *Steph.*)
..... inodorum (freq. c. seq.)
Matricaria chamomilla

Anthemis arvensis (vid. sicc.)
..... tinctoria (sicca non rara)
Achillea Ptarmica
..... Millefolium
Centaurea phrygia (sylvæ, freq.)
..... Cyanus
..... Scabiosa
..... Jacea (prata, viæ, vulgaris)
Jasione montana (ericet., rar., remotius ab urbe)
Viola hirta (freq.)
..... palustris
..... glauca, *Marshall Bieberstein*, (cum seq., non rara)
..... canina
..... mirabilis (nemora umbr., freq.)
..... tricolor
β. arvensis
Impatiens Noli tangere (copiosa)

Gynandria.

Orchis bifolia
..... cuculata (sylv. sterilior., pineæ)
..... militaris (rar. nemor. umbr, humidiusc.)
..... latifolia (rarior)
..... maculata (vulgaris)
..... conopsca (sylvat. mont.)
Satyrium repens (cum Orch. cuc. & Pyrolis, non rar.)
..... viride (cum Orch. mil., freq.)
..... Epipogium (unico loco umbr., sat. remoto ab urbe)
Ophrys ovata (freq.)
..... monophyllos (sylvat. hum., raro)
..... Corallorhiza (sylvat. umbr., rar.)
..... Serapias latifolia (sylvat. rorida, rar.)
..... palustris (c. priore, copiosa)
Cypripedium calceolus (dum., unico loco)
..... guttatum (sylv. umbros. solo arg. & sab., non rarum)
Aristolochia clematitis (remotius ab urbe)

Monœcia.

Lemna trisulca
..... minor (hanc tantum florentem vidi aliquoties)
.... polyrhiza (omnes vulgares)
Sparganium ramosum, *Sm. Fl. Br.* (non rar.)
..... simplex, *Sm. Fl. Br.* (c. pr.)
..... natans (rarius)
Typha latifolia
..... angustifolia
Carex dioica
..... stellutata (sylvarum uda) } (sec. *Sm. Fl. Br.* ibidemque non extantes sec. *Willd. Sp.* definitæ ac denominatæ)
..... curta (sat freq.)
..... ovalis (pascua humidiora, freq.)
..... muricata (gramin. umb.)
..... vulpina (fossæ)
..... teretiuscula (sphagneta, palud.)
..... Schreberi, *Willd.* (sicca, freq.)
..... elongata, L. (paludes, non rara)
..... paradoxa, *W.* (ibid.)
..... digitata (non infreq.)
..... ciliata, *Willd.* (coll. aren., pr. vere)
..... sylvatica (non adeo freq.)
..... pseudo-cyperus (rara)
..... limosa (hic inde)
..... pallescens
..... pilosa, *Willd.* (cum sylvatica)
..... cæspitosa
..... stricta?
..... acuta
..... vesicaria
..... ampullacca (priore vix rarior)
..... hirta (sicciora sabulosa)
Amarantus Blitum (freq.)
Betula alba
..... nana (ex *Steph.*)
..... fruticosa *Pallas.* (paludes, rarius)
Alnus glutinosa (Bet. Alnus, *Sm.*)
..... incana (Bet. inc. *L. Sp. pl.* cum pr., non rarior)
Urtica urens
..... dioica
..... cannabina (semisp. in hto. Orlov.)
Xanthium strumarium (freq.)
Ceratophyllum demersum (raro floret.)
Myriophyllum spicatum
..... verticillatum
Sagittaria sagittæfolia
Quercus robur } *Sm. Fl. Br.*
..... sessiliflora }

Corylus Avellana
Pinus sylvestris } (ubique in sylvis)
..... Abies }
Bryonia alba (sepes; non rara)

Dicœcia.

Salix monandra (purp. & Helix, *Sm. Fl. Br.*)
..... triandra (non freq.) viminea, fruticans, nec arb.)
..... pentandra (palud., freq. — *An pent. L.?*)
..... myrtilloides (v. sicc.)
..... aurita
..... caprea
..... acuminata
..... alba
..... viminalis
..... acutifolia, *Willd.* (plantata, ob ramos pulchre rubros, Dominicâ Palmarum venum ferendos)
Humulus Lupulus
Populus tremula
..... nigra (adesse dicitur)
Mercurialis perennis (non rara)
Hydrocharis Morsus ranæ
Stratiotes Aloides (non rara; re verâ dioica)
Juniperus communis

Cryptogamia.

Equisetum sylvaticum (freq.)
..... arvense
..... palustre
..... limosum
..... hyemale (aren. sylv. siccior. unico loco, fl. Maio)
Ophioglossum vulgatum (vid. sicc.)
Osmunda Lunaria
..... regalis (vid. sicc.)
Lycopodium clavatum (nemoros. ster. c. Torment. Eric., &c.)
..... Selago (vid. sicc.)
..... complanatum (ex *Steph.*)
Polypodium Phegopteris (m. pass. umbr.)
..... Dryopteris (sylv. umbr. sat freq.)
Aspidium Filix mas
Aspidium cristatum, L. (sylv. umbr. c. pr. & seq.)
..... spinulosum (sylv. umbr., freq.)
..... Filix fœmina
..... fragile (Cyathea, *Sm.*) m. pass. & hti. Orlov. prærupta
Pteris aquilina (sylvæ steriliores)
Struthiopteris germanica, *Willd.*
(Osmunda Struth, L. nem. hum., non rara)
Sphagnum latifolium } (promiscue)
..... capillifolium }
Gymnostomum truncatum
..... pyriforme
Tetraphis pellucida
Grimmia apocarpa
Dicranum scoparium
..... heteromallum
..... purpureum
Tortula unguiculata
..... subulata
Orthotrichum striatum
..... affine
Lesuca subtilis? } Hypni sp. *Sm. Fl. Br.*
..... polyantha }
Climacium dendroides, *Weber & Mohr.* (Hypnum no. 9. *Sm. Fl. Br.* Nondum fructiferum inveni)
Hypnum alopecurum
..... purum
..... sqarrosum
..... molluscum
..... tamariscinum, *Hedw.* (ericeta aprica, freq. Non fructificat.)
Funaria hygrometrica
Bryum palustre (Mnium, *Sm. Fl. Br.*)
..... cæspititium
..... argenteum
..... bimum
..... cuspidatum
..... ligulatum
Meesia longiseta, *Hedw.*
Polytrichum commune
..... piliferum
..... juniperinum
..... urnigerum
..... undulatum

Enumeratas hucusque species vel vivas ipse legi, vel sicca exempla mosquensia vidi, vel denique ab amicis fide dignis lectas esse audivi. Ne tamen et reliquorum Cryptogamorum, præ adminiculorum defectu vel non vel vix ac ne vix a me observatorum, notitia hìc desit, ex novissimo de Flora nostra libello (Prodromus Floræ Mosquensis. Auct. *Henrico* de *Martius*. Ed. altera. Lipsiæ 1817. 8vo.) illa subjungo, præpositis nonnullis muscis frondosis, ab Auctore circa Mosquam observatis:

Phascum muticum
..... subulatum
Bartramia fontana
Jungermannia asplenioides
..... viticulosa
..... pusilla
..... bicuspidata
..... bidentata
..... *ciliaris**
..... complanata
..... platyphylla
..... *dilatata**
..... *epiphylla*
..... pinguis
Marchantia *polymorpha* (freq.)
[Anthoceros *lævis* } quos *Martius* non
..... *punctatus* } habet.]
Riccia glauca
..... fluitans
Conferva fontinalis
..... muralis
..... vaginata
..... furcata
..... velutina
..... glomerata*
..... fluviatilis
..... gelatinosa
..... reticulata
Ulva intestinalis
Rivularia endiviæfolia
..... dura
Linnia Nostoc (Trem. Nostoc)
Chara vulgaris

Opegrapha vulgata
..... pulverulenta
..... scripta
Lecidea geographica
..... aurantiaca
Lecidea lapicida
Calicium claviculare
Verrucaria nitida
Cladonia coccifera
(Bœomyces Ach.) *pyxidata*
..... gracilis
..... uncialis
..... paschalis
..... *rangiferina*
Usnea florida
..... *hirta*
Cornicularia spadicea
..... *islandica* (freq.)
Parmelia candelaria
..... murorum
..... *saxatilis*
..... centrifuga
..... stellaris
..... *pulverulenta*
..... *parietina*
..... *olivacea*
..... carperata
..... pulmonaria
..... nigra
..... tenella
..... *physodes*
..... *furfuracea*
..... ciliaris
..... prunastri
..... fraxinea
..... *farinacea*
..... *jubata*
Peltigera *canina*
..... apthosa
Cetraria juniperina

Sphæria militaris
..... hypoxylon
..... polymorpha

* Species cum typ. italic. impress. etiam ipse legi.

Sphæria fusca
..... ribesia
..... deusta
..... Stigma
..... graminis
..... salicina
..... *pteridis*
..... trifolii
..... nebulosa
..... nivea
..... aucupariæ
..... berberidis
..... Gnomon
..... solani
..... xylostei
..... tiliæ
..... pulvis pyrius
Stilbospora microsperma
Hysterium pulicare
..... quercinum
..... conigenum
Xyloma salicinum
..... acerinum
..... populinum
Næmaspora chrysosperma
Tubercularia *vulgaris*
Sphærobolus stellatus
Pilobolus crystallinus
Sclerotium complanatum
..... brassicæ
..... Semen
..... Erysiphe
..... populneum
Tuber *cibarium* (Lycop. Tuber)

Geastrum hygrometricum
Bovista plumbea
Lycoperdon giganteum
..... *Bovista*
..... pratense
..... pyriforme
Scleroderma cervinum
Lycogala miniata
Fuligo rufa
..... flava
..... vaporaria
Strumaria Mucilago
Diderma vernicosum
Trichia rubiformis
..... ovata
Arcyria punicea
Stemonitis typhina
Cribraria vulgaris
Tubulina fragiformis
Mucor Mucedo
..... caninus
..... *herbariorum*
Onygena equina
Æcidium *cornutum*
..... cancellatum
..... rhamni
..... rubellum
..... grossulariæ
..... confertum
..... crassum
..... *asperifolii*
..... *tussilaginis*
..... *berberidis*
..... geranii
..... bifrons
..... tragopogi
..... leucospermum
..... punctatum
Puccinia anemones
..... betonicæ
..... æthusæ
..... menthæ
..... ægopodii
..... gentianæ
..... pimpinellæ
..... hieracii
..... cnici
..... centaureæ
..... polygoni
..... cerealis
..... junci
..... tanaceti
..... balsamitræ
..... *potentillæ*
..... rubi
..... bulbosa
..... ficariæ

Puccinia pruni
..... circææ
Uredo *candida*
..... cubica
..... *alchemillæ*
..... frumenti
..... polypodii
..... *euphorbiæ*
..... pyrolæ
..... lini
..... *potentillæ*
..... rubi
..... orchidis
..... mercurialis
..... euonymi
..... senecionis
..... tussilaginis
..... pulsatillæ
..... *campanulæ*
..... sonchi
..... *ringentium*
..... eglanteriæ
..... ulmariæ
..... rosæ
..... idæi
..... populi
..... betulæ
..... epilobii
..... cerastii
..... vaccinii
..... ledi
..... fabæ
..... betæ
..... *menthæ*
..... convolvuli
..... conii
..... oreoselini
..... sauveolens
..... trifolii
..... phaseoli
..... pisi
..... genistæ
..... *segetum*
..... decipiens
..... violacea

Trichoderma viride
..... tuberculatum
Cyathus striatus
..... lentiferus

Phallus impudicus
Amanita livida
..... virgata
... . *muscaria*
Agaricus squarrosus
..... caudicinus
..... violaceus
..... vaccinus
..... croceus
..... pratensis
..... fastibilis
..... coccineus
..... hortensis
..... hypnorum
..... vulgaris
..... *fimetarius*
..... plicatus
..... ferrugineus
..... vitellinus
..... disseminatus
..... domesticus
..... ephemerus
..... *campestris*
..... gracilis
..... piperatus
..... deliciosus
..... ruber
..... rosaceus
..... orchroleucus
..... gilvus
..... androsaceus
..... mollis
..... sepiarius
Merulius Chantarellus
..... cornucopioides
..... Vastator
Dædalea quercina
..... suaveolens
Boletus subtomentosus
..... piperatus

Boletus edulis
..... perennis
..... badius
..... suberosus
..... *igniarius*
..... betulinus
..... Medulla panis
..... versicolor
Sistotrema cinereum
..... quercinum
Hydnum imbricatum
..... repandum
..... auriscalpium
..... ferrugineum
Thelephora terrestris
..... ferruginea
..... hirsuta
..... purpurea
..... quercina
..... papyracea
..... incrustans
Clavaria corniculata
..... viscosa
..... *pistillaris*
Geoglossum hirsutum
Helvella Mitra
..... brunnea
Morchella *esculenta*
Tremella mesenterica
..... spiculosa
Auricula
..... caragahae
..... juniperina
..... ustulata
..... abietina
..... urticæ
Peziza inquinans
..... sarcoides
Peziza aurea
..... stercorea
..... papillata
..... rosæ
..... cyathoidea
..... citrina
..... lenticularis
..... granulosa
..... Patellaria
..... radiata
Ascobolus furfuraceus
Helotium galeatum
Stilbum rigidum
..... vulgare
Isaria truncata
..... mucida
Botrytis cinerea
Monilia *glauca*
..... digitata
..... fructigena
Dematium ciliare
..... epyphyllum
..... *ollare*
..... violacea
..... virescens
Erineum
betulinum
tiliaceum
populinum
Racodium rupestre
cellare
Himantia thermarum
candida
Rhizomorpha subcorticalis
setiformis

REMARKS.

In the above catalogue M. P. and Mon. Pass. are contractions for Mons Passeris or Mons Passerinus, the Sparrow-Hill, which is one of the richest spots, for the Botanist, near Moscow. A great many plants are found in the woods along the brow of the hill, as well as at its foot, in marshes, in small ponds, and by the banks of the Moskva, and also in that river.

Dianthus an collinus? Among the Botanists of Moscow, a discrepancy of opinion has existed respecting this plant, but as I some time ago sent specimens to the Linnean Society, the point will be determined.

Many of the common plants, especially those reckoned weeds, grow to an enormous size in Russia, and surprise the Botanist, who is apt, at first, to suppose, that they are new species; but on examination he finds them to be old acquaintances: — a circumstance first pointed out to me, *as general*, by Lady Crichton. Among such plants are the *Gallia*, the *Campanulæ* and the *Stellariæ:* many of the class Didynamia, as *Lamium purpureum*, &c.;—and also of the class Syngenesia. *Cichorium Intybus* also attains a great size, and grows almost every where in profusion. Its roots are dried, cut into pieces, and boiled with coffee, or altogether substituted in its place, in some parts of Russia. The decoction is pleasant and salutary.

AN ACCOUNT OF THE ARRIVAL AND OF THE RESIDENCE OF HIS IMPERIAL MAJESTY THE EMPEROR OF RUSSIA, AND OF HIS ROYAL MAJESTY THE KING OF PRUSSIA, IN MOSCOW, IN THE YEAR, 1818.

THE subsequent account of the occupations of the Emperor Alexander, and of the King of Prussia, during the abode of the latter, at Moscow, as it is characteristic of these sovereigns, who are actively employed in examining and improving the state of their realms, while they partake of the enjoyments of life with great moderation, I trust will be found interesting, as well as the general observations.

On the 3d of June O. S., the Emperor Alexander, having heard of the approach of the King of Prussia to Moscow, set out, at 8 o'clock in the evening, by the *Mojaisk* road, and met His Majesty, at the distance of 20 versts from the capital. The Emperor having seated himself in the carriage with the King, they rode together to Kúntsova, a country seat of the Lord Chamberlain's, Alexander Narishkin, four versts from the city. The Emperor left his guest here, to repose himself, and returned to Moscow.

On the 4th, the Emperor, accompanied by the Grand Dukes, Constantine and Nikolai, went to Kúntsova. The King of Prussia, and the Crown Prince, Frederic William, with the Imperial party, soon arrived at the Dorogomilovskaya Zastava. The august visitors quitted their travelling equipages, as did also their suits, and mounted horses prepared for them. The Emperor Alexander, the Grand Dukes, and their suits, did the same.

The King of Prussia, and the Crown-Prince, were dressed in Russian uniform, and were decorated with the blue *ribbon* of St. Andrew; and the Prussian Generals, who had Russian orders, displayed them. The Emperor and the Grand-Dukes, were habited in Prussian uniform, and wore the orange *ribbon* of the Black-Eagle, and the Russian Generals exhibited their Prussian orders.

Troops of artillery, of infantry, and of cavalry lined the road, from the above-named barrier, along the *Arbatskaya*, the *Znamenka*, and the Quay of the Kremle, to the *Moskva-*

retskoi Bridge, and from thence, along the street of *Vassilii Blajennii*, to the *Gate of our Saviour*, and the palace of the Kremle. The procession was soon in motion, and during its progress to the Palace, a salve of 101 canons was fired, in honour of the arrival of the foreign Monarch; — the drums beat: — the air was rent by the sound of martial music; — the bells of all the churches rung their loud and merry peals, and rivalled the boisterous *hurras* of the crowd of spectators.

The King and the Emperor led the van; and were followed in succession by the Crown-Prince, the Generals and the Aides-de-Camp of their suits, and a squadron of the Chernomorskii Kozáks of the guards, who, mounted on choice horses, made a splendid appearance in their gorgeously decorated uniform. The state-carriages, all empty, appeared next. Behind them, rode another squadron of the Kozáks; and the travelling-carriages of the visitors, brought up the rear of the cavalcade.

The Monarchs and suits having arrived at a temporary wooden red-cloth-covered alley, near the palace, dismounted, and ascended the Krasnoyé Kriltso*, and were received with all due honour, by the court ladies.† The Empress and the Dowager-Empress, met the King at the entry of the palace, and conducted his majesty to the interior.

After heavy rain, the weather was clear, and delightful; — the whole of the troops were in superior order: — and the ceremony was so well-arranged, as to have a most imposing and magnificent appearance. At the time the sovereigns approached the palace, the sun shone splendidly, and his rays were brilliantly reflected by the many coloured edifices of the Kremle, and its innumerable golden domes and crosses, as well as by those of the other quarters of the city; while the charming environs of the capital were clothed in the most delightful green garb of nature. The roar of the canon: — the sharp or sonorous peals of the bells: — and the noisy acclamations, or *hurras*, of thousands of the natives, mingled with the exhilarating and more mellow sound of music: — had a grand effect. Indeed, nature and art, seemed to vie with each other, in rendering this procession elegant and splendid.

On the 5th, there was a parade of the Pavlovskii batallion of the life-guards, at which their Majesties and suits were present. The parade was followed by the presentation of the governor, generals, and nobility, to the King of Prussia. There was a dinner at court, of which the court-ladies, and the foreign ministers partook. At seven o'clock a grand ball, in the Audience-Chamber or *Granovitaya Palata*, was opened by the King of Prussia and the Empress-Dowager; as indeed were all the balls given at Moscow to the crowned-heads.

On the 6th, their Majesties and suits examined the Cathedrals of the Assumption, and of the Annunciation of the Virgin Mary, and of the Archangel Michail; — the Monasteries and Churches in the Kremle: — the Patriarchal Treasury: — the Imperial Museum: — and the Arsenal. The Emperor himself gave the necessary explanations to the King. Their Majesties then visited the Great Military Hospital, where, Prince ———, in his official capacity, as chief of the Kremle Expedition, and who of course has charge of all the court-edifices, gardens, &c.; had ordered an elegant breakfast.‡ The crowned visitors returned to the palace to dinner. A great fire

* Vide p. 180. of this work.

† Dames et Demoiselles d'Honneur. Ladies of the Bed-chamber and Maids of Honour.

‡ The Russian word *Závtrak*, literally means breakfast. It is the *Frühstück* of the Germans; the *Dejeuner à la fourchette* of the French. It is neither an English nor a Scotch breakfast. The Russian nobility in general drink a cup of tea or coffee on rising in the morning, or sometimes in bed, but they

having broken out, the Emperor rose from dinner, and accompanied by the Crown-Prince of Prussia, and the Grand-Dukes, set out to the Rogojka, and witnessed the operations of the *Fire-Department*. The fire being extinguished, His Majesty and their Highnesses went to the garden of Count Alexei Razumovskii, where they were met by the Empresses, the Grand-Duchess, and the King of Prussia. There they drank tea, and afterwards, they supped with the Grand-Duchess, Alexandra Phedorovna, spouse of Michail Pavlovitch.

On Friday the 7th, their Majesties and Highnesses were present at the appointment of the sentinels of the Preobrajenskoi regiment of life-guards; — they then went to see the Presnenskii ponds: and from thence, to the House of Correction — Sheremetef's Hospital; — the Spaskiya Barracks; and having examined the general nature and state of these institutions, they returned to the Kremle, and dined at the palace, *en famille*. At seven o'clock in the evening, a splendid ball was opened at the palace of the Governor, the late Count Tormazof, at which the King, the Emperor, and the Empresses, as well as their highnesses and suits, and many of the first nobility of the realm, were present: — 500 persons having been invited. The Emperor and King, after having partaken of the amusements of the evening, took their departure at eleven o'clock; but the Empresses and their Highnesses remained, and shared the festivities of an elegant supper. The Governor's palace, and the square and tower opposite it, were handsomely illuminated.

On Saturday the eighth, their Majesties and suits, setting out at seven o'clock, visited the Depôt of the Commissariat, and the Donskoi Monastery, and then returned to the Kremle. After dinner, they, with the Empresses, and all the Imperial family, set out for Archangelskoyé, a country-seat of Prince Yuzupof, 18 versts or 12 miles, from Moscow. After they had examined the gardens, the ball, at which were present many of the nobility, was opened. The Emperor and King quitted Archangelskoyé, at eleven o'clock, and returned to town; but the Empresses and their Highnesses remained to supper. The Prince's house and gardens were tolerably illuminated; but unfortunately the supper was not sufficient for the number of guests.

On Sunday the 9th, their Majesties were present at the appointment of the sentinels from the Ismailof regiment of life-guards, commanded by the Grand-Duke, Nicholai Pavlovitch; and they afterwards witnessed a ceremonial march.

At eleven o'clock, their Majesties examined the Fire-Department, at the *Sokolnitchyé Pole* or Field; and then returned to the Kremle. In the evening, a ball was given by the nobility of Moscow, in their Assembly-Rooms, in honour of the arrival of the King of Prussia.

On the 10th, their Majesties visited Alexander's Institute, where the Dowager-

scarcely eat any bread or cake with it, — this is not breakfast. The Russian *Závtrak* is taken at 10, 11, or 12 o'clock, and, in general, might pass for a good dinner. It commences with a dram, (*schall*,) pickled herrings, caviar, &c., — stakes, cutlets, a fricasée, fowls and pickles, boiled eggs, roasted potatoes, pastry, wine and porter; — all or part, generally follow; but a ceremonious Russian breakfast, or *Závtrak*, is in fact a neat and elegant dinner. After partaking liberally of such a repast at mid-day, a Briton is truly astonished to see the natives of Russia, even fair ladies, sit down to dinner with as voracious appetites, as if they had been keeping Lent, if one may judge by the number of dishes of which they share, and by the quantity of each with which they provide themselves. No wonder that most of the fair sex of the north remind us of the state of "those who love their lords." Such daily breakfasts, and dinners, and suppers, besides tea and coffee, &c., combined with inactive lives, and assisted by the powers of Morpheus, all tend to destroy the symmetry of nature, to impair health, and to engender disease.

Empress, as chief of this establishment, showed every thing to the King; as *she* did also, at the Charity-house for widows. They now returned to the Kremle. At six o'clock, the Emperor and the King, and the Empresses, &c. went to Catharine's Institute, where the Empress-Dowager, as its head, again received and showed the visitors the establishment, and specimens of the various kinds of work done in it. Having partaken of a refreshment, they started for the summer-house of Count Tormazof, at the Bojedomka. The Emperor and the King went at ten o'clock, to a promenade at the court-garden, which was illuminated, but it happening to rain, they soon returned to the palace of the Kremle, while the Empresses and their Highnesses remained to sup with Count Tormazof.

On Tuesday the 11th, the Emperor and the King, and their suits, examined the Foundling Hospital, where they were again met by the Dowager-Empress: Paul's Hospital, and Galitsin's Hospital; and afterwards beheld a parade of the guards. In the evening there was given a superb ball at Countess Orlof-Chesmenska's. As usual the Emperor and the King left the entertainment at eleven o'clock; but the Empresses and their Highnesses and suits, and a great many of the most distinguished nobility, supped in a truly noble and magnificent style. The house or palace of the Countess, as well as the gardens, were brilliantly illuminated.* At 4 o'clock A. M. of the 12th, their Majesties departed for Petersburg.

Having thus detailed the proceedings during the visit of the king of Prussia, to his potent ally, the Emperor of Russia, at Moscow, I shall now only add a few general observations.

The enthusiastic rejoicings of the Moscovites went to the greatest height during the *séjour* of the King, in the ancient metropolis of Russia. The meanest peasants partook of the general joy, and crowded from the environs of the city to see His Majesty and the Emperor. Every morning; every afternoon; every time their Majesties were expected to set out, or to arrive; or to appear in the balcony of the palace; the Kremle was filled by multitudes of all classes of society. The King *seemed to be a great favourite* of the public in general, and it is well known, that the esteem and reverence, in which the Emperor is held, be who he will, by the peasantry, is nearly carried to idoration.

This was naturally a busy and noisy period. All Moscow seemed daily to be in motion; and the occupations and enjoyments of the Emperor and the King, were the general theme of conversation. Their Majesties generally appeared together in an open *Calash*, and were continually greeted by the loud and general *hurras* of the populace, and the less noisy, though equally sincere and welcome cheering of the nobility.† The King of Prussia sometimes rode alone, as to the Sparrow-hill, and as much *incognito* as possible. The curiosity of the public, however, generally detected him, and they exerted their lungs in loud *hurras*; the only honour they could confer upon his Majesty. To describe grand dinners and splendid balls; — and to enumerate the particulars of costly and brilliant illuminations: — would be no difficult task: a task, however, of no

* Vide p. 415. of this work.

† This was composed in 1818. Since that time, the events of 1812—15 have lost somewhat of their *éclat*. The Emperor, by his severity and stubbornness, and the privileges granted to the officers of the military colonies, has displeased many of the officers of the Imperial army and their relations; some of the nobility disapprove highly of His Majesty's measures, but the peasantry go on in the old beaten track. Vide p. 520.

great utility. Such *sights* and *scenes* are to be seen all over Europe, but, I believe, in few places, upon so magnificent a scale as in Russia. I shall therefore merely add a few general remarks.

Dinners and suppers were given in the most elegant style, and at an enormous expence. Most of the balls, for display of taste, could not be exceeded; and the *tout ensemble* was generally imposing, brilliant, and magnificent. At the balls, their Majesties, the Emperor and the King, and their suits, were dressed in uniform, as were all the foreign ministers and nobility, according to their service and rank; so that, it was rare to observe an individual in a plain ball dress. — No small display of *cordons* of different orders; — of stars set in diamonds, other precious stones, and pearls: — and of crosses large and small, and richly ornamented and suspended by different-coloured ribbons: — was made at these balls.

The Empresses and the Grand-Duchess, Alexandra Phedorovna, were most richly dressed and splendidly decorated: as were also the ladies, who rivalled each other in their appearance. The Empresses and those ladies who had orders, wore them across the breast, on the top of the shoulder, or suspended by ribbons at the side.* The most expensive dresses and ornaments were bought for these occasions: gold and silver; — lace and silk; — flowers and feathers; — precious stones and pearls, were blended in such profusion, as to form no distinction, except in degree. Vivid *rouge*, and penetrating perfumes, had not been forgotten at the toilettes of the ladies of this northern climate, where, eminent beauties do not form a great part of an assembly†, and where nature oft requires the "foreign aid of ornament." The stranger is surprised to find so much taste, elegance, and magnificence in the public entertainments of the Russian nobility. I shall not readily forget the expressions of a British nobleman, who has travelled nearly over half the world, and who was present at some of the balls above-mentioned. At one of them said he: "This is really fine:" "I did not expect to see any thing so splendid at Moscow. It is impossible to see any thing more brilliant, if equally so, in Europe."

The entertainments given in the palace exhibited much taste and splendour. The *Granovitaya Palata*, or Audience Chamber‡, was one evening illuminated by no less than 3,500 wax candles, the rays of which were reflected from the centre of the room, by the numerous gold and silver utensils, plate, &c., placed around the central pillar which supports the arches, with a brilliancy almost rivalling that of the sun.

As a matter of curiosity, I may add, that some of the entertainments cost from 60,000 to 100,000 roubles; and such sums are not thought extraordinary by the high nobility.

The Russian court is rich and splendid beyond description; and agreeably to most accounts, is the most gorgeously brilliant in Europe; and yet, at Moscow, it almost finds a rival at some of the fêtes of the nobles.

Amidst all the amusements of the Metropolis, it will be observed, that the Emperor and King visited many of the charitable institutions, and the hospitals, which seem, at all times objects of their peculiar care.

* It is only on grand occasions that the Imperial family wear these insignia — at levees, or the days of the commemoration of orders, &c. In general, at balls, they appear without them.

† The effect of dress and ornament are truly wonderful. At an assembly of 40 or 50 of the Russian ladies, on the day after a ball, it could scarcely be supposed they are the same beings who had been seen the preceding evening. Beautiful faces and handsome figures are rare in the north.

‡ Vide p. 182. of this work.

The Emperor Alexander, during his annual journies, on his arrival at a town, as soon as time permits, regularly visits and examines the state of the public institutions, and the hospitals, especially the military hospitals, with the minutest attention. Indeed, so quick is His Majesty in his motions to these places, that he sometimes unexpectedly arrives, or arrives at an earlier hour than looked for, and unawares finds the establishment in its real state. And I have heard Sir James Wylie, who is not slow in his duty, state, that it had oftener happened than once, that the Emperor had visited the military hospitals, before he had done so himself, though as head of the Medical Staff of the army, they fall peculiarly under his care and direction: — Thus acting, indeed, like the Father of his Country.

Now that the Emperor has brought his army to such a state of perfection, and that the military hospitals, in general, have become models for imitation, it may be hoped, that His Majesty will find leisure to turn his attention more particularly to the examination and purification of the corrupt state of civil administration, and to the introduction of rational religion, which may beget moral principles, the great deficit of his people.

CEREMONIES

USED AFTER THE DEATH, AND AT THE FUNERAL, OF AUGUSTINE (AVGUSTIN) THE METROPOLITAN OF MOSCOW, IN THE YEAR 1819.

AUGUSTINE died on the 2d of March, 1819. For some days after his death, the body was exposed to the public, while lying in state in his house, at the *Troitskoyé Podvoryé.** High and low, young and old, natives and foreigners, crowded thither; and I among the rest. The throng of visitors was so great, that the police and *gens-d'armes*, were in attendance, both without and within the house. Small groups were admitted at a time, by one door, and made their exit by another. In the middle of a large room, was raised a platform or bier covered by a magnificent purple velvet pall, trimmed with gold lace and adorned with an embroidered cross, and furnished with a number of steps on each side. The coffin was covered with very dark purple velvet, and superbly ornamented with the cross, and numerous other silver-plated ornaments, and rested on the bier. In this uncovered coffin lay the body of the Archbishop, enveloped in his former ecclesiastical robes, and with a mitre upon his head, which reposed on a silk decorated pillow. He held a gold cross in his right hand, which rested on his breast, and the Gospel in his left hand, which reposed on the same side. Over the lower half of the coffin was thrown a beautiful green velvet pall, with the figure of the cross fringed and embroidered. There were enormous silver candlesticks, or rather immense silver-plated stands, placed both at the head and feet, which bore immense burning wax-candles; and incense was continually smoking. The clergy read, by turns, the requiems for the dead; while two of the lowest class stood at the head of the coffin, upon the floor,

one on each side, supporting brass *répidas:* a kind of brass standards, of a round form, and with long handles, which, as well as the holy banners, are carried in sacred processions. The public ascended the steps, on each side of the bier, and in rapid succession, after having crossed themselves, kissed first the cross, and then the hand which held it: they again bowed, crossed themselves, and descended; and were speedily conducted by the police to the way of exit. In one corner of the room, was an image of Jesus Christ on the cross, with a burning lamp before it. On a table, before this image, from the middle of a large silver plate covered by boiled rice, raisins, various kinds of confections, pieces of sugar, and quarters of orange peel, was elevated a burning wax candle. Against the wall, and opposite the head of the coffin, were exposed upon velvet cushions, which rested on small tables, a mitre, different parts of ecclesiastical vestment, and the *crosses of honour*, set in diamonds and pearls, which the deceased had received from the Emperor. On Friday the 7th of March, the body was conveyed from the *Troitskoyé Podvoryé*, to the church of Alexei the Miracle-Worker, at the Chudof Monastery, in the Kremle. The streets were lined with the police, and *gens d'armes*, and ropes were fastened where the crowd of spectators were greatest. Soon after nine o'clock in the morning, service having been performed, the procession began to move. The whole of the clergy of Moscow, a numerous band, habited in their costly robes, formed the cortége, and arranged in rows of three and four, marched quickly on, while engaged in conversation. Over the bier already mentioned was raised a flat square canopy, which was covered with purple velvet, and had its centre embroidered with the form of a mitre, emblematical of the sacred rank of the dead. The depending ends and sides of this cover were trimmed with silver lace. The canopy was supported by four velvet-covered pillars twisted with white crape, one at each corner. From its sides, and from its corners, depended gold and silver adorned cords and tassels, which were held during the procession, by six of the higher clergy. The body lay exposed exactly in the same state as before described, and as the lid of the coffin was not put on, it was visible to the public, from houses and from elevations. The bier with the canopy was carried on men's shoulders. Immediately behind it followed, 1. some common priests bearing the mitre and the *insignia of the orders* above mentioned, upon cushions: — 2. the mitred clergy; 3. the ordinary clergy; 4. the choristers; and 5. the equipages. Having arrived at the Chudof Monastery, the body was deposited, with all due ceremony, in the church of St. Alexei.

On Saturday the 8th, after the usual forenoon service of the Greek church, the funeral service for the Archbishop was celebrated. The body was exposed under the canopy, exactly as at the procession, on the bier placed in the large *Trapeza* of the church. A kind of throne was erected behind the head of the coffin, and formed the station of the high-clergy. The lower clergy stood in rows, with lighted tapers in their hands, and formed an avenue from the front of the Holy doors of the *Ikonastas*, to the high clergy in the *Trapeza*. The service was performed by four Archbishops, who, each alternately read twice — incense was continually burning; and the choristers sung repeated dirges in the deepest solemnity. After the conclusion of the service, a momentary pause ensued. The mitred clergy, amounting to about twenty, then in succession ascended the bier, crossed themselves, kissed the cross in the hand of the defunct, then his hand; re-crossed themselves; and took farewell, the last look, of the mortal remains of their superior. The lower clergy in their turn bade the deceased adieu.* On the following day, the body was conveyed to

* In Russ: *Prostchatsa.* This is a general custom in Russia, as in most other parts of the world.

the Troitskoi Monastery, of which the Archbishop was Archimandrite. A number of the clergy accompanied the procession out of the town, and some of them as far as the Monastery. As the procession moved on amidst smoking censers, the solemn chaunt of the choristers, and the mutes, habited in long black robes and enormously broad-brimmed slouched hats, bearing blazing torches, contrasted with the gorgeously habited bishop and the long range of priests in costly vestments; the effect upon the mind was at once magnificent and solemn.

AN ACCOUNT

OF

THE MANNER IN WHICH THE AUTOCRAT OF RUSSIA, ALEXANDER I. GENERALLY MAKES HIS ENTRY INTO MOSCOW, AS IN 1820.

CROWDS went out of town to the Petrovskoi Palace, nearly three versts from the Tverskaya-Zastava, or Barrier, and amidst *hurras*, exclaimed *Da Zdrastvueté, Nash Otets*; i. e. Good day father; or 'May our father live long,' a much more filial expression than 'God save the king:' *Vive le Roi*, or *Vive l'Empereur*. The streets were closely thronged, and as soon as his Majesty passed the barrier, all the bells of Moscow were in action. He proceeded directly to the Cathedral of the Assumption, where the metropolitan of Moscow and Kolomna, Seraphim; the military governor, Prince Galitsin; and many individuals of high rank, military and civil; and the most distinguished nobility, awaited his arrival. His Majesty was met at his entrance into the cathedral by Seraphim and the other clergy, bearing the cross and holy water. His Eminence, having given his benediction, and sprinkled the Lord's anointed* with holy water, pronounced the following oration:

"*Most August Emperor!!*
Most Gracious Sire, (Gosudar)!!

"Sacred history informs us that before Alexander the Great, the whole earth was *silent*. But before *Thee, Our Consecrated Monarch*, it *exclaims*, with glad enthusiasm, and *exclaims* without cessation, What is the cause of the chaunting of Thy praise? General love to Thee; the love of all nations; but the purest, and most ardent of all these loves to Thee, is that of Thy faithful subjects. Fully sensible of all Thy beneficence, and all Thy goodness, with such love, we, the fortunate inhabitants of Thy capital, have met Thee, with such love, we accompany Thee here, and where Thou art, every where with Thee are our hearts, which melt with fervent wishes, that Thou mayest love us; which expand in the most sincere prayer to the Almighty, that He may preserve Thee, for the glory of Russia, and of all the ends of the earth, safe and well, till the latest times: may preserve Thee, "*as the apple of his eye*," "and grant Thee all the wishes of Thy heart."

An appropriate *Ektínia*† was now read; and the *Mnogoletyé*‡ being repeated, the

* Vide p. 400.

† *Ektínia*, is a prayer, which is read by the priest or deacon, and is answered at different parts by the response, *Gopodi Pomiloui*, The Lord have mercy upon us.

‡ *Mnogoletyé*, is a prayer which is chaunted by the choristers, after *Te Deum*, for the preservation and prolongation of the lives of the Monarch and of the Imperial Family.

Monarch was pleased to salute the *Holy images*, and the *Mostchi*, or *Incorruptible Relicks of the Favorites of God**, which repose in the Cathedral of the Assumption, making three inclinations. The image of Christ the Saviour was then carried to the Emperor by the metropolitan, that he might kiss it. His Majesty, accompanied by his Eminence with the cross, and the clergy, now set out for the salutation of the sanctity †, of the cathedrals of St. Michaïl and of the Annunciation. From thence amidst exclamations and the chiming of the bells, the Emperor retreated to the palace. Nearly the same ceremonies are observed at the coronation of a sovereign, and, indeed, on all important ecclesiastical occasions, when the Monarch of the realm joins in the religious service of the day.

TWO INSCRIPTIONS ON THE SENATE-HOUSE.

After passing through the great portal of the Senate-house, two large oval-shaped stones may be remarked in the walls, which contain the following inelegant inscriptions ‡:

I.

"By order of the most pious and most autocratic Great Gosudárina and Empress, Catherine (Alexéevna) self-upholder of all Russia, this edifice was founded, for containing the government archives of the directing treasuries (tribunals), and for the assemblies of the nobility of Moscow, in the year 1776, and was finished in the year 1787, in the twenty-fifth year of her reign, and in the time of her successor, the orthodox Gosudár, Tsarévitch, and Great Duke Paul (Petrovitch), and his spouse, the orthodox Gosudárina and Great Duchess Mary (Phédorovna), and of their descendants the orthodox Gosudárs, and Great Dukes, Alexander (Pávlovitch), and Constantine (Pávlovitch), and of the orthodox Gosudárinas and Great Duchesses, Alexandra (Pávlovna), Helen (Pávlovna), and Mary (Pávlovna)."

II.

"But was continued from its foundation, under the direction of His Excellency Michaïl (Michaïlovitch) Ismailof: then being in Moscow commander-in-Chief, His Excellency Count Zacharias (Gregorevitch) Chernishef, and in his time the governor Nicholas (Petrovitch) Acharef, His Excellency Count James (Alexandrovitch) Bruce, His Excellency Peter (Dmitriévitch) Yerapkin: and was finished and remained under the direction of Prince Alexander (Alexandrovitch) Prosorovskii. The edifice was erected by the architect, Matthew Kozákóf.

* Vide p. 263.

† *Sviatinya*, so said on account of these edifices containing *sacred images*, and the relicks of saints, &c. Vide, pp. 161. 168.

‡ Vide p. 234.

AN ESSAY ON THE ORIGIN AND PROGRESS

OF

ARCHITECTURE IN RUSSIA.

THE author having examined many public and private structures, in the course of his travels in the north, and having particularly described those most worthy of distinction in Moscow, it may naturally be expected, that he should say something respecting the origin and progress of Architecture in Russia: a subject which has hitherto obtained very slight attention either from natives or foreigners.*

The investigation of the matter in question, admits of a three-fold division. 1. The style of *primitive Architecture* (if worthy of the name), shewn in the construction of the wooden houses of the Russians, before the taste and ornaments of Greece were known, or at least were adopted for their embellishment. 2. The style of *civil Architecture* which has prevailed since the introduction of Christianity, arts, and sciences, into Russia. 3. The style of *ecclesiastical* or *sacred Architecture* from the same era.

It is not my intention to search into the general history of Architecture, or to enquire whether this elegant art was carried from Assyria, Egypt, or Persia, to Greece. It is enough for my purpose to know, that Architecture owed many improvements to Greece, and that after ages of barbarism, it was renovated, and almost perfected in Italy.

Man in the earliest stages of society, no doubt, erected dwellings, however rude; and the savage in want of protection must have adopted some kind of structure, governed in its origin, and in its progress, by climate and necessity, by taste and chance, and also modified by local circumstances. In the torrid zone, the most flimsy shades yield sufficient shelter to the natives. But in frigid latitudes, finding their primeval and rude habitations insufficient during winter to guard against the inclemency of the climate, the inhabitants withdraw themselves almost into the bosom of the earth: while, in summer, they imitate the plans of milder regions. In a mountainous country, they will seek for shelter and form a retreat in the natural caves of the hills and of the rocks. In a level country, they must be necessitated to form a canopy in the forest, to prepare a den in a thicket, or to erect a hut with the branches of trees.

Like other savages, in remote ages, it is but natural to conclude, that the Russians, in want of protection, and surrounded by forests, erected paltry huts for their summer abode; and very probably during their rigorous winter, nearly shrouded themselves in the ground.

* Most of the following remarks have been nearly three years in London. Of late, as will be seen in the sequel, considerable attention has been devoted to the architecture of Russia, and I have profited by the observations, to which it gave origin. Unfortunately, a reference has frequently been made to an *Essay*, or the word *Remarks* would have been placed at the head of this article.

Architecture, or the rudiments of Architecture, may have had its origin, in every nation, at the very commencement of civilization; this was apparently the case in Russia. But I must now proceed to the divisions I have made.

1. *The first style of Architecture.*—The first style of architecture, or rather of building, in Russia, has been already noticed, and it is sufficient to refer the reader to its description.* It is the most simple in the world, and what even savage life might have dictated in a cold climate: though, probably, it marked the dawning of the Russian from the deepest barbarism. The houses of the peasants may have had their origin in square huts, the pieces of which were loosely joined together, which experience and practice, and consequent improvement, may have brought to the state in which they are seen in the nineteenth century. Even now they call to mind the "first rude efforts of primitive man after he left the shelter of the forest oak, and looked as if age after age had passed over the heads of the people without their attempting any improvement in the arts of civil life."† Such structures require little or no talent, but that of imitation. Nothing, indeed, can be more simple than the habitation of the Russian peasant. The wood of the forest, the moss of the field, and the clay of the earth, are all the materials he requires, and with these he is almost everywhere surrounded. A few simple instruments to give figure to the separate parts of his dwelling, and to adjust them to each other, he soon invented; for in early periods the art of building consisted merely in cutting and squaring young trees in a coarse manner, and in putting them together; the joints of which being stuffed with moss, the edifice was finished. A square, one of the simplest figures to erect, was the form of his building. Experience taught him, that the roof must be acclivitous to carry off rain. Common sense told him that apertures must be left for the admission of light. Knowing that wood was combustible, the floor served as his hearth. The smoke of the fire incommoded him, and he left the door of his hut open, or made an aperture for its exit. The floor most probably also served as his seat and his table; and the bench with which he surrounded the interior of his house, very likely marked an advancement of his knowledge.

In the year 864, Rurik fixed his residence at Novgórod; he fortified it, that is to say, according to the custom of the time and of the country, he surrounded an assemblage of wooden huts, which was called a *town*, by an earthen rampart, supported by strong timber-work.‡ It is very probable, that the Byzantine architect and artists who were employed at the end of the tenth century, to construct churches, may also have lent their aid to the erection of public or private civil edifices. During a number of years, previous to 1256, Russian workmen were employed by Batii, in founding many towns on the banks of the Volga, and probably, among them, Kazán. What taste reigned in the architecture and embellishment of those towns, it would now be difficult to discover. But we know, at least, that the *arts of luxury* were not then foreign to Russia; and it is even said, that through the communication and commerce with Constantinople, they were carried there to a higher degree of perfection, than in all the other countries of Europe, except Greece.§

A fact that demonstrates the uncommon simplicity of the original mode of construction, in Russia, is, that the authors of the ancient Russian Chronicles, in place of saying, to *build a town*, say, to *cut a town*‖; as we say to cut a beam: as probably the going to the

* Vide, p. 70.
† James's Journal of a Tour in Germany, &c. p. 22.
‡ Levesque, vol. i. p. 90.
§ Vide Levesque, vol. ii. p. 78.
‖ *Rubit Górod.*

forest, felling the timber, and transporting it to the destined place, cost more trouble to the peasants than the erection of their humble habitations.

As soon as the Russian savage had emerged from the *deepest barbarism*, he began to think of order, comfort and convenience, and his efforts were naturally turned to architecture. In the process of time, ovens and chimnies were introduced, and his instruments were improved, by intercourse with other nations.

His dwelling seems now almost arrived at the *ne plus ultra*. It is nearly a square formed by substantial wooden walls, with a few small apertures or windows, the floor of which is covered with planks, and contains an oven for warming his abode, and cooking his victuals, the top of which being flat also serves as his bed; if his family is large, however, a *palátka*, or a number of boards joined together, like a great shelf, is erected near the roof for part of them. A bench surrounding three sides of the square and fixed to the walls, a small table, and a few earthen and wooden dishes, and iron utensils, are all his furniture.

The meaner houses have no chimnies, and the smoke passes out at an aperture made through the wall. The prejudice of the common people against chimnies in some places is very great. When travelling, some years ago, in the government of Orel, with the late Mr. D. M. Poltaratskii, we arrived at one of his villages, and found that the chimnies, which had been erected by his desire, the preceding year, had soon afterwards been demolished during his absence.

The better houses have windows, and are covered with planks, the poorer houses have apertures in place of windows*, and are covered with straw.

Such is the general description of the peasant's house. In the numerous villages on the road between Petersburgh and Moscow, as well as in different places near these capitals, the boor has enlarged his habitation, and has a number of rooms, and has even built it of two and three stories in height; and within he has got it well smoothed or papered, and has added different articles of household furniture. On this line of road, the houses are arranged for the accommodation of travellers, and the villages are probably the best in the Russian dominions.

2. *The second style of civil Architecture.*†—In early ages, the wooden house of the master or noble, no doubt, was constructed after the same manner as that of the peasant, though larger, and perhaps otherwise arranged. With the introduction of Christianity into Russia, something of the taste of Greece in civil architecture was probably imported. But I shall be best able to follow the progress of this art in Russia, under ecclesiastical architecture. We know a little of what the Byzantine Greeks did for ecclesiastical, that which they did for civil, architecture is unknown to us. No ancient buildings are now to be seen in their original state, no monuments of the tenth, eleventh, or twelfth centuries to guide our judgment; and the native *chroniclers* and historians give us but scanty information, with regard to the progress of architecture in Russia. I have endeavoured to turn the particular attention of the distinguished modern historian of ancient Scythia and Sarmatia to this subject, and I doubt not, that the tenth and the eleventh volumes of

* The reader will find a view of the meanest part of the village Yedrovo, in Clarke's Travels, p. 34.; and an excellent view of the village Bronitza, in James's Journal of a Tour, &c. p. 349.; both situated on the road between Petersburgh and Moscow. He may also consult Macmichaël's Journal of a Tour from Moscow, &c. p. 35.; and James's Journal, p. 227.

† The *Amateur*, before reading what relates to the second style of architecture, would do well to refer to what the author has said on this subject, from p. 66. to p. 78.

his great work, (The History of Russia), will throw much light upon the obscurity which I cannot pretend to penetrate. These volumes, Mr. Karamzin informed me some time ago, he intended to publish very soon; but I fear his late serious illness which prevented me from seeing him, when passing through Tsarsko-Selo to Petersburgh, may have deranged his plans.

The architecture of Russia has not escaped the general and ardent researches of Britons. I shall now notice some of their opinions: "The Goztinnoi dvor," says James, "or square market-place, which we see in every town, constructed with double arcades, one above the other, as in an eastern bazar; the bulging form of the cupola, the thick balluster-shaped column, the pagoda fashion of the old steeples, and other peculiarities, sufficiently point out the source of that taste in which their edifices were first conceived. And many of those points, which may be said to be almost universal throughout Russia, will be found to agree with the character of the Hindu architecture, as depicted in the beautiful plates of Mr. Daniel."

"I should suspect that the style in use, previous to the Tartar invasion, was of this description, and the church of Novgorod, (if not the first erected church of Ivan, in the Kremlin at Moscow *,) may be quoted in support of the notion. That a form and fashion of architecture should have been borrowed from them as teachers, is by no means extraordinary: we know that the only places in the adjoining districts of Tartary, where science and letters were cultivated, were settlements of the Hindus, who supplied the hordes with all the learning and ingenuity, of which we can discover any traces. On this supposition, if we extend the idea to the Golden horde of Bati, the Tartar invasion would have introduced little or no change in the Russian architecture; unless we attribute to them the introduction of the form of the mosques, which the later Russian church so much resembles in exterior."†

Dr. Clarke tells us that "the architecture exhibited in different parts of the Kremlin, in its palaces and churches, is like nothing seen in Europe. It is difficult to say from what country it has been principally derived. The architects were generally Italians; but the style is Tartarian, Indian, Chinese, and Gothic. Here a pagoda, there an arcade. In some parts richness, and even elegance; in others, barbarity and decay. Taken altogether, it is a jumble of magnificence and ruin: old buildings repaired, and modern structures not completed: half-open vaults, and mouldering walls, and empty caves, amidst white-washed brick buildings, and towers, and churches, with glittering, gilded, or painted domes."‡

I agree with the author of an article on Russian architecture, in the Quarterly Review, "that it may be reasonably doubted whether the Tartar nations, at the date of their invasion, and for many years after that event, were in a condition to communicate, or indeed possessed themselves, any knowledge of architectural decoration §:" although some statements, already quoted, might lead to an opposite conclusion. If ever any thing of the Chinese style of architecture was introduced into Russia, which might have been expected from her geographical position, it has now altogether disappeared, unless some evidence of it remain in the towers of the Kremlin, and in the ancient palace of the Tsars. Exclusive of the cathedrals‖, the *Tsarskoi Dvoréts*, or palace of the Tsars¶, and the walls of

* Mr. James alludes here to the Cathedral of the Assumption.

† James's Journal of a Tour in Germany, &c. p. 475.

‡ Clarke's Travels, p. 129. § Quarterly Review, No. 51, 1821. ‖ Vide pp. 140. 162. 168. 170, &c.

¶ Vide p. 173, &c. A good view of this palace is contained in Clarke's Travels, p. 130.

the Kremle, no structure, which can in any sense be called ancient, exists in Moscow; and even these are the product of the fifteenth century.

That beautiful style, the Gothic, seems never to have been prevalent in Moscow, nor even in Russia. In this city, the only more ancient traces of it are to be found in the steeples and towers of the Kremle; especially the steeples at the Gate of Our Saviour, and at the Gate of the Trinity. And among modern buildings, the Church of the Assumption of the Virgin in the Pokrovka, the Tower of Sucharef, the Church of Holy Ann at the Zatchateiskoi Nunnery, and the lately erected Printing-Office of the Synod, are the only instances I recollect in which there is any thing like the Gothic style.

Coxe's opinion as to the state of architecture may be collected from what he says of Petersburgh and Moscow, to which I shall refer the reader.* It is in these capitals, and especially in the latter, that we can at all trace the progress of *civil* architecture.

One of the most distinct and important eras of architecture in Russia, was during the reign of Ivan Vassiliévitch, towards the end of the fifteenth century, when Italian artists, architects, engineers, cannon founders, goldsmiths, and even masons, were drawn to Moscow, by the hope of great recompence. Aristotle, Alevise, Marco (Friasin), and Pietro-Antonio (Friasin), it appears, were the chief architects to whom the court entrusted the care of different buildings, beside churches, and the walls and the towers of the Kremle, as has been already noticed in different places of this work.

The Tsar, Boris Godunof, was a patron of learning and the arts; and the Ivan Velikii, is a monument of his reign. †

As the Tsar Alexei Michaïlovitch was the father of his country, and in every way promoted useful knowledge, and had able workmen sent from Holland and England, it may be concluded that architecture made considerable progress in his reign. My limits only allow me to give the outlines of the progress of civil architecture up to the present time. The magnificent temple at Voskresenskii, near Moscow, erected after the model of that of St. Sepulchre, at Jerusalem, was founded by the Patriarch Nikon, in this reign.‡

From the fifteenth century, up to the accession of Peter the Great, it is but natural to conclude, that the Greko-Italian architecture, already transported to Russia, continued to gain ground, and was used for ecclesiastical and civil edifices. But of this progress we have no structures standing before us, so as to assist our judgment. The cause of the destruction, alteration, and total renovation of buildings in Russia, has already been sufficiently explained. §

"Foreign architects, Italians and others," says James, "who have been attracted hither (to Petersburgh) by the lucrative patronage of the court, are, for the most part, the authors of every architectural design that is executed: and nothing can exceed the models that are given of elegant taste and style; barely to mention the objects worthy of description, would be to draw out a tedious and fulsome catalogue of magnificence." ‖ In the reign of Peter the Great, Russian architecture, both civil and ecclesiastical, received a mighty impulse in the creation of Petersburgh; and from that capital, no doubt, the nobles carried many improvements to Moscow. The Empress Catharine the Second was

* Vide Coxe's Travels, &c. vol. i. p. 392. and vol. ii. p. 266-8; and quotation from this author, p. 477. of this work.

† Vide p. 194.

‡ Vide Levesque's Histoire, vol. iii. p. 458. and p. 541. and p. 599. of this work.

§ Vide p. 76.

‖ James's Journal of a Tour in Germany, &c. p. 229.

a liberal patron of the arts, and sciences, and literature: even Paul, who was fond of the destruction of edifices and of their conversion into barracks, erected a few public buildings. The reign of Alexander has already been, and promises still to be, prolific —the natives think by far too prolific — of elegant and magnificent edifices.

The result of this protection and encouragement of architecture is, that Petersburgh and Moscow are now two of the noblest cities of the universe. * I am not singular in my opinion, as to the architecture of Moscow. The *Deux Français* in 1796; speak of palaces, *d'une architecture recherchée*, rising amidst wooden huts: — Napoleon "dwelt at great length upon Moscow, which had, under every point of view, much surprized him, and might bear a comparison with all the capitals of Europe, the greater number of which it surpassed:" — Baron Larrey notices the astonishment of the French "at the beautiful architecture of the edifices" at Moscow; and James, who visited this capital in 1814, when the city was in ruins, yet talks of the central parts of the town, "exhibiting occasionally a richness and elegance of exterior, that must have equalled, if not surpassed, the architectural magnificence of the most beautiful towns of Europe."*

But even Dr. Clarke himself says, "The view of Moscow, from the terrace in the Kremle, near the spot where the artillery is preserved, would afford a fine subject for a panorama. The number of *magnificent buildings*, the domes, the towers, and spires, which fill all the prospect, make it, perhaps, the most novel and interesting sight in Europe. All the wretched hovels, and miserable wooden buildings, which appear in passing through the streets, are lost in the vast assemblage of *magnificent edifices*."† This concession seems somewhat in contradiction to another statement of the same author, which I have already quoted and criticised.†

The style of building and the manner of arranging towns, seems to have been purely Asiatic in remote periods. ‡ Much that is Oriental is still to be seen at Moscow, in the wide and open streets; in the detached buildings, surrounded by court-yards and gardens; and in the occupation of a whole house, by almost every family.

The Greko-Italian style, must, at first, have been modified by the climate of Russia, in some less material points. But, the Italians, by experience, having acquired a knowledge of counteracting the cold, by enormously solid buildings, and excellent ovens or stoves, were then left to the free exercise of their taste, as in the mild regions of their native country.

Whilst the Greko-Italian architecture prevailed, in a capital containing so many foreigners of different nations as Moscow, it was to be expected that some modifications of this style would be made, as well as some *nationalties* introduced either externally or internally. § In a former part of this work, I have spoken of the interior arrangement of

* Among the numerous descriptions of edifices in this work, it is possible that I may be mistaken in a few cases, with respect to the order of the columns. Having lost my notes respecting some buildings, I supplied the deficiency from memory; but as they are familiar to me, I cannot have made a single important error. The reader may also consult Macmichael's Journal. The Quarterly Review, No. LI. Labaume's Relation de la Campagne de Russie, p. 210.

† Vide Clarke's Travels, p. 130. Idem, p. 47. and pp. 471—488. of this work.

‡ Instead of *Asiatic*, I might, perhaps, say *natural:* as no doubt the Asiatic arrangement is *natural* to all nations. Houses elevated many stories, built adjoining or quite contiguous to each other, and as it were compacted together, is the work of civilization and necessity.

§ Vide p. 68.

the Russian dwellings*: I shall only add here, that with a few trifling differences, particularly of size, while reading the descriptions of the mansions of the nobles in Italy, and especially of their internal arrangement, in the palaces of the nobles of Petersburgh and Moscow, the reader might conceive himself at Rome. He will observe the exact application of the description of the Italian, to the Russian edifices.†

As for Petersburgh, I cannot do better than quote the general descriptions of two authors.

"On passing to the banks of the Neva, we came at once in sight of the glory of the fairest city of the world. It was a scene at once gay, lively, and sublime; replete with every fancied ornament that taste and wealth could bestow; it united in the same view all the elegant symmetries of Grecian and Roman art, with the gorgeous pride of the East."‡

"The united magnificence of all the cities of *Europe* could but equal *Petersburgh*. There is nothing little or mean to offend the eye; — all is grand, extensive, large, and open. The streets, which are wide and straight, seem to consist entirely of palaces; the edifices are white, lofty, and regular." —— "It seems as if the antient *Etruscans* or *Egyptians*, stimulated by emulation to surpass their prodigious works, aided by despotic power, and instructed by *Grecian* taste, had arisen, to astonish the modern world."§

The same style of architecture which has reigned and now reigns in these capitals, has spread from them, to all the government towns in Russia, as Tula, Tver, Kalúga, Kursk, Kazán, Nijni-Novgórod, Kief, Vladimir, Novo-Cherkásk, &c. &c., and generally throughout the empire, especially in the houses of the nobles; — even as far to the east as Kamstchatka, and as far to the south as Georgia.

Odessa — a town which has risen, within the last 25 years, as if by magic spell, from the bosom of a desert on the shores of the Black Sea — is chiefly the work of Italian and French architects. In point of architecture, and regularity, it may be said to be Petersburgh in miniature. At this moment, an Italian gentleman is architect for the crown; but apparently Odessa has reached the acmé of her career, and may sink into obscurity more rapidly than she was *created* by the astonishing exertions of man. At least, it may be stated, that in 1822, when I was at Odessa, commerce was nearly at a stand. The uncertainty of a war between Turkey and Russia, and the question, whether this town should remain a free port or not, palsied commercial enterprize, and large quantities of goods ordered from Britain were counter-ordered. The Lyceum, the Quarantine, the Prison, and other public institutions, were all in a state of disorder, or decay. The Italian Opera alone seemed to flourish. The days of the gigantic annual increase of population, of commerce, and of wealth, which distinguished the government of the late Duc de Richelieu, had truly passed away. The determination, that Odessa should continue a free port, may have given a stimulus to trade during the last 12 months; but the bad policy of the crown, in allowing the question to be canvassed, as to its remaining a free port or not, before the expiration of the period, to which it was guaranteed, must

* Vide p. 77.

† Compare the description of Forsyth's Italy with those of the present volume.

‡ James's Journal of a Tour in Germany, &c. p. 227.

§ Clarke's Travels. Scandinavia, p. 482. 1823.

prove a death-stroke to Odessa. Who will now venture his capital upon the faith of the Russian government?

3. *The Ecclesiastical style of Architecture.* — I treat of ecclesiastical architecture apart, because, since the introduction of religion into Russia, the construction of sacred edifices has been governed, I believe, by certain regulations*; because it is the most ancient of which any vestiges remain; and because it is the most distinct and pure of any thing which has become *national.*† To have an idea of the primitive style of sacred edifices in Russia, we must carry our attention to the ancient capitals of its former principalities; to Kief, to Novgórod, to Vladimir, and to Tver, as well as to Moscow. After a few general remarks, I shall notice, in regular succession, the remains of ecclesiastic antiquity which are found in these towns.

The form of the church, both among the Greeks and the Romans, seems to be reducible chiefly to three kinds; a square, a cross, and a circle like a rotunda. Other varieties, however, have prevailed among both, at all times. The most simple church in remote periods consisted of a nave and a choir. In the ancient churches of Greece, was a *portail* or first vestibule, which led to a *peristyle, i. e.* a square court, surrounded by open galleries, like the cloisters of monasteries. Under the galleries, the poor who were permitted to beg at the church doors, took their places; and in the middle of the court was one or more fountains for washing the hands and face before prayers. The vessel for the holy water stood near these. At the end of the temple was the porch, which they called Προναος, (Avant-Nave, Vaunt-Nave,) whose outer ornaments were columns, and it was closed within by a wall with a door in the middle, by which was the entrance into a second porch. The first was destined for those possessed of devils, and for penitents, (*Energumeni,*) who were of the first class. The second was much larger, and destined for penitents of the second class, and for the catechumens: it was called ναρθηξ, *férula,* because those who were in this porch began to be subject to church discipline. These two porches occupied nearly the third part of the whole length of the church. Near to the temple were two separate buildings, viz. the Baptistry, and the Sacristy or Treasury. From the Narthex, the entry to the church was by three doors, which was divided into three parts, according to its size, by two ranges of columns, which supported galleries on both sides, and of which the middle formed the nave; here the people took their places, the males on one side, and the females on the other. Before the altar was an entrenchment of wood, named in Greek Χορος, and in Latin *Cancelli.* At the entry of this chancel was the *ambon,* an elevated gallery which was ascended by those who were to read the service. If the *ambon* was single, it was placed in the middle; but sometimes there were two *ambons,* so that the altar might not be concealed. On the right of the bishop, and the left of the people, was the pulpit of the Gospel (*Evangile*), and on the other side that of the Epistle; sometimes there was a third for the prophecies. After the *ambon,* came the choir, furnished on both sides with seats for the clergy, of which the nearest to the sanctuary was the most honourable. From the choir was the ascent to the sanctuary, which was entered by three doors. The sanctuary had three arches or vaults (*absides*) in its length, and the chief altar was placed under the most elevated arch, and crowned with a canopy sustained by four columns. Under each of the smaller arches was a table like a side-board, for receiving the oblations, or the

* Compare quotation from King, p. 82.

† The reader may be referred to look at the history already given of religious institutions in Moscow: from p. 78. to p. 94.

sacred vessels. Behind the altar was the sanctuary or presbytery, where the priests were seated in a semi-circle, the bishop upon a seat more elevated than the seats of the priests. All the seats together were called in Greek Συνθρονος, in Latin *consessus*. *

The enquirer will do well to consult some description of the temple of St. Sophia, at Constantinople, before he proceeds to read the following account of the ancient churches in Russia. †

Kief. — It appears from history that Oskhold, prince of Kief, after the attack and peace of Constantinople, in the year 851, received baptism; and that Olga was baptised in that capital, by the name of Helen, in the year 955. According to many Chronicles, St. Olga founded churches, but agreeably to the most ancient of all, she had not even priests, except in secret. According to some Chronicles, she lived in a stone palace. ‡ In the year 988, Vladimir received baptism, and the name of Basil, in Chersonesus, in the Crimea, soon afterwards married the sister of the Emperors Basil and Constantine, and obtained from his brothers-in-law, archimandrites and priests, sacred vases and church books, images and relicks. § Levesque informs us that Vladimir, rendering his country more flourishing, believed it also his duty to embellish it, and invited architects and workmen skilful in the construction of buildings, from Greece. Then were elevated more imposing, more convenient, and more solid edifices, churches, and palaces. ‖ Perhaps the earliest temple in Kief, and in Russia, was the wooden church of St. Vassilii, anciently called *Nagórnaya* (on the hill), raised by Vladimir upon the site of the temple of Peroon, the Jupiter of the ancient Sclavonians: but further, than that it once had existence, we now know nothing. ¶ The church of the Nativity of the Virgin Mary, called *Deciatinnaya*, or *Tithe-Church*, according to Nestor, was founded by the Great Duke Vladimir in the year 989, and completed in the year 996, by Greek artists invited from Constantinople. It was constructed of stone, was the chief church of the capital, and was called *Tithe-Church*, because the Great Duke employed for its construction, the tenth part of his own revenues, and of those of his principality. In this church, Vladimir caused the remains of his grandmother, Olga, to be deposited. In ancient times it was a vast edifice, but now there remains *only one of its chapels*, the rest of the structure having been ruined, in consequence of intestine broils about the time of the invasion by Batii, (1237).** This is expressly recorded as the first Russian church constructed of stone, and to it Vladimir presented images, crosses, holy vessels, and relicks, which were part of the plunder of Chersonesus. †† "From the knowledge of the persons employed, we may safely conclude that this edifice bore a close resemblance to the churches of the eastern empire: but unfortunately, the comparison cannot now be submitted to the test of actual examination, since this ancient cathedral was utterly ruined by the Tartars, upon the capture of Kief, in 1240, nothing remaining of the original building, but the fragments of a Sclavonian in-

* Encyclopéd. Fran.; Encycloped. Britan. &c. &c.

† Idem. Gibbon's Decline and Fall of the Rom. Emp. vol. vii. p. 118. Clarke's Travels, &c.

‡ Vide Karamzin, vol. 5. p. 389. and 2d Ed. vol. 5. p. 402., and Levesque, vol. 1. p. 154.

§ Karamzin. vol. 1. p. 213.

‖ Levesque, vol. 1. p. 161.

¶ Slovar Geograph. Rosiis Gosudarst. vol. 3. p. 526: and Vsevolojskiis Dictionnaire Geographique-Historique, vol. 1. p. 240. Karamzin, vol. 1. p. 219. and note 463.

** Slovar Geograph. Rosiis Gosudarst. vol. 3. p. 527. and a translation from it in Vsevolojskii's Dictionnaire Géographique-Historique de l'Empire de Russie, vol. 1. p. 240. Karamzin, vol. 1. p. 223.

†† Karamzin, vol. 1. pp. 217, 223.

scription, preserved in the walls of the present church."* The measurements of the slab containing this inscription, as well as the letters which are still legible, are mentioned by Karamzin; but as it was broken into three pieces, which were found among the ruins of the ancient cathedral, and afterwards placed in the walls of the remaining chapel, it is impossible to decypher their meaning.† The cathedral of St. Sophia was founded by the Great Duke Yaroslaf Vladimirovitch, in the year 1037, on the place where he gained a victory over the Petchenegues. We are told it was built in the form of a cross, after the model of the temple of St. Sophia, at Constantinople, but in consequence of changes and renewals, this form cannot now be perceived. It is said to be surmounted by eleven heads and two small cupolas.‡ Many authors have been deceived with regard to the antiquity of this church, formerly called, by way of eminence, the *Kievo-Sophiiskoi Sobore*, or cathedral. For instance, James says that the church of St. Sophia "is the oldest church in the Russian dominions, and bears on the interior many traces of Byzantine architecture. It is, however, almost a singular instance of that style."§ And Macmichael is equally explicit in the same error, when he tells us that "Old Kief is famous for its church of St. Sophia, the *first* Christian temple in the Russian empire."‖ The cathedral of St. Sophia has been instanced by some of the Russian historians, as an example of the state of architecture in the eleventh century: but without reason, for it has been repaired and renewed, and has, no doubt, entirely lost its primitive form and appearance. It now resembles the other cathedrals in Russia, and is one of the finest I have seen. On that account, I suppose the present edifice has been modelled after its prototype, the cathedral of the Assumption of the Virgin, at Moscow.¶ "It is now surmounted by a large central gilded dome, which is surrounded by six moderate sized and four small cupolas, which are painted blue, and beset with gilded stars. All the eleven domes are bell-shaped, and as usual are surmounted by crosses."**

I have met with travellers, who had the idea, that the grand temple of the far-famed convent at Kief, was the most ancient in Russia; with what injustice will appear from its history. The cathedral church, dedicated to the Assumption of the Virgin Mary in the Petcherskoi Convent (*Kiëvopetcherskaya Lavra*), was founded in the year 1073, and finished in 1077; — was pillaged and spoiled at the invasion of Batii; and was renewed in 1470; and then, a second time, lost its ornaments during different invasions of the Tartars, and other enemies. In 1718, it was reduced to ashes; and by the bounty of Peter the Great, it was again renewed and consecrated in the year 1729. It is now reckoned one of the first and richest churches in Russia.

Novgórod. — The cathedral of St. Sophia, at Novgórod, by some, has been reckoned *unquestionably* the most ancient church in Russia. It was founded at the introduction of Christianity into this country, by Vladimir the Great, and by the first Bishop Ioakim, in the year 988. It was built of stone, or rather of brick, in the year 1051, by the Great

* Quarterly Review, No. LI. p. 41. 1821. † Karamzin, vol. 1. note 473.

‡ Great Dictionary of the Russian Empire; and Karamzin, vol. 2. p. 28.

§ James's Journal of a Tour in Germany, &c. p. 474.

‖ Journey from Moscow to Constantinople, p. 42. 1819.

¶ At p. 147. it is said that the *Uspenskoi Sobore* is divided into three equal parts by *six* pillars, two of which are in the altar behind the *ikonostaç*; and four in the body of the church; in place of *four* pillars, all of which are in the body of the church. The reader is requested to correct this error, as it is of great consequence.

** Journal of my Travels in 1822. I have not indicated the two small cupolas mentioned above.

Duke of Novgórod, Vladimir Yaroslavitch, or perhaps, from the combined authorities of the Russian historians, it would be better to say, that it was founded in the year 1044 or 1045, and finished in the year 1051. "The cathedral of Novgórod is a high square, and rather clumsy building. Its inconsistent proportions: its walls deformed by strong pyramidal buttresses; and its central gilded dome, shaped like the small end of an egg, (of course not bulbous,) all contribute to render this cathedral one of the least graceful I have seen in Russia. The four smaller green painted domes, by which it is surmounted, are all of the bulbous kind. The internal division is the same as that of the cathedral of the Assumption at Moscow. This cathedral was greatly injured by fire in the year 1340, and as almost all the churches in Russia, of any age worth mentioning, have been renewed, or much altered by repairs, although I have no historical authority to cause doubt, yet, I suspect that the cathedral of St. Sophia has also been renovated, or at least materially altered, since the year 1051. I even am dubious, whether the *original*, in the year 1051, had the same external appearance, and the same internal arrangement as at present."* It is but fair, however, to quote a different opinion. The author of an excellent article, in the Quarterly Review, says, "It is doubtful how much of the structure at present existing may be referred to that early date (1057), since it suffered considerably by accidental conflagration in the year 1340. The greater part of the walls, however, which, though of brick, are massive and substantial, presenting every appearance of antiquity as well as of solidity, may probably be considered as belonging to that æra. The form of the church presents the humblest possible imitation of St. Sophia's, at Constantinople, being nearly square, though thrown into the form of a Greek cross, by the four piers which support the roof." †

Vladimir. — The *Gradskoi Kathedralnoi Uspenskoi Sobore*, or cathedral of the Assumption of the Virgin, at Vladimir, with a stone enclosure, stands upon the river Kliasma, in a beautiful and elevated situation. It was built in the year 1169, by the Great Duke *Andrei Bogholyubskii*, then reigning in Vladimir. The fine construction, and the magnificence of this temple, according to the annalists, were very apparent. It was covered externally with marble slabs, and within was gilded with pure gold. The *glava*, head or dome, of the church, was also gilt, and it was then called *Zlatoverch*, that is to say, *Gold-Summit*. This cathedral was burned during a fire in the year 1184, in the time of the Great Duke, Vsevolode, and also renewed during his reign: but in the year 1237, at the invasion of Russia, by Batii, it was much destroyed and pillaged. In the year 1767, Catherine the Second gave 14,000 roubles for the renewal of the *ikonostas*; with which sum, the cathedral was repaired and ornamented, in the most tasteful manner, and consecrated on the 25th May, 1774. — "This cathedral is a square edifice, and like the cathedral of the Assumption at Moscow, is surmounted by five domes. At each corner, its walls are strengthened by projecting buttresses, which have a very clumsy appearance and a most disagreeable effect. Its interior is richly ornamented: but its ancient splendour is no more." ‡

Tver. — Tver owed its origin to Vladimir Grégorievitch, Great Duke of Vladimir, in the year 1182. The present cathedral of the Transfiguration in this town is like the other cathedrals in Russia. It was built of *white stone*, in the year 1687. There was previously at Tver, a wooden cathedral church, in the names of the *holy and disinterested* Cosmas

* Journal of my Travels. † Quarterly Review, No. LI. p. 41. ‡ Journal of my Travels, 1822.

and Damien; in which the holy, orthodox, Great Duke Michail Yaroslavitch, celebrated his marriage with the Princess *Anna Dmitrievna Kashinskaya.* He then built a large stone cathedral, which stood till the time of the Tsar Michail Phedorovitch, when, on account of its age, it was demolished and rebuilt. Afterwards this cathedral was again destroyed, and rebuilt as we now see it.*

Most of the other churches in Tver, were built during the eighteenth century. Scarcely any of them are more than 250 years old.

Moscow. — 1. The cathedral of the Assumption was founded in the year 1475, and consecrated in 1479. — 2. The cathedral of the Annunciation was founded in the year 1484, 1485, and consecrated in 1489.† — 3. The cathedral of St. Michail was founded in the year 1505, and consecrated 1509. All these edifices were built by Italian architects, who came to Russia, and whose taste seems to have been but little consulted. It would appear, that the plans of the churches had been fixed for them. To erect strong walls, and secure arches; and to embellish these temples, agreeably to the manner of the Greek church, was probably all the concern the Italians had in the business. Each of these cathedrals was finished in *four years*, and none of them have any pretensions to architectural claims, in these days. They are plain buildings, and deprived of their splendid golden domes, would make but a very ordinary appearance.

I once thought it probable, that the cathedral of St. Sophia, at Kief, or at Novgórod, had been the model for that of Vladimir: that the cathedral of Vladimir had been the model for the cathedral of the Assumption of the Virgin at Moscow, which, as is well known, has long been the model for all the cathedrals of Russia. I am now inclined to think, on the contrary, that all (except the modern) the cathedrals in Russia, have been either built, or new modelled, after the cathedral of the Assumption at Moscow: and, of course, that this temple is the most ancient in Russia which exists in the same form in which it was first erected.

The introduction of transepts, and the change of arrangement which obtained in the churches in the seventeenth century, are noticed, and well explained in the Quarterly Review.‡

The Cathedral of the Transfiguration, or *Spass na Boru*, merits our particular notice. "In the midst of it (the Kremle), some devotees are seen entering a little mean structure, more like a stable than a church. This, they tell you, is the first place of Christian worship erected in Moscow. It was originally constructed of the trunks of trees, felled upon the spot, at the foundation of the city; but now it is of brick, built in imitation of the original wooden church. Its claim to antiquity cannot be great, as, according to accounts published in our own country, the whole city of Moscow was burned by the Tartars of the Crimea, on the 24th of May, 1571, at which time the wooden church was probably destroyed."§ This account is full of errors, as may be proved by a reference to the history I have formerly given of this cathedral.‖ But we need not be

* Slovar Geograph. Rosiis. Gosudarst.

† The note at the bottom of p. 141, seems to be contradicted by the following statement.

The Great Duke Andrei Yurevitch Bogholyubskii, in conformity to the injunction of his parent, built a stone church in Moscow, dedicated to the Assumption of the Virgin Mary, and transferred from Kief to it the image of the Holy Virgin which had been received from Constantinople, and was painted by the evangelist Luke. But this was not the same edifice which is now known by the name of *Uspenskoi Sobore*. Great Dictionary of the Russian Empire, vol. iv. p. 339.

‡ No. LI. p. 49. § Clarke's Travels, p. 130. ‖ Vide p. 170.

surprised at Dr. Clarke's mistakes, when even Karamzin is misled with respect to the history of the same temple.* "The *most ancient church* in Moscow," says he, "is the Kremle Cathedral of the Transfiguration, or *Spass na Boru:* it was founded by Ioann Kalita, in the year 1328."† According to the authorities already quoted, including Karamzin himself, the Cathedral of the Assumption of the Virgin was founded in the year 1326‡; refounded in 1472; a second time refounded in 1475, finished in four years, and consecrated in 1479.§ The Cathedral of the Transfiguration, or *Spass na Boru*, was founded in the year 1328‖, and rebuilt in the year 1527; therefore, the first foundation of the Cathedral of the Assumption was two years anterior to that of the *Spass na Boru*; and its last foundation, 42 years anterior to the last foundation of the *Spass na Boru.* Therefore the Cathedral of the Assumption, or *Uspenskoi Sobore* is the *most ancient temple* in Moscow.

"This church, the oldest now existing in Moscow, though small in size, maintains a sort of family resemblance, in form and character, with that of Novgórod, (St. Sophia), and must unquestionably be referred to the same Greek model. As a specimen of art, it is one of the most rude and unambitious which can possibly be conceived, being a heavy, though diminutive pile of brick-work, with no other decoration than the usual dome, and remarkable only for its squat and dwarfish proportions."¶

The incorrectness of some parts of this description will be obvious, by consulting that which I have already given** of this temple, and by regarding a good view of it in Clarke's Travels.†† My opinion remains unaltered. First, Its diminutive, or rather extraordinary length and breadth, in proportion to its height, form a contrast to all the other cathedrals of Russia which I have seen in my travels, and which are generally extremely elevated for their other dimensions. Its length is 32 paces, its breadth 27 paces: and on its north side there is a small square shaped projection. Secondly, Its undulating and gently acclivitous roof, like that of an assemblage of edifices together, is singular. Thirdly, It is surmounted by nine domes, one in the centre, and two at each corner. This number of domes is very uncommon, and, at all events, the manner in which they are placed is unique‡‡, as far as my knowledge extends.

The temple, called the *Pokrovskoi Sobore*, contrary to the opinion of all travellers, was built after, and still exhibits a perfectly regular plan. Though called "a piece of patch-work§§," this appellation has little justification, beside a single and scarcely perceptible deviation from the original model in the cupola of the chapel of *Vassilii Blajenni.*‖‖

"No description can give an adequate idea of this strange and fantastic building, in the design and execution of which the peculiarities of Russian architecture seemed to have reached their utmost limit of extravagance." It has "a striking originality of character, which, though wild and barbarous, can never, we think, be contemplated without feelings of interest and admiration."¶¶

Dr. Clarke says that this church, which he calls church of St. Basil, "is a complete specimen of the Tartar taste in building; and was erected by Ivan Basilovich, in 1538,

* Since this was written, I have received a letter from Mr. Karamzin, the contents of which, I regret, I cannot publish. All I can say is, that my opinion is unaltered.

† Sotchineniya Karamzina, vol. ix. p. 284. Second Ed.

‡ In Quarterly Review, by mistake, 1320, p. 44. No. LI.

§ Vide page 141, 142. 144.

‖ Vide p. 171.

¶ Quarterly Review, No. LI. p. 44.

** Vide p. 84. & p. 171.

†† Opposite p. 130.

‡‡ Vide p. 93.

§§ Clarke's Travels, p. 102.

‖‖ Vide description, pp. 84. 253. and Plate.

¶¶ Quarterly Review, p. 48. No. LI.

To add to the singularity of its history, it was the workmanship of Italian architects."* ——— "Basilovich shook off the Tartar yoke; but it was a long time before the Russians, always children of imitation, ceased to mimic a people by whom they had been conquered. They had neither arts nor opinions of their own; every thing in Moscow was Tartarian; dress, manners, buildings, equipages, in short, all, except religion and language."† It would have been lucky had Dr. Clarke stated his authorities for such a conclusion. But the following account completely overturns the professor's fine ideal structure. The distinguished Karamzin demands, whether the reign of the Mongols left any traces behind it, in the customs of the common people, in civil administration, in domestic life, or in the language of the Russians? He then informs us, that the weak generally borrow from the strong, that the Tartars were first idolaters and afterwards Mahomedans, and that the Russians called their customs *pogani*, i. e. impure or pagan. He adds that the Russians threw off the Tartar yoke, rather with an European than with an Asiatic character; but that Europe did not know them for 250 years, because she had been undergoing changes while they had remained stationary. He derives the customs of his country from the ancient Sclavonians, and from the Greeks: and positively asserts that the Russians *did not receive their customs from the Tartars.* As a number of other travellers have been misled by ideas similar to Clarke's, I have been the more particular in inserting these valuable ideas ‡, which may lead to new views.

Karamzin states, that "near the gate of Our Saviour, we remark the *Gothic* church of Vassilii Blajennii (Vassilii the Blessed). It was built by Ivan the Terrible, in commemoration of the subjection of the kingdom of Kazán. Writers state that Ivan ordered its builder, an Italian artist, to lose his sight; saying, I wish that this church may remain a solitary and famous monument of his taste. Happily, this is a lie. Then, this Tsar was called the *Beloved*, and not the *Terrible*." §

Voskresenskii.—At Voskresenskii, forty miles from Moscow, is a monastery, containing a sacred edifice, which has deservedly called forth great attention, both of natives and foreigners, for a long period. The chief church at this convent, according to Karamzin, and others, is a complete emblem of that of the Holy Sepulchre, at Jerusalem. ‖ A person was sent to Palestine on purpose for the model, and the foundation of the present imposing structure was laid under the superintendance of the patriarch Nikon, by the Tsar Alexei Michaëlovitch, in the year 1656; but it was only completed in the reign of Peter the Great; and I believe by the architect Rossi. In some respects, the exterior of this edifice differs from that of St. Sepulchre, but the internal arrangement has been pretty closely followed. ¶

Petersburgh.—I will now conduct the reader to Petersburgh, where there are some examples of modern sacred architecture worthy the attention of the *virtuoso.* The church of St. Alexander Nevskii, at the monastery of the same name, is a fine modern structure, and is a good example of the chaste and classic style of a modern Russian church.** The church of St. Isaac was chiefly built with marble (at least its surface) in the reign of

* Clarke's Travels, p. 101.

† Clarke's Travels, p. 104. ‡ Vide Karamzin, vol. v. p. 384. Second ed.

§ Sotchineniya Karamzina (not his History), vol. ix. p. 291. Second ed. Moscow, 1820.

‖ Sotchineniya Karamzina, vol. ix. p. 301.

¶ The author hopes by and bye to give its history, embellished with plates, in a work on the *Environs of Moscow.*

** Vide Plate of a modern Russian church.

Catherine the Second, and was finished with brick in the reign of Paul. It is now being almost entirely rebuilt, according to a new modelled and elegant plan of Mr. Montferon. The cathedral, dedicated to the Mother of God, of Kazán, has been pronounced the rival of St. Peter's at Rome, and of St. Paul's at London; "the most beautiful which has hitherto been seen in Russia," and by far the most successful addition which has been made in our time, to the ecclesiastical architecture of Europe*; and, strange to tell, it was built after the plan of a Russian peasant, who belonged to Count Strogonof, but who received his freedom. Its semicircular colonade is graceful in the highest degree; but the church is by far too small, or at least too low, for such an extensive accessary, and "we cannot but regret that this noble approach, instead of conducting the worshipper to the great western entrance of the temple, where the perspective of the whole interior might be opened at once to his view, should be contrived with such provoking infelicity, as to land him at the door of a transept."†

Views of the Kazán Cathedral, are contained in Travelling Sketches, by R. K. Porter; in James's Journal of a Tour in Germany, &c.; and in a Picture of St. Petersburgh, containing twenty views, &c. London, 1815.

The *amateur* of either civil or sacred architecture will find some amusement in referring to a work under the title, Recueil des Dessins de Différens Bâtimens, à Saint Petersbourg, &c. Par Louis Rusca, 2 vols. fol. Saint Petersbourg, 1810.

Near Moscow.—A temple, dedicated to Our Saviour, was founded at the Sparrow-Hill, very near Moscow, on the 12th October, 1817, by His Imperial Majesty Alexander, and the Imperial Family.‡ For some years afterwards, it stood nearly *in statu quo*, but at this moment three thousand workmen are employed in forming its foundation. I ought to mention that the Sparrow-Hill, which is of considerable height, forms nearly a semi-oval curvature; and that the Moskva river flows at a short distance from its base. I have seen the plan of the edifice, which was made by the architect, Mr. Whitberg. It is certainly noble, but it appeared to me, if completed, that the temple will be more indebted for its grandeur to its enormous size, than to any extraordinary elegance of architecture; but as the design is still undergoing changes, it is scarcely fair to pass any judgment upon it.

The chief measurements of this immense intended temple are the following. The height of the whole edifice, reckoning from the foot of the hill to the cross, about 770 feet. The stair with a breadth of more than 350 feet, will commence at the distance of 490 feet from the bank of the Moskva river, and will be continued through five vast projections, which, serving as a foundation for the edifice, will lead to the middle of the hill, where already is laid the foundation of the lower church, which is to be consecrated to the Nativity of Christ. It will be elevated toward the top of the hill 105 feet, where the stair will divide to both sides. There will begin the church of the Transfiguration of Christ, with a handsome open space or exit before it, of the breadth of thirty-five feet, and the length on each side of 560 feet. Over this church, around a magnificent central cupola, having a diameter of 175 feet, will be raised a third, or superior, church of the Resurrection of Christ.

The form of the lower church will represent a parallelogram, that of the middle church a square and a regular cross, and of the superior church a circle. This edifice will have

* Quarterly Review, No. LI. p. 51. † Ibid. p. 50.

‡ Its situation is indicated upon the plan of Moscow, at the end of this work.

five domes. In the four smallest domes will be suspended forty-eight bells, composing four musical symphonies, which will be particularly used at the festival of the Resurrection of Christ. The height of this part of the temple, reckoning from the summit of the hill to the cross, will amount to 560 feet. On both sides of the lowest church, being itself a remembrance of the sacrifice of the year 1812, and serving as an appendage to the monument of this epoch, will stretch a colonnade to the extent of 2100 feet, at the ends of which will be placed two monuments, in height 350 feet: the one composed of pieces of ordnance taken from the enemy between Moscow and the frontiers of Russia; and the other of pieces of ordnance taken between the same frontiers and Paris, all now lying in the Kremle.*

By a reference to the measurements of St. Paul's Cathedral, London†, it will be remarked that the Temple of Our Saviour is intended to be higher, by 156 feet, reckoning only from the level of the summit of the hill, or the church of the Resurrection; and from the base of the hill, by 336 feet. The diameter of the cupola will exceed that of St. Paul's by thirty feet, and of course its circumference by 90 feet.

Regarded from the south, what an enormous building! What a dome! From the north, what a mass of stairs, projections, and churches, elevated no less than 770 feet, with a colonnade stretching 2100 feet, and two towers formed of cannon 350 feet in height, now presents itself to the imagination! The time allowed for its construction is twenty or thirty years; but many think it will never be finished.

Bulbous Domes.—I have sufficiently described the appearance, and the number of the turrets, heads, ordinary domes, *bulbous domes*, cupolas, and spires, with which the Russian churches are embellished, in the course of this work‡; and it may now be asked from whence come these different varieties of ornament? This is a question which I am not capable of fully answering, although I have made considerable research. All the modern domes are decidedly of the Italian taste. I am not aware that the *ancient Greek churches in Greece*, were ever adorned with bulbous domes, that they ever had cupolas, or that at the introduction of Christianity into Russia in 988, that the Greek churches *in Greece*, or the Greek churches *first built in Russia*, were so embellished. I do not know of any churches even in the present time, in Greece, which are surmounted by heads, minarets, or bulbous domes, though some have ordinary cupolas. If this be just, the bulbous domes seem not to be of Grecian origin, or at least not to have descended from Greek sacred architecture.

I believe there is no such thing as bulbous domes in Tartary, or in the Levant; and the dome of St. Sophia at Constantinople is a low cupola, remarkable for its being a very small segment of a circle; and most of the Turkish mosques have similar, though smaller, cupolas. According to a pretty accurate observer, "The prototype of the *bulbous cupola*, so general in Russian sacred architecture, is not to be found in St. Sophia, St. Irene, the Hagia Mone of Chios, nor in any, we believe, of the early churches which remain in Greece, Asia Minor, or the Archipelago; and since there certainly is something Asiatic, we had almost said *unchristianlike*, in its air and character, it is not surprising that the generality of travellers have referred its introduction to the Tartars."§

* Vide p. 230. † Vide p. 145.

‡ Vide p. 92. and the descriptions of the monasteries, cathedrals, and churches, and many of the plates of Moscow.

§ Quarterly Review, No. LI. p. 42. I ought to remark here, that the coincidence, in some points, between the author of the article in this Review on Russian church architecture and myself, may suggest the idea of plagiarism. The truth is, this Essay was written some years ago, and I believe that both he and I received considerable information upon this subject, from an excellent friend at Moscow. If I be not mistaken, through that friend I also answered some of the above writer's enquiries. I have retouched my own remarks, and taken advantage of his labours, since my arrival in London. The origin of bulbous domes has

Are the bulbous domes then a national ornament, or have they been derived from some other source than Greece? I should suspect that they have come from the East, though from what country, or by what channel, I have not been able to trace. Are they Egyptian, Syrian, Arabian, Indian?

A writer of learning and genius says: "But in hesitating to admit, as has hitherto been usual, the Tartarian introduction of this peculiar decoration, *this remarkable and distinctive ornament*, we are not aware, we must confess, of any other foreign source whence its origin may more probably be derived. Greece, as we have seen, is out of the question; and though it seems to occur not uncommonly in the architecture of India and Egypt, at no period has the intercourse of the Russians with those countries been such as to justify a belief, that they could have borrowed any ornaments of building from regions so alien and so remote."* If there had been bulbous domes in ancient times, at, or near Jerusalem, from whence, and from Constantinople, Russia received its religion, ceremonies, &c. the difficulty would be explained.

As the grand temple of the Voskresenskoi Monastery, near Moscow, was built after the model of the *Temple of St. Sepulchre, at Jerusalem*, hence many, concluding that St. Sepulchre had a bulbous dome, because the church at the Voskresenskoi Monastery has two, at once trace the origin of the bulbous domes to Palestine. But, in the first place, the exterior of these edifices is somewhat different, and St. Sepulchre is surmounted by a great open dome, and a demi-globular dome. In the second place, bulbous domes were used as ornaments of the Russian churches, long before the erection of the church of St. Sepulchre at the Voskresenskoi Monastery.†

In Le Brun's view of Jerusalem, the church of St. Sepulchre is covered by a *cupola* of nearly the same appearance as that of the temple of St. Sophia; but its *grand cupola* or *dome* is altogether different, and still wider from the shape of an onion, as may be remarked in a particular view of this temple in the same work. Indeed, the great, somewhat pyramidal and truncated dome was open at the top, and had only a grating of iron-wire.‡

In the view given of Constantinople, above a century ago, by Le Brun§, it is remarked, that besides St. Sophia, about half a dozen of the principal mosques and churches are adorned with a dome exactly similar to that of this temple: that some are ornamented with minarets: but that not one of them possesses a bulbous head or dome. Indeed, there is not even now a bulbous dome in Constantinople; for the five domes or cupolas at the first gate of the seraglio are not so shaped.

The dome of Solomon's temple in the same plate (No. 114.), with that of the Holy Sepulchre, is higher than the latter, and approaches very nearly the complete bulbous dome, and is the same as those of the Russian churches. In some other views in Syria, of Le Brun's work, an approach to the bulbous-shaped domes, even as a part of minarets, is perceived. In a general view of Jerusalem lately given in a splendid work, by Count Forbin, no bulbous-shaped domes are to be remarked; but in another plate (No. 31.), described as "*Quartier des Juifs à Jérusalem*," are seen two minarets, with domes of a pear-shape.‖

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acquired a new interest, in consequence of their introduction into the architecture of our island. The Royal pavilion, at Brighton, is surmounted by two very large, and eight smaller domes, of this description. Its walls, besides, are beset with a profusion of little ornaments of a similar figure. This edifice was executed after the designs of the distinguished Mr. Nash, who is about to publish a description of it, illustrated with numerous beautiful engravings.

* Quarterly Review, No. LI. pp. 42, 43. † Vide p. 599.

‡ Vide View of the Levant, by Charles Perry, p. 123. 1743., and the works of other authors.

§ Voyage au Levant. Par Corneille le Brun. Paris, 1714.

‖ Voyage dans le Levant, par le Comte de Forbin, fol. Paris, 1819.

In a number of Hodge's Indian Views *, are different cupolas or domes, which are exactly of the same figure as those of the Russian churches. The most exact and complete bulbous domes are seen in, " View of a Mosque at Gazipoor," along with a great cupola, and two club-shaped decorated turrets; in, " View of the Mausoleum at Etmadpoor;" and in, " View of the Bridge of Oodoor." I lately had a long conversation upon the subject in question, with my intelligent and amiable friend, Lieutenant Colonel Carlo Joseph Doyle, on his return from India through Moscow, who informed me, that at this moment, a bulbous dome is a very common ornament of edifices in the east, especially of mausoleums: and indeed, this is abundantly proved by Daniels' (Thomas and William) Oriental Scenery, 1797—1816.

Bulbous domes are very common in different parts of Africa, especially in Egypt and Abyssinia; and perhaps are no where more abundant than at Cairo and Alexandria. They seem likewise to be commonly used as an embellishment in Persia. Morier's First Journey through that country, contains two excellent illustrations of this statement, in the views of Shiraz and of Ispahan; and in his Second Journey, there is also a well-defined bulbous dome over the tomb of Sheikh Seffi at Ardebil. † If I be not mistaken, I have likewise seen representations of bulbous domes in the works of travellers in Arabia: and this ornament is to be found in Asiatic Turkey. The tomb of Zobiedé near Bagdad, as well represented by Sir R. K. Porter, is a very striking example. ‡

Besides the works already referred to, the curious reader may consult Pococke's Description of the East. London, 1745.—A Voyage to Abyssinia, and Travels, &c. By Henry Salt, Esq. F.R.S. London, 1814.—Twenty-four Views in St. Helena, the Cape, India, Ceylon, the Red Sea, Abyssinia, and Egypt. By Henry Salt, Esq., fol. 1809.—Denon's Voyage dans la Basse et la Haute Egypte, pendant les Campagnes de Général Bonaparte. 2 tom. fol. Paris, 1802.

In a work which lately fell under my view, and which was published about seventy years ago, is an excellent view of the Temple of St. Mark at Venice, in which no less than four bulbous domes, exactly like those of the Russian churches, are seen, and, I believe, a fifth is concealed. §

While reviewing the plates of Moscow in the works of different authors, and while surveying this city for the purpose of writing its description, I have observed an immense variety of cupolas, domes, or heads; from the simple semiglobular figure, by slow transitions, they become pear-shaped, bulbous, orbicular, and egg-shaped. Some are turban-shaped, some diamond-shaped, some octagonal, some are plain; others have fluted sides, are twisted, variously painted, and otherwise ornamented. Some are double, *i. e.* one rises above another; and others resemble a calabash compressed in the middle. They surmount towers and turrets, and are surmounted by crosses, and, even at times, by small turrets. Indeed, their diversity is infinite; an observation which contradicts the reports of numerous authors who have not spent much time, nor indeed used their visual organs, in the research. In a former part of this work, I have noticed the arrangement of the domes

* Select Views in India, by W. Hodges, fol. 1786.

† Vide a Journey through Persia, Armenia, and Asia Minor, to Constantinople, by James Morier, 1812; and a second Journey through these countries, by the same author, 1818, as well as other works on Persia.

‡ Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. &c. &c. London, 1822.

§ Vide Areæ Majoris S. Marci, Prospectus ad Templum ejusdem, in a work which bears the following title; Urbis Venetiarum prospectus celebriores, ex Antonii Canal, Tabulis XXXVIII. aere expressi ab Antonio Visentini, in partes tres distributi. Venetiis, 1751—1754.

in *odd numbers*, and I have questioned whether it was dictated alone by harmony.* The idea I then had in view was, to ascertain whether the number of the bulbous domes and their various arrangements, were the result of mere taste, or had any ecclesiastical reference. Reflecting upon this subject in connection with the dogmas, usages, and traditions, of the Russo-Greek Church, it struck me, that it may have some mystical allusion: thus one dome may allude to unity; two domes, to the two natures of Christ; three domes, to the Trinity; five domes, to unity, and the four evangelists; seven domes, to unity, the two natures of Christ, and the four evangelists; nine domes, to the Trinity, the two natures of Christ, and the four evangelists; and eleven domes, to the eleven remaining apostles after Judas hanged himself.

From the perusal of some old plates, it appears that bulbous domes were very common in Moscow, at least a hundred years ago. In the plate referred to, the dome of Ivan Velikii is egg-shaped; other views demonstrate its inaccuracy.† As is evident from what I have said, bulbous domes were used in Syria and Palestine above a hundred years ago; therefore is it not probable that they may have been adopted long before that period, and that Russia may still have received them through this channel? Indeed, from a variety of circumstances which my limits prevent taking particular notice of, so far from regarding the bulbous domes as a national ornament, I question whether they have been used in Russia for above 300 years, and their adoption probably was at a much later date.

I have not the least doubt that we shall find that the bulbous domes come from the East; and I think its pagan derivation suggested by my inestimable and gifted friend, Mr. Rowand, of Moscow, extremely plausible. Juvenal says, that the Egyptians worshipped onions; and, perhaps, the same practice may have been preserved among others of the oriental nations. As it is very natural to elevate any object to which reverence or adoration is paid, it seems probable that onions, and then onion-shaped bodies, may have been placed upon low pillars to receive homage: and afterwards were continued merely as ornaments, in consequence of their agreeable figure, and their adaptation as the summits of towers; and from thence became the embellishment of temples.‡

The great attention which the architecture of the Continent§ has claimed of late from my countrymen, excited me the more to regard that of Russia in particular. The extent which this volume has already attained, has forced me to abridge numerous statements; and I hope the imperfect sketch of so interesting a pursuit, here presented, will meet with condescending indulgence from the public.

* In p. 93., by mistake, I have stated that the church of St. Alexei has eleven domes. The number only amounts to ten, and they belong to two temples joined together; five to the church of St. Alexei, and five to the church of the Annunciation.

† Vide views of Moscow in Voyage de Corneille le Brun, par la Moscovie, en Perse, &c. Amsterdam, 1718; and views in Olearius' Travels.

‡ Vide Essai sur les Mœurs et l'Esprit de Nations. Tome première, p. 101., à Paris 1805; par Voltaire.

§ After a number of years' absence, every individual, on his return to London, must be powerfully struck with the recent and extraordinary improvements in the architecture of this capital. Waterloo Place, Regent's Street, the Custom-House, Waterloo Bridge, and the ranges of edifices near Regent's Park, attract peculiar notice. Cornwall Terrace, erected by Mr. James Burton, rivets the attention by its general beauty and classic appearance, and promises to be a lasting monument of the taste and skill of its projector, and of the British architecture of the nineteenth century.

I have repeatedly made quotations in this Essay, from my Travels in 1822. This work, I hope, I shall be able to publish very soon. It is the Diary of a Journey which I made with Marquis Pucci, Count Salazar, and Edward Penrhyn, Esq., to the south of Russia, the Crimea, the Caucasus, and Georgia; and contains much information previously and since collected. It will be embellished with numerous plates, after the masterly sketches of Mr. Penrhyn, who also kindly contributes his notes to my text.

VARIETY OF CROSSES.

I HAVE formerly alluded to the great variety of crosses which a careful observer remarks in his peregrinations through Moscow.* I am necessitated to abandon my design of treating of the various opinions respecting *the Cross*, &c. mentioned in a note in the page just referred to. But I may state here, that, throughout Russia, the crosses are ancient or modern, simple, double, or triple; variously cut and ornamented, and with different appendages. At Petersburgh, they are mostly single.

POPULATION OF MOSCOW.

I SHALL here throw a few more particulars together, respecting the population of Moscow, in addition to what I have already stated.† I may previously remark that I have heard it said, that the author, who assumed the name of Marshall, wrote *his Travels* in Russia without ever having quitted the precincts of London.

In 1796, the *Deux Français* stated the population of Moscow from 300,000 to 320,000 souls in summer, and at 400,000 in winter.‡ Count Rostopchin estimates it only at 240,000 souls in the year 1812; and I believe with great accuracy §; though James has taken it for granted that it amounted to 300,000 in that year.‖ In the winter of 1817-18, Macmichael says it was as high as 312,000 souls, including 21,000 military.¶ And nearly at the same period, a Russian author, Mr. Zaiblovskii, swells it to no less than 600,000 souls, a most egregious exaggeration.**

INSCRIPTION ON THE WALLS OF THE KREMLE.

THE inscription on the walls†† of the Kremle is very rudely executed, and many of the words are contracted, or have ancient terminations. Owing to its height, and being filled with dust, it is very difficult to read it; hence the cause that it is variously copied by different authors. The copy I have given is a little modernized, and the entire words are inserted, so that the sense may be made out.

USPÉNSKOI SOBORE.

BY admeasurement, I have verified the statement of the dimensions of the *Uspénskŏi Sobore*, or Cathedral of the Assumption, which is given in a former part of this work.‡‡ The thickness of the walls is not included.

* Vide p. 93. † Vide p. 96. ‡ Voyage dans le Nord de l'Europe, vol. iii. p. 276.
§ La Vérité sur l'Incendie de Moscow, 1823. ‖ Journal of a Tour, &c. p. 372.
¶ Journey from Moscow to Constantinople, p. 271. *Note.*
** *Novoyé Zemleopisaniyé*, or New Geography of Russia, vol. iii. p. 44.
†† Vide p. 126. ‡‡ Vide p. 145.

KING OF BELLS.

CLARKE states the weight of the King of Bells* at 443,772 pounds, "which if valued at three shillings a pound, amounts to £66,565 : 16*s.* lying unemployed."†

Karamzin‡ is also among the number of those who erroneously state that this bell contains 12,000 poods of metal. The *Great Bell*, at Pekin, is a mere pigmy in comparison of the justly denominated *King of Bells*, at Moscow. The former weighs only 120,000 pounds§, while the latter weighs no less than 360,000.

MONUMENT OF MININ AND POJÁRSKII.

THE historical event, which gave rise to the erection of the monument to Minin and Pojárskii‖, has been made the subject of a pretty poem, entitled, "*Moskva Delivered*," by Dmitrief: a translation of which is contained in the second part of Mr. Bowring's Russian Anthology.¶ The monument cost 150,000 roubles.

LOBNOYÉ MESTO.

IN addition to what I have already said of the *Lobnoyé Mesto***, I must now state, that a gentleman who is familiar with the Russian language, history, and people, lately assured me, that he had read somewhere, that a Prince Dolgorukii had been punished upon this holy place. He also said that the appellation *Lobnoyé Mesto*, is applied at present to the Place of Punishment, in many towns in Russia, and even at Petersburgh.

EXERCISE-HOUSE.

THE dimensions of the Exercise-House, I believe, are by far the greatest of any apartment in the world, whose roof is unsupported by columns.†† The number of troops that can be exercised in it, is two thousand infantry, or one thousand cavalry; but a battalion of the former, or a squadron of the latter, are all that are usually manœuvred at a time.‡‡ In order that the reader may have a standard to assist him in forming an idea of its enormous magnitude, I shall here insert the dimensions of some celebrated edifices. The length of Westminster Hall is 275 feet, its breadth 74 feet, and its height 90 feet.§§ The *long-room* of the Custom-House of London, is 190 feet in length, by 66 feet wide, and 55 feet high.‖‖ The great saloon of Palazzo della Giustizia at Padua, is 300 feet long, 100 feet broad, and 100 feet high.¶¶ The reader may compare the measurements of the Exercise-House with the above.***

* Vide p. 202. † Clarke's Travels, p. 117. ‡ Sotchineniya, vol. ix. p. 285.
§ Guthrie's Geography. ‖ Vide p. 296. ¶ Vide p. 35.
** Vide p. 506. †† Vide p. 535. ‡‡ Macmichael's Journey, p. 269.
§§ Picture of London. ‖‖ Ibid.
¶¶ Macmichael's Journey, &c. p. 269. *** Vide p. 336.

EXPLANATION

OF THE

PLAN OF THE CITY OF MOSCOW,

IN 1823.

REMARKS.

[illegible] this plan are two series of figures, the first of which relates to the public buildings, and the second to th[illegible]treets. To avoid confusion, the numbers which refer to the streets are for the most part engraved upon th[illegible]. The dotted lines mark the divisions of the twenty quarters of Moscow, which are divided into eighty-eig[illegible]-*kvartals*, as noticed in page 107; all of which are surrounded by the *Kammer-Kollejskoi Vall*, as explaed in p. 115. This boundry is penetrated by sixteen *Zastavas* or Barriers, which are indicated upon tholan, and explained at length in p. 119.

[illegible] the description of Moscow, the order of this plan is followed. Every edifice in the Kremle is particarly described, and the reader is referred to the descriptions, for the explanation of any terms wh[illegible] he may not completely comprehend. In the other grand divisions of the city, the most interesting objts only have claimed a detailed history. By consulting the Index, the reader will easily find any descrion he desires.

[illegible]e word *Podvoryé* which occurs frequently, means an edifice which belongs to some convent not situated in [illegible]scow. Some *Podvoryés* are provided with churches, others are ordinary houses, and many are occupie[illegible]s low inns, with stabling, &c.

A[illegible]*ustinya* is a small remote convent or hermitage.

A[illegible]*hasóvnya* is a chapel or prayer-house, as explained in pp. 85. 313, 314.

Grand Divisions of Moscow.

[illegible] The Kremle. B. The Kităi-Górod. C C. The Belŏi-Górod. D [illegible] The Zemlianŏi-Górod. E E E. The Slóbodi, Predmestii, or Sub[illegible]rbs.

[illegible]scow is divided by the Police, into twenty quarters, which are nam[illegible] as follows:

[illegible]	Górodskaya *Chast* or Quarter.	XI.	Rogójskaya *Chast* or Quarter.
II.	Tvérskaya —	XII.	Tagánskaya —
III.	Miasnítskaya —	XIII.	Serpuchóvskaya —
IV.	Piátnitskaya —	XIV.	Khamovnítcheskaya —
V.	Yakimánskaya —	XV.	Novínskaya —
VI.	Pretchístenskaya —	XVI.	Présninskaya —
VII.	[illegible]rbátskaya —	XVII.	Sústchevskaya —
VIII.	[illegible]étenskaya —	XVIII.	Mestchánskaya —
IX.	[illegible]úskaya —	XIX.	Pokróvskaya —
X.	[illegible]smánnaya —	XX.	Lephórtovskaya —

I.

The *Górodskaya Chast*, or City Quarter, includes two of the great general divisions of Moscow, viz. the Kremle and the Kitai-Górod. (*In the Kremle are*)

1. The Cathedral dedicated to the Assumption of the Virgin Mary (called the *Bolshŏi Uspénskŏi Sobore.*)
2. Archangel Michael, (called the *Archángelskŏi Sobore.*)
3. Annunciation of the Virgin Mary, (called the *Blagohévéstchenskŏi Sobore.*)
4. Transfiguration of our Saviour, (called the *Spass na Ború.*)
5. The Palace of the Kremle. (*Krémlevskŏi Dvoréts.*)
6. The Audience Chamber. (*Granovítaya Paláta.*)
7. The Church dedicated to The Birth of the Virgin Mary.
8. Our Saviour. Court Church.
9. The Annunciation of the Virgin Mary.
10. The Placing of the Robes of the Virgin Mary.
11. Constantine and Helen.
12. Uar the Martyr.
13. The Twelve Apostles.
14. The Kantore, or Office of the Holy Synod, and the Patriarchal Treasury.
15. The Belfry of Ivan (John) with the church dedicated to Ivan (John), *the Writer of the Stair.* It is generally called *Ivánovskaya Kolokólnya.*
16. The Chief Guard-house.
17. The Court stables.
18. The House of the Military Commandant; and the *Ordonnance-House*, or Orderly House. (*Potéshnŏi Dvoréts.*)
19. The Imperial Museum, or Armoury and Treasury. (*Orujéinaya Paláta.*)
20. Edifices for the *Chevaliers*, attached to the Court.
21. The Arsenal.
22. The Senate-House, and other Tribunals.
23. The Cathedral Chúdof Monastery.
24. The Voznesénskŏi Nunnery.
25. Our Saviour's Gate. (*Spásskiya.*)
26. St. Nicholas's Gate. (*Nikólskiya*)
27. The Trinity Gate. (*Troítskiya.*)
28. The Borovítskiya Gate. (*Borovítskiya.*)
29. The Secret Gate. (*Tainítskiya.*)

(*In the Kitái-Górod are*)

30. The Cathedral dedicated to the Mother of God of Kazán.
31. The Cathedral dedicated to the Protection of the Virgin Mary, (*Pokrówskŏi Sobore,*) generally called the Church of *Vassilii Blajennii*, or Vassilii the Blessed.
32. The Zaikonospasskoi Monastery.
33. The Nikolaévskŏi Grétcheskŏi Monastery.
34. The Bohoyavlénskŏi Monastery.
35. The Známenskŏi Monastery.
36. The Church dedicated to the Life-giving Trinity.
37. Mother of God of Vladimir.
38. John the Divine.
39. Nicholas the Miracle-worker.
40. Cosmas and Damien.
41. Assumption of the Virgin Ma.
42. Nicholas the Miracle-worker.
43. Ipatii the Miracle-worker.
44. Mother of God of Georgia.
45. John the Precursor.
46. George the Conqueror.
47. Maximus the Penitent.
48. The great Martyr Barbara.
49. Nicholas the Miracle-worke
50. Ibid.
51. Conception of Holy Ann.
52. Chapel belonging to the Pesushskŏi Monastery of St. Nicha.
53. The Borovskŏi
54. Voskresnskŏi
55. Novgórodskŏi

Monaster Podvóryé with a Ch.

56. Kolyásinskŏi
57. Pokrówskŏi
58. Kazánskŏi
59. Troítskŏi
60. Yúsiphof
61. Voznesénskŏi

Monast Podvóryé

62. Edifice containing apartments for the Administration of the *Government* of Moscow, and Courts of Justice, &c.
63. House for the City Council, the Magistracy, and for Auctioning.
64. The Printing-Office of the Holy Synod.
65. Printing-Court, belonging to the Spiritual Printing-Office.
66. Office for the Regulation of the Affairs of Artisans.

Government Buildings.

67. The Police-Office of this Quarter.
68. Former Police-Office.
69. Philanthropic Society.
70. General New Gostínŏi-Dvór, or *Commercial Court.*
71. Old Gostínŏi-Dvór.
72. Custom-House.
73. Fish-Market.
74. Bargaining Shops.
75. Living Fish-Market.
76. Magazines for Corn, Flour, &c.
77. Monument of Citizen Minin, and Prince Pojárskii: in the middle of the *Krásnaya Plóstchad.*
78. The Place of a Skull. (*Lobnoyé Mesto.*
79. The Resurrection Gate. (*Voskresénskiya.*)
80. St. Nicholas' Gate (*Nikólskiya.*)
81. Ilyinskiya Gate (*Ilyínskiya.*)
82. Barbara's Gate (*Varvárskiya.*)
83. Moskva River Gate (*Moskvorétskiya.*)

Vorotii.

The third great general division of Moscow, the *Belŏi-Górod*, includes two quarters.

II.

Tverskáya Chast, or *Quarter.*

84. Great Petrovskŏi Monastery.
85. Nikitskŏi Nunnery.
86. Alexievskŏi Nunnery.
87. Church dedicated to Sergius, the Miracle-Worker.
88. Demetrius, Solunskŏi.
89. Alexei, the Metropolitan.
90. Sergius, the Miracle-Worker.
91. Gregory the Divine.
92. the Birth of the Virgin Mary.
93. the great Martyr Paraskovia.
94. the great Martyr George.
95. Cosmas and Damien.
96. Nicholas, the Miracle-Worker.
97. the Resurrection of Christ.
98. the Assumption of the Virgin Mary.
99. the Great Martyr George.
100. the Ascension of our Lord.
101. Nicholas, the Miracle-Worker.
102. Boris and Gleb.
103. Tichon, the Miracle-Worker.
104. the Rjevskaya Virgin Mary.
105. All Saints.
106. the Praise of the Virgin Mary.
107. the Holy Martyr Antipius.
108. the Prodigies of the Virgin Mary.
109. the Elevation of the Cross of our Lord.
110. Nicholas, the Miracle-Worker.
111. Ibid.
112. Ibid.
113. Chapel of the Iverskaya Virgin Mary.
114. Podvoryé of the Savinsko-Storojevskŏi Monastery.
115. Great Petrovskŏi Monastery.
116. Aleksandrof Uspenskŏi Nunnery.
117. Nikolaëvskaya Pustinya.
118. Davidovskaya Pustinya.
119. Shvedskoyé.

Podvoryé.

Government Buildings.

120. House of the General Military Governor.
121. the Civil Governor.
122. the Police-Master.
123. The Police-Office of this Quarter.
124. Depôt for Fire-Waggons, Fire-Engines, &c. &c.
125. The Gymazium of the Government of Moscow.

126. The Court-Stables and Carriage-Yard.
127. Belonging to the Court-Stables, &c.
128. The Printing-Office of the University.
129. The University.
130. The University-Pension, or Boarding-School for Nobility.
131. The Public School of this Quarter.
132. The Exercise-House (*Eksertsir Gáus.*)
133. The Petróvskŏi Theatre.
134. Belonging to the Krémlevskŏi Expedition.
135. Shops.
136. Assembly Rooms of the Nobility.
137. The Pretchistinskiya
138. Arbatskiya
139. Nikitskiya
140. Tverskiya
141. Petrovskiya

Vorotŭi or Gates, which communicate with the *Beloi Górod.*

* The College of Mines.

III.

Miasnítskaya Chast, or *Quarter.*

142. The Stretenskŏi Monastery.
143. Zlatoúskŏi Monastery.
144. Rojestvenskŏi Nunnery.
145. Church dedicated to the Archangel Gabriel.
146. Flora and Laura.
147. Nicholas, the Miracle-Worker.
148. the Ascension of our Lord.
149. the Introduction of the Mother of God into the Temple.
150. Sophia, of Divine Wisdom.
151. the Grebenskaya Virgin Mary.
152. John the Precursor.
153. the Archdeacon Yevpla.
154. Nicholas, the Miracle-Worker.
155. George, the Conqueror.
156. Nicholas, the Miracle-Worker.
157. the Transfiguration of our Lord.
158. All Saints.
159. Kir and John.
160. John the Precursor.
161. the Orthodox Great Duke Vladimir.
162. the Chains of the Apostle Peter.
163. Church dedicated to Cosmas and Damien.
164. the Assumption of the Virgin Mary.
165. the Life-Giving Trinity.
166. Ibid.
167. the Three Saints.
168. Nicholas, the Miracle-Worker.
169. the Birth of the Virgin Mary.
170. the Apostles Peter and Paul.
171. The French Catholic Church.
172. Armenian Church.
173. Susdalskŏi Monastery.
174. Tverskŏi-Monastery.
175. Makarevskŏi-Joltovodskŏi Monastery.
176. Tulskŏi Monastery.
177. Viatskŏi Monastery.
178. Perervinskŏi Monastery.
179. Nikolaëvsko-Ugreshkoi Monastery.
180. Sarovskaya Pustinya

Podgorje.

181. Armenian School.

Government Buildings.

182. The Foundling Hospital.
183. Archives of the College of Foreign Affairs.
184. Chancery of Land-Surveying.
185. Commission-House for Buildings in Moscow.
186. Salt-Court or Market.
187. Bible Society.
188. Depôt of the Artillery.
189. Head Police-Master's House.
190. Medico-Chirurgical Academy.
191. Post-Office.
192. Old Post-Office.
193. Post-Office Court, for Postillions.
194. Assignation Bank.
195. Police-Office of this Quarter.
196. College of General Guardianship.
197. Sretenskiya.
198. Miasnitskiya.
199. Pokrovskiya.
200. Yaúskiya.

Vorotŭi, or Gates; communicating with the Belŏi-Górod.

The fourth great general division of Moscow, the Zemlianŏi-Górod, includes six quarters.

IV.

Piatnitskaya Chast, or *Quarter*.

201. Church dedicated to George the Conqueror.
202. Nicholas, the Miracle-Worker.
203. the Archangel Michaël.
204. John the Precursor.
205. the Miracle-Workers of Chernígof.
206. the great Female Martyr, Paraskovia of Friday.
207. the Holy Martyr Clement.
208. the great Martyr Nikita.
209. the Protection of the Virgin Mary.
210. Nicholas, the Miracle-Worker.
211. George the Conqueror.
212. the Life-Giving Trinity.
213. Nicholas, the Miracle-Worker.
214. the Transfiguration of our Lord.
215. the Resurrection of Christ.
216. the Life-Giving Trinity.
217. Nicholas, the Miracle-Worker.
218. Cosmas and Damien.

Government Buildings.

219. The Depôt of the Kommisariat.
220. Old Depôt of the Kommisariat.
221. Police-Office of this Quarter.
222. Public Baths of the Foundling Hospital.
223. Podvoryé of the Serpuchof Visotskoi Monastery.

V.

Yakimánskaya Chast, or *Quarter*.

224. Church dedicated to Sophia.
225. Nicholas, the Miracle-Worker.
226. Cosmas and Damien.
227. the Resurrection of Christ.
228. All the Afflicted.
229. Nicholas the Miracle-Worker.
230. Holy Ioákim and Ann.
231. Nicholas, the Miracle-Worker.
232. Church dedicated to Maronius, the Miracle-Worker.
233. the Apostles Peter and Paul.
234. Gregory the Neókesariskoi, the Miracle-Worker.
235. the Assumption of the Virgin Mary.
236. the great female Martyr Catharine.
237. the Transfiguration of our Saviour.
238. John the Warrior.
239. the Kazánskaya Virgin Mary.
240. Chapel of the Birlyukovskaya Pustinya.

Government Buildings.

241. The Police-Office of this Quarter.
242. For the Couriers of the Senate.
243. The Spirit Court, Depôt, or Magazines.
244. Public Baths.
245. Podvoryé of the Troops of the Don.
246. Public School of this Quarter.

VI.

Pretchístenskaya Quarter.

247. The Zatchatieŭskŏi Nunnery.
248. Church dedicated to Aphanasius and Cyril.
249. Nicholas, the Miracle-Worker.
250. the Life-Giving Trinity.
251. the Martyr Vlassius.
252. John the Precursor.
253. the Protection of the Virgin Mary.
254. the Female Martyr, Paraskovia of Friday.
255. the Assumption of the Virgin Mary.
256. the Protection of the Virgin Mary.
257. the Life-Giving Trinity.
258. the Assumption of the Virgin Mary.
259. the New Resurrection.
260. to the Prophet Élias.
261. The Police-Office of this Quarter.
262. Public School of this Quarter.
263. Commercial School.
264. Public Baths.

VII.

Arbátskaya Chast, or *Quarter*.

265. Church dedicated to the Martyr Yermolai.

266. Church dedicated to the Annunciation of the Virgin Mary.
267. the Birth of the Virgin Mary.
268. John the Divine.
269. Spiridon, the Miracle-Worker.
270. the Resurrection.
271. the Rev. Father Phedor.
272. the Ascension of Our Lord.
273. the Great Martyr George.
274. the Birth of the Virgin Mary.
275. Boris and Gleb.
276. the Rjevskaya Virgin Mary.
277. Nicholas, the Miracle-Worker.
278. John the Forerunner.
279. the Transfiguration of Our Lord.
280. Nicholas, the Miracle-Worker.
281. Ibid.
282. Simeon the Stylite.
283. The Police-Office of this Quarter.
284. Public School of this Quarter.

VIII.

Strétenskaya Chast, or *Quarter*.

285. The Strastnŏi Nunnery.
286. Church dedicated to the Holy Pimen.
287. the Assumption of the Virgin Mary.
288. the Birth of the Virgin Mary.
289. the Prodigies of the Virgin Mary.
290. Our Saviour.
291. Nicholas, the Miracle-Worker.
292. Sergius, the Miracle-Worker.
293. the Assumption of the Virgin Mary.
294. the Transfiguration of Our Saviour.
295. the Life-Giving Trinity.
296. the Holy Martyr, Pakratii.
297. Nicholas the Miracle-Worker.
298. Ibid.

Government Buildings.

299. The Police-Office of this Quarter.
300. House for the Military-Working Battalion.
301. House for the Police-Master.
302. The Regimental Artillery Court or Yard.
303. Public School of this Quarter.

IX.

Yáuskaya Chast, or *Quarter*.

304. Church dedicated to Hariton the Penitent.
305. the Three Saints.
306. John the Precursor.
307. the Resurrection of Christ.
308. the Introduction of the Virgin Mary to the Temple.
309. James the Apostle.
310. the Prophet Elias.
311. the Grusinskaya Virgin Mary.
312. Nicholas, the Miracle-Worker.
313. Ibid.
314. the Life-Giving Trinity.
315. the Protection of the Virgin Mary.
316. Simeon, the Stolpnik or Stylite.
317. the Arch-Deacon Stephen.
318. Nikita the Martyr.
319. Nicholas, the Miracle-Worker.
320. Cosmas and Damien the New.
321. Ibid.
322. Nicholas, the Miracle-Worker.
323. the Assumption of the Virgin Mary.
324. Our Most Gracious Saviour.
325. the Resurrection of Christ.
326. Podvoryé of the Chudof Monastery.

Government Buildings.

327. The Pokróvskiya Barracks.
328. Police-Masters' House.
329. Office of General Guardianship.
330. Mint.
331. former Depôt for Fire-Engines, Waggons, &c.
332. Serébrenskiya Baths.
333. Police-Office of this Quarter.
334. Public School of this Quarter.

The *Slobodi*, or suburbs, surrounded by the Kammer-Kollejskii Vall, include the remaining eleven quarters of the city.

X.

Basmánnaya Chast, or *Quarter*.

335. Church dedicated to the Apostles Peter and Paul.
336. the Protection of the Virgin Mary.
337. the Manifestation of Our Lord: (Epiphany).
338. Nikita, the Martyr.
339. the Ascension of Our Lord.
340. Nicholas, the Miracle-Worker.
341. the Life-Giving Trinity.
342. The Lutheran Church.
343. Podvoryé of the Voznesenskoi Nunnery.

Government Buildings.

344. The Chief Apothecary-Shop.
345. Reserve-Provision Magazine.
346. Police-Office of this Quarter.
347. Government Dennisovskiya Baths.
348, 349. Public Schools of this Quarter.
350. Charity-House of the Kurákins.
351. Red Gates.

XI.

Ragójskaya Chast, or *Quarter*.

352. The Spasso-Andronief Monastery.
353. Church dedicated to Sergius, the Miracle-Worker.
354. Nicholas, the Miracle-Worker.
355. Alexei, the Metropolitan.
356. Martin, the Penitent.
357. The Chapel of the Andronievskoi Monastery.
358. Pokróvskŏi Monastery.
359. Church of the Old Believers.
360. Police-Office of this Quarter.
361. Garden, formerly a *Vauxhall*.

XII.

Tagánskaya Chast, or *Quarter*.

362. The Pokróvskŏi Monastery.
363. Novospasskŏi Monastery.
364. Simonofskŏi Monastery.
365. Church dedicated to the Resurrection of Christ.
366. Nicholas, the Miracle-Worker.
367. the Forty Martyrs.
368. the Assumption of the Virgin Mary.
369. the Birth of the Virgin Mary.
370. The Government Krutitskiya Barracks.
371 Powder Magazines.
372. Public School of this Quarter.
373. Police-Office of this Quarter.

XIII.

Serpuchóvskaya Chast, or *Quarter*.

374. The Donskŏi Monastery.
375. The Danilovskŏi Monastery.
376. Church dedicated to *the Placing of the Robes of Our Lord.*
377. *the Life-Giving Trinity.*
378. *the Ascension of Our Lord.*
379. *Flora and Laura.*
380. *the Life-Giving Trinity.*
381. *the Assumption of the Virgin Mary.*
382. Chapel of the Nikolaĕvskŏi Pererevinskŏi Monastery.
383. Davídovskaya Pustinya.
384. Paul's Hospital, generally called Petro-Pavlovskaya.
385. Galitsin's Hospital.
386. The Merchants' Charity-House.
387. Provision Magazines.
388. The Cattle-Yard.
389. Custom-House.
390. Oil and Butter-Yard.
391. Police-Office of this Quarter.
392. Public School of this Quarter.
393. Kalújskaya Plóstchad, or Market-Place.
394. Serpuchóvskaya Plóstchad, or Market-Place.

XIV.

Khamovnítcheskaya Quarter.

395. The Novodevítchĕi Nunnery.
396. Church dedicated to John the Precursor.

397. Church dedicated to the Holy Savvius.
398. the Elevation of the Cross of Our Lord.
399. Neopolimiă, or the Incombustible Bush.
400. the Prodigies of the Virgin Mary.
401. Nicholas, the Miracle-Worker.
402. The Podvoryé of the Chudof Monastery.
403. Novodevitchĕi Monastery.
404. Voznesenskoi Nunnery.
405. Government Khamovnítcheskiya Barracks.
406. Public Baths.
407. Police-Office of this Quarter.

XV.

Novínskaya Chast, or *Quarter*.

408. Church dedicated to the Nine Martyrs.
409. the Introduction of the Virgin Mary to the Temple.
410. the Kazánskaya Virgin Mary.
411. Nicholas, the Miracle-Worker.
412. the Birth of the Virgin Mary.
413. the Tichvinskaya Virgin Mary.
414. the Manifestation of Our Lord (Epiphany).
415. the Annunciation of the Virgin Mary.

Government Buildings.

416. The House of the Vice-Governor.
417. Shops of the College of General Provision.
418. The Police-Office of this Quarter.
419. Government Public Baths, Novinskiya and Dorogomilovskiya.

XVI.

Présnenskaya Chast, or *Quarter*.

420. Church dedicated to Vassilii Neöksareïskii.
421. George, the Patient Sufferer.
422. the Protection of the Virgin Mary.
423. John the Precursor.
424. Nicholas, the Miracle-Worker.
425. The Armenian Church.

Government Buildings.

426. The Expedition of the Kremle.
427. The Police-Office of this Quarter.
428. The Widows' Charity-House.
429. Mill belonging to the Krémlevskaya Expedition.

XVII.

Sústchevskaya Chast, or *Quarter*.

430. Church dedicated to the Tichvínskaya Virgin Mary.
431. the Kazánskaya Virgin Mary.
432. the Rev. Father Pimen.
433. Nicholas, the Miracle-Worker.
434. Ioann Voin.
435. the Life-Giving Trinity.
436. the Martyr Triphon.
437. The Cemetery of Lazarus, with a Church.

Government Buildings.

438. Catharine's Institute.
439. Alexander's Institute.
440. Hospital for the Poor of the Foundling Hospital, generally called Marieninskaya Bolnitsa.
441. Catharine's Hospital.
442. Government Prison.
443. The Police-Office of this Quarter.
444. Sustchevskiya Public Baths.
445. Samotétchniya Ditto.

XVIII.

Mestchánskaya Chast, or *Quarter*.

446. Church dedicated to the Prodigies of the Virgin Mary.
447. the Life-Giving Trinity.
448. Philip the Metropolitan.
449. Adrian and Natalya.
450. the Transfiguration of Our Lord.
451. the Tichvinskaya Virgin Mary.
452. Podvoryé of the Trinity Monastery.

Government Buildings.

453. The Hospital of the Moscow Post-Office.

454. The Artillery Regimental Court.
455. Chief-Hunter's Court of Amusement.
456. Spasskiya Barracks.
457. Botanic Garden of the University.
458. Police-Office of this Quarter.
459. Súcharef's Tower (Bashnya).
460. The Krestóvskaya Public Baths.
461. Hospital and Charity-House of Count Sheremetef.
462. Public Schools of this Quarter.

XIX.

Pokróvskaya Chast, or *Quarter*.

463. Church dedicated to the Introduction of the Virgin Mary to the Temple.
464. Transfiguration of Our Lord.
465. Protection of the Virgin Mary.

Government Buildings.

466. The House of Correction and Lunatic Hospital.
467. Catharine's Charity-House.
468. Government Washing-Court or Yard.
469. Formerly the Pokróvskŏi Palace.
470. Police-Office of this Quarter.
471. Preobrajénskŏi, called the *Holy Well.*

XX.

Lephórtovskaya Chast, or *Quarter*.

472. Church dedicated to Nicholas, the Miracle-Worker.
473. the Life-Giving Trinity.
474. the Apostles Peter and Paul.
475. Chapel of the Birlyukovskaya Pustinya.
476. The Catholic Church.
477. Formerly the New Lutheran Church.

Government Buildings.

478. The Palace in the Suburbs.
479. Court-Garden.
480. Palace of the Tsesarévitch.
481. Le Fort's Palace.
482. Catharine's Barracks.
483. The Red Barracks.
484. Chief Military Hospital.
485. Police-Office of this Quarter.
486. German or Foreign Cemetery.

NAMES OF THE STREETS AND CROSS-STREETS.

In the Goródskaya Chast, or *Quarter*.

STREETS.

1. Nikólskaya
2. Ilyínskaya
3. Varvárskaya
4. Moskvorétskaya.

CROSS-STREETS.

5. Cherkáskŏi
6. Kozmodémyanskŏi
7. Boghoyavlénskŏi
8. Ipátyevskŏi
9. Grusinskŏi
10. Yushkóvskŏi
11. Pibnŏi
12. Khristálnŏi
13. Zariádyé
14. Pskovskáya Gorá
15. Bolshŏi Známenskŏi
16. Yérshof
17. Varvárskŏi.

In the Tverskáya Chast, or Quarter.

STREETS.

18. Petróvka
19. Dmítrovka
20. Tvérskaya
21. Nikítskaya
22. Krestovozdvijénskaya
23. Známenka
24. Mochováya
25. Lenívka.

CROSS-STREETS.

26. Krapívka
27. Rachmánovskŏi
28. Boghoslóvskŏi
29. Trúbetskŏi
30. Stoléshnikovskoi
31. Saltikóvskŏi
32. Kuznétskŏi
33. Kazétskoi
34. Glinístchi
35. Kamérgérskŏi
36. Geórgievskŏi
37. Gnéznenskŏi
38. Málŏi Gnéznenskŏi
39. Leóntevskŏi
40. Khlínovskoi Tupŏi
41. Chernishéfskŏi
42. Avrájki
43. Brúsovskŏi
44. Gazétnŏi
45. Dolgorúkovskŏi
46. Kalátchnŏi
47. Bolshŏí (Great) Kíslovskŏi
48. Málŏi (Little) Kíslovskŏi
49. Srédnŏi (Middle) Kíslovskŏi
50. Poslédnĕi (Last) Kíslovskŏi
51. Sheremétevskoi
52. Krestovozdvijénskŏi
53. Vozdvijénskoi
54. Bolshŏí (Great) Známenskŏi
55. Málŏi (Little) Známenskŏi
56. Antípyevskŏi
57. Lébiajĕi
58. Bolshŏi (Great) Aleksiévskŏi
59. Máloĭ (Little) Aleksiévskŏi.

In the Miasnítskaya Chast, or Quarter.

STREETS.

60. Solyánka
61. Pokróvka
62. Miasnítskaya
63. Srétenka
64. Kuznétskaya
65. Rojéstvenka.

CROSS-STREETS.

66. Petropávlovskŏi
67. Pévtchĕi
68. Bolshŏi (Great) Podkopáiskoi
69. Málŏi (Little) Podkopáiskoi
70. Trióch Sviatítelskoi
71. Máloi (Little) Trióch Sviatitelskoi
72. Bolshŏi (Great) Trióch Sviatítelskoi
73. Khálovskŏi
74. Kalpátchnŏi
75. Kozmodémyanskŏi
76. Petrovérigskŏi
77. Bolishŏi (Great) Spássoglinístchevskŏi
78. Yegórevskŏi
79. Bolshŏí (Great) Zlatoústinskŏi
80. Málŏi (Little) Zlatoústinskŏi
81. Stólpovskŏi
82. Krivoyé Koléno (Crooked Knee)
83. Uspénskŏi
84. Méntschikof
85. Yushkóvskŏi
86. Milyútinskŏi
87. Bolshŏi (Great) Lubiánskoi
88. Málŏi (Little) Lubiánskoi
89. Phurkasovskŏi
90. Púshétchnŏi
91. Varsunóphevskŏi
92. Bolshŏí (Great) Kisélnŏi
93. Malŏi (Little) Kisélnŏi
94. Zvónarskŏi
95. Srédnŏi (Middle) Podkolokólnŏi
96. Podkolokólnŏi
97. Sandúnovskŏi.

In the Pretchístenskaya Chast, or *Quarter*.

STREETS.

98. Pretchístenka
99. Ostójenka.

CROSS-STREETS.

100. Philípovskoi
101. Aphonásefskŏi
102. Yushkóvskŏi
103. Nastchókinskŏi
104. Bojedómskŏi
105. Bariátinskŏi
106. Starokonyúshennŏi
107. Kalóshin
108. Krívŏi
109. Sívtsof Vrájek
110. Dénejnŏi
111. Nikólskŏi
112. Vlásevskoi
113. Gádenskŏi
114. Gagárinskŏi
115. Uspénskŏi
116. Glázovskŏi
117. Bolshŏi (Great) Lévshinskoi
118. Pokróvskŏi
119. Abúchovskŏi
120. Mértvŏi
121. Vsévolojskŏi
122. Lapuchínskŏi
123. Dúrnovskŏi
124. Poluéktovskŏi
125. Mánsurovskŏi
126. Yeropkínskŏi
127. Trŏitskŏi
128. Státnŏi
129. Turtchenínovskŏi
130. Máloi (Little) Ushakóvskŏi
131. Bolshŏi (Great) Ushakóvskŏi
132. Savélovskŏi
133. Ushakóvskŏi
134. Bezobrázovskoi
135. Ilyinskŏi.

In the Arbátskaya Chast, or *Quarter*.

STREETS.

136. Arbátskaya
137. Póvorskaya
138. Bolsháya (Great) Nikítskaya
139. Málaya (Little) Nikítskaya
140. Spiridónevskaya
141. Tvérskaya.

CROSS-STREETS.

142. Gadéenskoi
143. Krivonikólskŏi
144. Moltchánovskŏi
145. Rjévskŏi
146. Borísoglebskoi
147. Trúbnikof
148. Serébrenŏi
149. Málŏi (Little) Nikolopeskóvskŏi
150. Bolshŏi (Great) Nikolopeskóvskŏi
151. Spásskŏi
152. Bolshŏi (Great) Tolstóvskŏi
153. Málŏi (Little) Tolstóvskŏi
154. Kakavínskŏi 1.
155. Kakavínskŏi 2.
156. Dúrnŏi
157. Kretchetníkovskŏi
158. Khlébnŏi
159. Skátertnŏi
160. Mértvŏi
161. Merlyúkovskŏi
162. Granátnŏi
163. Georgiévskŏi
164. Bolshŏi (Great) Brónnŏi
165. Málŏi (Little) Brónnŏi
166. Palátchevskŏi
167. Sítinskoi
168. Málaya (Little) Kózicha
169. Bolsháya (Great) Kózicha
170. Trioch Prúdkof
171. Mamónovskŏi
172. Blaghovéstchenskŏi.

In the Sretenskaya Chast, or *Quarter*.

STREETS.

173. Málaya (Little) Dmítrevka
174. Petróvka
175. Srétenka
176. Miasnítskaya.

CROSS-STREETS.

177. Médvéjĕi
178. Déchtiarnŏi
179. Pímenovskŏi
180. Uspénskŏi
181. Dúrnof
182. Spásskŏi 1.
183. Spásskŏi 2.
184. Spásskŏi 3.
185. Známenskŏi 1.
186. Známeuskŏi 2.
187. Trúbenŏi
188. Gríăsnŏi
189. Pankrátyevskŏi
190. Poslédnei
191. Sóbolef
192. Súmnikof
193. Sergiévskŏi
194. Kolokólnikof
195. Pílnikof
196. Ríbnŏi
197. Astchéulof
198. Lúkof
199. Prasvírnin
200. Golovín
201. Séliverstof
202. Túpŏi
203. Pankrátyevskoi
204. Lupichín
205. Streléstkŏi
206. Ulánovskŏi.

In the Yáuskaya Chast, or *Quarter*.

STREETS.

207. Pokróvskaya
208. Malo-Voróntsovskaya
209. Yáuskaya
210. Nikoloyámskaya
211. Vshívaya Górka
212. Balvánovskaya
213. Kuznétskaya
214. Gontchárskaya.

CROSS-STREETS.

215. Gúsiătnikof
216. Kharitónevskŏi
217. Chúdovskŏi
218. Kázlovskŏi
219. Krívŏi
220. Mátkof
221. Phurmánŏi
222. Dóbroya Slobodka
223. Túpŏi
224. Barátevskŏi
225. Bolshŏi (Great) Kazénnŏi
226. Málŏi (Little) Kazénnŏi
227. Líălin
228. Yakóvlevskŏi
229. Kazármnii
230. Durássovskŏi
231. Gruzínskŏi
232. Málŏi (Little) Vorobínskŏi
233. Bolshŏi (Great) Vorobínskŏi
234. Serebrenítcheskŏi
235. Bérnikof
236. Pokróvskŏi
237. Chetchérinskŏi
238. Téterin
239. Kuznétskŏi
240. Molótchnŏi
241. Uspénskŏi
242. Sachárof
243. Svétchnikof
244. Bolshŏi (Great) Uspénskŏi
245. Málŏi (Little) Uspénskŏi
246. Kurnósof
247. Bolshŏi (Great) Nikítskŏi
248. Málŏi (Little) Nikítskŏi
249. Vshívaya Górka
250. Kotelnitcheskŏi
251. Nóvŏi (New) Kozmodémyanskŏi
252. Stárŏi (Old) Kozmodémyanskŏi
253. Bérchof
254. Spássotchigásskŏi
255. Gontchárskŏi 1.
256. Gontchárskŏi 2.
257. Gontchárskŏi 3.
258. Gontchárskŏi 4.

In the Piătnitskaya Chast, or *Quarter*.

STREETS.

259. Baltchújnaya

260. Bolshaya (Great) Sadovnitcheskaya
261. Tatárskaya
262. Lujnítskaya
263. Kuznetskaya
264. Bolshaya (Great) Piátnitskaya
265. Málaya (Little) Ardínka
266. Bolsháya (Great) Ardínka.

CROSS-STREETS.

267. Záyaitskoi
268. Kozmodémyanskoi
269. Pupíshevskŏi
270. Zvéref
271. Avtchinnítcheskŏi 1.
272. Avtchinnítcheskŏi 2.
273. Avtchinnítcheskŏi 3.
274. Avtchinnítcheskŏi 4.
275. Rúnovskŏi
276. Dúrnovskŏi
277. Kuznétskŏi 3.
278. Kuznétskŏi 2.
279. Balvánovskŏi
280. Nóvŏi
281. Víshnekovskŏi
282. Spássobalvánovskŏi
283. Monétchevskŏi 1.
284. Monétchevskŏi 2.
285. Monétchevskŏi 3.
286. Monétchevskŏi 4.
287. Bolshŏi (Great) Slavústchinskŏi
288. Málŏi (Little) Slavústchinskŏi
289. Voskresénskŏi
290. Monétchevskŏi
291. Klimóntovskŏi
292. Géorgievskŏi
293. Kurbátovskŏi.

In the Yakimánskaya Chast, or *Quarter*.

STREETS.

294. Bolsháya (Great) Kozmodémyanskaya
295. Málaya (Little) Yakimánskaya
296. Bolsháya (Great) Yakimánskaya
297. Jítnaya.

CROSS-STREETS.

298. Bolótnoi
299. Bersényevskŏi
300. Kadóshevskŏi
301. Kadóshevskŏi 1.
302. Kadóshevskŏi 2.
303. Lavrúshinskŏi
304. Bolshŏi (Great) Tolmátchevskŏi
305. Tolmátchevskŏi
306. Griboyédovskŏi
307. Dénejnŏi
308. Uspénskŏi
309. Yekaterinínskŏi
310. Málŏi (Little) Yekaterinínskŏi
311. Polyánskŏi
312. Bródnikof
313. Kisélnŏi
314. Petropávlovskŏi 1.
315. Petropávlovskŏi 2.
316. Polyánskŏi 3.
317. Phlórovskŏi
318. Spásskŏi
319. Bolshŏi Spásskŏi
320. Shápkin
321. Kazánskŏi
322. Golutvínskŏi 1.
323. Golutvínskŏi 2.
324. Golutvínskŏi 3.
325. Sredizémskŏi
326. Bábii Górodok 1.
327. Bábii Górodok 2.
328. Bolshŏi (Great) Yakimánskŏi
329. Málŏi (Little) Yakimanskŏi.

In the Basmánnaya Chast, or *Quarter*.

STREETS.

330. Sénnaya
331. Nóvaya (New) Basmánnaya
332. Stáraya (Old) Basmánnaya
333. Yelóchova
334. Goróchovskaya
335. Voznesénskiya
336. Sirometnítcheskaya.

CROSS-STREETS.

337. Dómnikof
338. Jerébtsof
339. Petropávlovskŏi

340. Pléteshki
341. Olchovitsch
342. Laphértovskŏi
343. Aptékarskŏi
344. Dóbraya Slóboda
345. Denísovskŏi
346. Bolshŏi (Great) Demídovskŏi
347. Galánskŏi
348. Garnílovskŏi
349. Bregadírskŏi
350. Kírotchnŏi
351. Tákmakof
352. Babúshkin
353. Goróchovskŏi
354. Málŏi (Little) Demídovskŏi
355. Bolshŏi (Great) Nikólskŏi
356. Málŏi (Little) Nikólskŏi
357. Susálnŏi
358. Kolokólnikof
359. Siromiatnítcheskŏi
360. Tróitskŏi
361. Poliarŏslávskŏi.

In the Khamovnítcheskaya Chast, or *Quarter*.

STREETS.

362. Bolsháya (Great)Smolénskaya
363. Pretchístenka
364. Chúdovka
365. Málaya (Little) Tsarínskaya.

CROSS-STREETS.

366. Yuskóvskoi
367. Savínskoi
368. Bórzof
369. Bolshŏi (Great) Vozdvijénskoi
370. Málŏi (Little) Vozdvijenskŏi
371. Vrájkŏi
372. Bolshŏi (Great) Blaghovéstchenskŏi
373. Rujéinŏi
374. Bolshŏi (Great) Trúbnŏi
375. Málŏi (Little) Trúbnŏi
376. Lújenskŏi
377. Glúchŏi
378. Tyéplŏi
379. Neopalímovskŏi
380. Dólgŏi
381. Nekrásovskŏi
382. Málŏi (Little) Chúdovka
383. Bolshŏi (Great) Tyéplŏi
384. Khamovnítcheskŏi
385. Obolénskŏi
386. Pugovóshnikof
387. Lapuchín
388. Trúbetskŏi
389. Nesvítskŏi
390. Bolshŏi (Great) Trúbetskŏi
391. Usátchof
392. Máliya Kótchki.

In the Novinskaya Chast, or *Quarter*.

STREETS.

393. Bolshaya (Great) Smolénskaya
394. Smolénskaya
395. Yamskáya Dorgomílovskaya.

CROSS-STREETS.

396. Deviatínskŏi
397. Novinskŏi
398. Krívŏi
399. Prigónnŏi
400. Protótchnŏi
401. Nikólskŏi 1.
402. Nikólskŏi 2.
403. Nikŏlskŏi 3.
404. Dróvianŏi
405. Kálodof
406. Dólgŏi
407. Tíshenskŏi 1.
408. Tíshenskŏi 2.
409. Tíshénskŏi 3.
410. Málŏi (Little) Blaghovéstchenskŏi.

STREETS.

411. Tverskáya-Yámskaya
412. Nijnaya Tverskáya
413. Ulitsa 1.
414. Ulitsa 2.
415. Ulitsa 3.
416. Bolsháya (Great) Grusínskaya
417. Bolsháya (Great) Presnínskaya
418. Bolsháya (Great) Kúdrinskaya
419. Srédnaya (Middle) Presnínskaya

CROSS-STREETS.

420. Staraya Jivodiornya
421. Pereúlok 1.
422. Pereúlok 2.
423. Pereúlok 3.
424. Tíshinskŏi
425. Sadóvniki
426. Málŏi (Little) Grusíni
427. Vólkof
428. Predtétchenskŏi
429. Bolshíya (Great) Konyúshki
430. Maliya (Little) Konyúshki
431. Konyúshki.

In the Súst chevskaya Chast, or *Quarter*.

STREETS.

432. Lésnaya
433. Zádnaya (Back) Tverskáya-Yamskáya
434. Vérchnaya (Upper) Tverskáya
435. Rujĕinaya
436. Novoslobódskaya
437. Stáraya (Old) Súst chevskaya
438. Súst chevskaya
439. Vorotnítcheskaya
440. Bojedómskaya
441. Mestchánskaya 3.
442. Mestchánskaya 2.

CROSS-STREETS.

443. Tichvínskoi
444. Pálicha
445. Pímenovskŏi
446. Zádnei (Back) Vorotnítcheskŏi
447. Seléznevskŏi
448. Bojedómskŏi
449. Shiraévskŏi
450. Gújokskŏi
451. Volchónskŏi
552. Kazónnŏi
453. Sarókínskŏi
454. Orlóvskŏi
455. Tichvinskŏi
456. Yekaterinínskŏi.

In the Mestchánskaya Chast, or *Quarter*.

STREETS.

457. Málaya Tróitskaya
458. Mestchánskaya 4.
459. Mestchánskaya 3.
460. Mestchánskaya 2.
461. Mestchánskaya 1.
462. Spásskaya 2.
463. Spásskaya 1.
464. Krasnosélskaya.

CROSS-STREETS.

465. Saltikóvskŏi
466. Kápelskŏi
467. Vipólsovskŏi
468. Páltchikof
469. Srédinskŏi
470. Máslenikof
471. Bojedómskŏi
472. Kalmíkof
473. Andréanovskŏi
474. Tróitskŏi Málŏi (Little)
475. Tróitskŏi Bolshŏi (Great)
476. Yamskŏi
477. Protopopóvskŏi
478. Grócholskŏi
479. Astrachántsovskŏi
480. Káptelskŏi
481. Jivorézkŏi
482. Glucharévskŏi
483. Dokutcháéf
484. Skárnyajskŏi.

In the Pokrovskaya Chast, or *Quarter*.

STREETS.

485. Krasnoelskaya
486. Pokrórskaya
487. Bolsháya (Great) Seménovskaya
488. Seménovskaya
489. Matróskaya
490. Preobrajénskaya
491. Generálnaya
492. Bajénova
493. Suvórovskaya.

CROSS-STREETS.

494. Olchovits
495. Dévkin
496. Gavrínof
497. Ríkof
498. Perevédenka
499. Préobrajénskoi Proyezd
500. Barabánnŏi
501. Médovŏi
502. Mojárof
503. Kíslovskŏi.

In the Laphértavskuya Chast, or *Quarter*.

STREETS.

504. Nemétskaya-Slobódskaya
505. Saltikóvskaya
506. Láduga
507. Trininskaya
508. Khapílovskaya
509. Vladímirskaya
510. Petropávlovskaya
511. Nalítchnaya.

CROSS-STREETS.

512. Iríninskŏi 1.
513. Gavrínof
514. Khapílovskŏi
515. Iríninskŏi 2.
516. Kuznétchnŏi
517. Tsigánof
518. Goshpitálnŏi
519. Koróvii Brode
520. Poslánnikof
521. Kírotchnŏi
522. Bregadírskŏi
523. Spiridónovskŏi
524. Knyájeskŏi
525. Méjetskŏi
526. Prosvirnin 2.
527. Krujilin
528. Prosvírnin 1.
529. Bobárikin.

In the Ragóskaya Chast, or *Quarter*.

STREETS.

530. Nikoloyámskaya
531. Málaya (Little) Aleksiévskaya
532. Bolsháya (Great) Aleksiévskaya
533. Khíva
534. Vorónya
535. Ragójskaya 1.
536. Ragójskaya 2.
537. Ragójskaya 3.

CROSS-STREETS.

538. Sívyakof
539. Nikoloyámskŏi
540. Shelapútinskŏi
541. Bánnŏi
542. Drovianŏi
543. Gríasnŏi
544. Bolshŏi (Great) Drovíănŏi
545. Petróvskŏi
546. Martínovskŏi
547. Dúrnŏi
548. Aleksiévskŏi
549. Syézjinskŏi
550. Khlebnŏi
551. Stráchovskŏi
552. Strógonovskŏi.

In the Tagánskaya Chast, or *Quarter*.

STREETS.

553. Seménovskaya
554. Nóvaho Selénya
555. Pústaya
556. Voróntsovskaya
557. Bolshíya (Great) Kaméntschiki
558. Malíya (Little) Kaméntschiki
559. Sórokosviatskaya
560. Máloi Arbatets.

CROSS-STREETS.

561. Studénetskoi
562. Yendríkof

563. Lavrof
564. Nóvaho Selénya
565. Túpoi
566. Popóf
567. Krutítskŏi 1.
568. Krutítskŏi 2.
569. Krutítskŏi 3.

In the Serpuchovskaya Chast, or *Quarter.*

STREETS.

570. Kalújskaya
571. Donskáya
572. Shabálovka
573. Málaya (Little) Serpuchóvskaya
574. Bolsháya (Great) Serpuchóvskaya
575. Zátsepa
576. Koloménskaya-Yamskáya
577. Danílovskaya
578. Kojevnítcheskaya
579. Dérben.

CROSS-STREETS.

580. Kalújskŏi
581. Syézinskŏi
582. Máloi (Little) Voznesénskŏi
583. Phloróvskŏi
584. Po Yámskomu Polyu
585. Danílovskŏi
586. Khrasnochólmskŏi
587. Márkof
588. Uspénskŏi
589. Bolshŏi (Great) Tróitskŏi
590. Yegárevskŏi
591. Averkiévskŏi
592. Peregúdof
593. Gusiátnikof
594. Júkof

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THE END.

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In consequence of half of this work having been printed off before the author's return to England, some errata have unavoidably crept in which the reader is requested to correct.

ERRATA.

Page li. line 1. from the bottom, for *unstrip* read *strip*.
5. ... 10. *for* south *read* west.
10. ... 19. *for* Moskow *read* Moscow.
11. ... 12. *for* place *read* palace.
12. ... 17. for *Kararil* read *Karáil*.
— ... 19. *for* Machinichel's *read* Macmichael's.
14. ... 24. for *Glana* read *Glava*.
— ... 20. for *Hlana* read Hlava.
43. ... 28. *for* Moskow *read* Moscow.
— *dele* note.
46. line 5. *for* Moskow *read* Moscow.
47. ... 13. *for* Moskow *read* Moscow.
— ... 22. *for* Moskow *read* Moscow.
49. *note, for* Glizze *read* Skizze.
50. line 14. for *Medchanskaya* read *Mestchánskaya*.
51. ... 10. *for* Moskva *read* Moscow.
54. *note, for* Plate VIII. *read* Plate.
55. ... *for* Plate IX. *read* Plate.
57. line 12. for *Silicea* read *Silica*.
59. ... 1. *for* Perlonaya *read* Perlóvaya.
— ... — *for* Yita *read* Jita.
61. ... 12. for *khartcheoni* read *khartchévni*.
62. ... 9 for *Preobrajonskoi* read *Preobrajenskoi*.
68. ... 10. *for* Zramenskaya *read* Známenka.
— ... 12. *for* Miasmtskaya *read* Miasnítskaya.
— ... 22. *for* Balashof *read* Batashof.
83. ... 1. *for* Donskoaya *read* Donskaya.
84. *note, for* Plate II. *read* Plate.
85. line 17. *for* Chasovnga *read* Chasovnya.
86. ... 12. *for* No. III. *read* No. 111.
88. ... 7. *for* SOCHRAXILISTCHA *read* SOCHRANILISTCHA.
97. ... 9. for *uyeza* read *uyezd*.
— *last line, for* Mr. Helier *read* Mr. Heber.
106. line 18. for *Uprova* read *Uprava*.
109. ... 25. *for* Termosof *read* Tormasof.
112. ... 29. *for* Plate I. *read* Plate.
119. ... 10. *for* Ustgug *read* Ustyug.
— ... 15. *for* Perin *read* Perm.
125. ... 26. *for* miatchka stone *read* stone from Miatchka.
126. ... 2. *for* Iferiæ *read* Tferiæ.
128. *note, for* Plates VII. and XVIII. *read* Plates.
131. line 10. *for* four *read* six.
132. ... 18. *for* Phlonovskiya *read* Phlorovskiya.
139. ... 28. *for* Poradnaya *read* Paradnaya.
141. ... 16. *for* Bojisi *read* Bojiei.
— ... 31. *for* St. Epiphany *read* St. Epiphanius.
147. ... 7. *for* Premudrocti *read* Premudrosti.
— ... 11. *for* six *read* four; and vide Note, p. 595.
149. ... 18. *for* Istoritskoye *read* Istoritcheskoyé.

Page 157. line 2. *for* Gorusinskaya *read* Grusinskaya.
165. .. 23. *for* Beris *read* Boris.
167. ... 25. *for* Kaban *read* Kuban.
— ... — *for* the Taman *read* Taman.
— ... 27. *for* Korch *read* Kertch.
— ... — *for* Enikul *read* Yenikalé.
— ... 35. *for* Tsarovitch *read* Tsarévitch.
171. ... 15. *for* Gregorgii *read* Grigorii.
— ... — *for* Flatoustii *read* Zlatoustii.
173. ... 18. *for* Tvorskoi *read* Tsárskoi.
174. ... 3. *for* Gronnovitaya *read* Granovitaya.
178. ... 15. *for* Boric *read* Ionic.
180. ... 24. *for* Kresnoye *read* Krásnoyé.
185. ... 20. *for* scite *read* site.
— ... 27. *for* Polojenoya *read* Polojeniyé.
192. ... 5. *for* Koloknye *read* Kolokólnya.
— ... 27. *for* Volskii *read* Velíkii.
208. ... 6. *for* Ioannovna *read* Anna Ioannovna.
215. ... 23. *for* Kongushenoi *read* Konyushenoi.
222. ... 20. *for* Mostenskoi *read* Masterskoi.
225. ... 4. *for* Granontaya *read* Granovítaya.
226. ... 17. *for* Pultova *read* Poltava.
227. ... 19. *Idem.* *Idem.*
240. ... 4. *for* Podvorge *read* Podvoryé.
262. ... 24. *Idem.* *Idem.*
276. ... 27. *for* Ozeroi *read* Ozero.
278. *last line, for* Iverskaya *read* Tverskaya.
282. line 14. *for* Coal-Market *read* Coat-Market.
307. ... 8. *for* Tergovaya *read* Torgovaya.
309 *last line but one, for* Pretchisbinskiya *read* Pretchistenskiya.
311. line 1. *for* Tverskoya *read* Tverskaya.
317. ... 11. for *Phurmonoi* read *Phurmanoi*.
319. ... 29. *for* Kherkof *read* Kharkof.
321. *dele* note.
336. line 29. *for* Ionic *read* Doric.
339. ... 23. for *Girnoye Provleniye* read *Gornoyé Pravléniyé*.
340. ... 3. for *Galitzin's* square *read* Place de Galitzin.
365. *Vide note,* "Words and deeds," *make a better translation.*
438. *last line but one, after* females, *add,* into the infirmary.
392. line 6. *for* ΕΓΕΙΕ *read* אהיה
— ... 20. *for* Μητης read Μητηρ.
528. ... 5. *for* dome *read* domes.
577. *and in two following pages, in place of* suit *read always* suite.
582. *note, for* 400 *read* 428.

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